

# Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 1.

## POETRY.

### ASPIRATIONS.

O LORD, may I thy glory see,  
Thy comeliness behold!  
O may I hear the anthems dear  
Of melody untold!

May I possess the riches great  
That in thy fullness dwell;  
And in thy righteousness arrayed,  
Thy wondrous blessings tell.

May I go on with cheerfulness  
In thy appointed ways,  
Rejoicing in my trials sore,  
Triumphing in thy grace.

O may I walk the great highway  
That is cast up for thine,  
Which is the way of holiness,  
Bright with a light divine.

When raging storms and tempests raise  
The waves of trouble high;  
When floods of sorrow overwhelm,  
And darkness fills the sky;

O may I hear thy powerful voice  
Commanding, "Peace! be still!"  
And see the swelling waves brought down,  
Obedient to thy will.

Then fill thou my glad heart with praise  
And gratitude to thee,  
While I behold the mighty calm  
On life's tempestuous sea.

And while I walk this lowly path  
May I behold thy face,  
And magnify thy holy name,  
And thy rich, reigning grace.

May I, with all thy hungry ones,  
The feeble, faint and poor,  
Eat of the heavenly manna  
That fills a boundless store.

May I be led by living streams,  
That through this wilderness  
Forever flow refreshingly,  
The thirsty poor to bless.

O satisfy my longing soul,  
Reveal thyself to me,  
That in exalted, heavenly strains  
I may sing praise to thee.

And when I reach my home above  
O may I walk with them  
Who, clothed in white and bearing palms,  
From tribulation came.

O what ecstatic joy 'twill be  
When faith is changed to sight,  
And we, raised up from sin and gloom,  
Dwell in unending light.

Then in that glorious, blissful home  
What rapturous songs we'll raise;  
The echo of that countless throng  
Will swell thy courts with praise!

BESSIE DURAND.

SOUTHAMPTON, Pa., Dec., 1889.

### SALVATION.

SALVATION! O the glorious theme!  
What comfort to my soul!  
The earth, with all its arts combined,  
Its glories can't unfold.

'Tis balm to heal the sin-sick soul,  
Speaks peace to troubled breasts;  
It takes away the load of sin,  
And gives the weary rest.

Lord, may this balm in wisdom spread  
To earth's remotest bounds,  
Till all thy people know and love  
The gospel's joyful sound.

## CORRESPONDENCE.

HANNIBAL, Mo., Oct. 13, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Until August last I have had but little trouble in writing, except on account of a barren and unprofitable mind. On the 4th of that month I was partially paralyzed on my right side, and entirely so in my right hand, so that I could not move a finger; but I have improved, so that I can write slowly with a pencil. As I may not be as able hereafter as I am now, I want in this, the closing days of the seventy-seventh year of my mortal pilgrimage, to pencil some of my meditations upon the things of the kingdom of our God and Savior.

I can truly say, with old Jacob, "Few and evil have the days of the years of my life been." In a retrospect of them I can see nothing but what is mixed with evil, and often feel to repeat the words of the Preacher, "Vanity of vanities; all is vanity." Still the goodness and ever-enduring mercy of the Lord have followed me in all the wayward meanderings of my unprofitable life to the present moment; and whether the remaining days allotted to me be many or few, desire to praise and adore the ever-blessed and holy name for his bounding goodness in all the way that he has appointed for me and has led me hitherto, realizing that "it is not in [this] man that walketh to direct his steps."

Previous to this "light affliction" I had "devised my way" to go to Virginia, and anticipated the pleasure of meeting one of you, and also your fellow-laborer, our dear brother, Elder Benton Jenkins, and many others of like precious faith, at the Corresponding Meeting in August last; but the Lord directed my steps otherwise, as I hope, for good, and for the glory of his adorable name; for we had in consequence the privilege of attending four associations, three in this state and one in Illinois (the Salem), where we had a precious season. The preaching was sound and able, without a discordant note. Harmony and fellowship abounded. The three in this state were the Two River, the Yellow Creek and the Fishing River, the latter two in the western part of Missouri. Truly, if I have ever been blessed with an understanding of the gospel of God our Savior, and the privilege of hearing it proclaimed, surely I have at all these associations. There was no discordant note, but "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." All was harmony, joy and fellowship in the truth. We had never before visited among those brethren in the last two named associations, and were rejoiced to find them earnestly contending for the faith of the gospel. These associations were some years ago troubled with some who could not endure sound doctrine, but they have been purged out by a faithful ministry of the word; and are gone to their own place, leaving the churches now composing them in peace and harmony, and in sound gospel order. Truly we have had a feast of fat things, full of marrow, wine on the lees, well refined. May it be our happy privilege, if the Lord will, to meet with them again.

Now, in the midst of these and other associations of like faith, order and correspondence, as a result of association, composed of sound gospel churches, of the same faith and order as the others, isolated and separated, having no intercourse with any of these brethren. Even if any attend their meetings they are not invited to unite with them, nor fellowship extended to them. There is no complaint made of this, for it is their privilege to stand aloof and alone if they so desire; but surely it is contrary to the direction and admonition of the apostles, and they "rebuke sharply" such deportment among brethren. They go a thousand miles for correspondence, while there are in their midst churches composed of as sound, good brethren as they find anywhere; yet they ignore them. This is also their privilege, however; but it is not comely, nor for the "furtherance of the gospel" and fellowship among the children of God. It has been my privilege to be associated with many of the brethren of the churches with which they delight to be in correspondence in the east, whose preaching it has been my joy to receive, and I am sure that none has been more to my comfort, and more able, and more in conformity to the "word of truth," than that I heard and most cordially received at all these meetings; and in the words of the apostle I can in truth say, "Ye are in our hearts to die and to live with you." It is my desire to be thus united with all who love the truth and walk in it; or otherwise with all who observe all things whatsoever our Lord has

commanded; and *nothing more* is as important as *something less*. Now, brethren, I write this, I hope and believe, in the interest of the fellowship of all the dear children of God, and also "unto the furtherance of the gospel" among his saints. From whence come these divisions among these brethren? Surely not from the word preached, for they preach the same word. I know there are different views among the brethren on some items of doctrine "which are most assuredly believed among us," but which should not, as they ought not, cause divisions nor affect fellowship among the *one* family of saints. I verily believe there is more in the *manner* of presenting them than in the views thus presented; for, as I said before, they all preach the same truth, unless there be some who wish to be "wise above what is written," and, like Diotrophes, want to have the pre-eminence. I am free to declare as my mind that they are generally the *same* which cause these divisions of the churches and brethren, often when there is no real or just cause save in their own ambition. Your editorial in No. 43 of the Signs, Oct. 23d, contains a great deal on this point, which should be well considered. Also the letter of brother Redd in No. 44, Oct. 30th, is so full; and, according to my mind, I wish it were incorporated in this letter, that both might be read together. Many brethren will not take these admonitions to themselves, but refer them to some one else. One fruitful source of these troubles has been what is called "eternal vital union;" and there are nearly as many different views of it as there are writers upon it. The term is not a scriptural one, and is therefore of itself, if for no other reason, calculated to confuse the minds of the saints. Some even add the word "actual." But why not use the more proper term, as given by inspiration, when speaking of the church, the body of Christ, "the fullness of him that filleth all in all?" The apostle to the Ephesians expresses it on this wise, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." Of this "one body" he says elsewhere, "Now ye are the body of Christ, and members in particular." This is the *only* union of

Christ and the church that I know anything of, eternal or otherwise. But it is asked, "Did not the church exist in Christ before the world was?" I answer, No; but her life did. What is the church? It is the body of Christ. Of what is it composed? The apostle answers, "*Ye are the body.*" These "*ye*" are the sons and daughters of Adam, born of the incorruptible seed, by the word of God, which liveth and abideth forever, as Peter says. Jesus says, "Except a man [any man] be born again, he cannot see the kingdom of God." Whatever "*man*" is here meant, is the kind of man of which the church is composed; or, being born again, constitutes the body of Christ, the "church of the living God, the pillar and ground of the truth." Nicodemus asked, "How can a man be born when he is old?" Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" thus signifying that he had been *once* born, of the flesh, and was consequently a fleshly man. Now the *same* you must be born again, of the Spirit; then you will be a spiritual man, and can "see the kingdom of God;" a man with two distinct natures, one natural and the other spiritual. With the one you then serve the law of God, and with the other the law of sin; just as seen in the Shulamite, "the company of two armies." *This man*, like all which compose or constitute the body of Christ, was and is *by nature* a child of wrath, like all the children of Adam; there is no difference. None of them came down from heaven, but are corrupt and corruptible, earthy. But this *same man* has a divine, holy nature, born of incorruptible seed, born of God, has eternal life, which came down from heaven, and which is "Christ in you the hope of glory." Now to this *one man* the apostle says, "Put off concerning the former conversation the *old man*, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the *new man*, which after God is created in righteousness and true holiness."—See Eph. iv. In this whole chapter the apostle shows that the "putting off" has reference to the deportment of the children of God, their walk and conversation as saints. He also says, in verse 17, "This I say *therefore*, and testify in the Lord, that ye henceforth walk *not* as other Gentiles walk, in the vanity of their mind." Thus showing that no reference is had to a *literal* man being put off or on.

Now, as to the *union of life*, spiritual or otherwise, I confess that I do not know of any, because there is but *one life*, *one Spirit*, and therefore there can be no *union*; but of the *body* there is. "For 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." Here is a perfect *union*. There is a "*unity of the Spirit*," a "*unity of faith*," but there is but *one*

Spirit, one faith; and the unity consists in the same being in the many members, all having the same *one Spirit*, and therefore are admonished to endeavor "to keep the unity of the Spirit in the bond of peace." The apostle to the Ephesians says of this body, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." The blessings here mentioned are *received* while we (*us*) tabernacle in the flesh, and not before the world was. Of these people, this church, this body, it is recorded in the seventeenth chapter of John that Jesus said, "I have manifested thy name unto the *men* which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." "Neither pray I for these alone, but for them also which shall believe on me through their word; that *they* all may be *one*; as thou, Father, art in me, and I in thee, that they also may be *one in us*; that the world may believe that thou hast sent me." The whole chapter is of the same import, showing the same blessed *union* of Christ and his people, which are here called *men*, not *spirits*, but *redeemed sinners*, born of God, and are thus *children*; and "if children, then heirs; heirs of God, and *joint* heirs with Christ."

There is much more that I would like to say, but space in the SIGNS forbids. Now, my dear brethren Beebe, though this letter is long and very imperfect, and written with a pencil, and at intervals, as my hand is too feeble to write much at a time, and I cannot use a pen as well as a pencil on this soft paper, I have tried to make it as plain as I could, even writing much of it over, in order that the compositor might be able to understand what was written; and, as before said, I trust I have had the cause of truth and the fellowship of the dear saints at heart in what I have written. As I may never again be able to express my mind in this form, I desire (as a fifty years continuous subscriber to the dear old SIGNS OF THE TIMES) you to give this a place in its columns. I have indicated places for *Italics*, which please notice. I will say to the brethren that my general health is good, only this "light affliction, which is but for a moment," hinders my writing and intercourse with the saints. May the Lord pardon all amiss in this, and bless the balance, if any, to the good of his dear people,

and to his ever-blessed and reverend name be praises forever. Amen.

W. F. KERCHEVAL.

WELLSFORD, Kan., Nov. 10, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Having of late been looking over histories, I come to examine the testimony and misrepresentations of Missionary Baptists. I find that they do not agree among themselves. In trying to prove that they are the church of Christ, they get off the track and acknowledge that the Old Baptists are the mother church, notwithstanding they (the Missionaries) claim to be the oldest; and they are very particular to give the date of the origin of the Campbellites (1827). But they then make a fatal mistake for a people who claim to be Old Baptists. After giving the date of the origin of the Campbellites, they then acknowledge that the Campbellites are older than they are. Benedict, page 893: "1st. The Campbellites, or Reformers. Many churches were divided by this reformation." "2d. The commencement of the missionary age. This caused another war, and the division of many churches and associations." If the above quotations are not an acknowledgment that the Campbellites are older than the modern Missionaries, I fail to understand their language. But is it not strange that the Missionaries claim that their modern mission system is over eighteen hundred years old? When they come right down to the truth of the matter, and give its date, they are forced to say it is 1792. Very ancient indeed! But they want their followers to think differently, while they themselves give the date as 1792. I can prove it by the mouth of two or three witnesses, and that, too, by Missionary Baptists. Have not I the right to say the same as they say? I know they would rather I would not; for they are now denying things which their historians have admitted. Is it not very strange that the Missionaries should claim that the apostles were missionaries of the modern stamp, and the church of Christ a missionary body, on the new, modern style, from its origin, and then admit that their mission system was organized in Mrs. Beebe Wallace's back parlor in 1792? Yes, organized in the parlor; and it has been kept in the parlor ever since, and with its silver slippers on.

But let us examine for a moment and see if we cannot find the first mission society in America. I propose using Missionary testimony.

Benedict, Vol. ii., page 146, speaking of the Philadelphia Association, says, "In 1802 provision was made for the employment of a missionary to travel and preach in destitute places. The object failed of accomplishment, for the want of a suitable person to undertake it." I think Benedict was right, notwithstanding D. B. Ray comes up and contradicts him when he says that the Philadel-

phia Association was a missionary body from its origin; and I will take the liberty to say that the Philadelphia Association was not a missionary body like the Missionary Baptists of to-day; neither did they favor them in doctrine or practice. And there is a great "blow" about the great missionary, John Gano, who reformed the churches that composed the Kehukee Association, who was not a missionary of the modern stamp. I admit that those churches were reformed; but how? They were, previous to the reformation, General Baptists, believing in a general atonement; and Benedict says that they continued in that situation until more orthodox principles were introduced, and a spirit of reformation began to prevail, which finally leavened the whole body and transformed it into an association of Calvinistic, or, as they were then called, Regular Baptists.—Benedict, Vol. ii., page 98. This circumstance proves that those churches were reformed from a general to a special atonement doctrine; and it also proves that John Gano was a Regular Baptist.

I want to state here, fearless of successful contradiction, that the Philadelphia Association for a number of years after its organization believed just as the Regular Baptists believe, as regards the atonement, election, predestination and salvation; and even after the association had stood eighty-eight years they had the "audacity" to say that the gospel contained no conditional offers of salvation. O such missionaries!

But I propose showing the date of the first missionary sent out in America. In the Minutes of Little River Association of United Baptists, of 1869, page 4, they say, "The first American Baptist missionaries were sent out fifty-seven years ago," which would make the date 1812. Cramp's History, page 576, says, "In 1813 the Baptist Churches of the United States were awakened to a sense of their indebtedness to the world by the gracious interposition which brought Judson and Rice among them." Then their missionary career commenced. So by the mouth of two or three witnesses every word shall be established. But in this day and time the missionary spirit is wonderful. Hear what they say: "We owe to the missionary spirit our earthly civilization and our hope of heaven." O what a wonderful thing the missionary spirit is! We owe to it our hope of heaven; or rather the Missionaries do. Don't you think that leaves Christ out? They tell us that this world is to be saved by individual efforts, and that the great duty of christians is to win the world to Christ. When Christ sent out his missionaries he said, send you as lambs in the midst of wolves;" but he did not say anything about fixing their salary. But missionaries sent out by men must have their salary fixed. They say they have the best of men waiting, but

the money is wanting; for they tell us that money converts the heathen. Money is the propelling power that moves the machine.

We will now examine Benedict again, Vol. ii., page 34: "The Ketoc-ton Association was formed in 1766, and was the fifth association organized in America." Benedict says that the first five associations in America were Calvinistic Baptists. Who were called Calvinistic Baptists? Benedict says they were the Regular Baptists. Can any one tell where the Missionary Baptists were then? The first association was organized in 1707, and the fifth in 1766, and all five were Regular Baptists. Will some Missionary please tell me where their denomination was previous to 1766? They did not have any association in America. Five associations were organized, and all Regular Baptists. So says Benedict. The Missionary Baptists have not a shadow of claim as being the oldest church; and I cannot help saying right here that every well-informed man among them knows they have not.

One more thing I want to settle. The Missionaries are terribly beset, because they say that the Old Baptists brand them as being Arminians; but Webster says that an Arminian is one who denies predestination, and holds to universal redemption. I think that about fits them. And more than that, if Benedict calls them Arminians, have not we the same right? He says, "The Concord Association split on doctrine about twenty years past. Both bodies called themselves Concord. The Calvinistic party claimed to be first, and the Arminian division was accounted the second." Now why did Benedict call them Arminians? Because he knew they were. Mosheim says, "The Arminians derived their name and origin from James Arminius." Then, to cap the climax, Benedict acknowledged that the Missionaries seceded from the Old Baptists, and also acknowledged that the Regular Baptists are the mother body.—Benedict, page 828.

But enough Missionary testimony. We want to examine the Bible a little, and prove, if we can, our claim as being the church, both by the Missionaries and the Bible. It will certainly stand according to the Bible.

The kingdom of Christ was to be different or diverse from all other kingdoms. Cannot every one see where that diverse kingdom is? Does not every one know that the Regular Baptist Church is different, both in doctrine and practice, from all other churches on earth? Point

to any church, except the Old Baptists, and I will show you another like it. But there is none other like the Regular Baptists. But, says one, what does that prove? It proves that they are the church of Christ, which was to be different from all others. We differ from all others in regard to the atonement,

election, predestination, salvation, the use of the gospel, and almost everything else. Who can point out a church that is diverse from all others, leaving out the Regular Baptists? I confess that I would not know which way to point. Then turn to Zeph. iii. 12: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Let me ask, Who is that afflicted and poor people that trust in the name of the Lord? Every one knows they are the Regular Baptists. Do they not claim to be poor, helpless, and entirely dependent upon the Lord, not only for life and salvation, but also for food and raiment; and that everything necessary to eternal life is performed by Jesus Christ; that nothing they ever have done or ever can do will merit it? All others are boasting of what they have done and are doing for the Lord and for the salvation of sinners. Then turn to Numbers xxiii. 9: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Where is the people that answers to this quotation? Where is a denomination that has not gone into the various societies that have been invented, secret and every other kind? But the Regular Baptists have stood aloof from all, and have contended that the church of Christ is the highest tribunal on earth. The Regular Baptists have, do now, and I hope ever will, stand alone, and not reckoned among the nations. I know the Arminians think we are an awful set of christians, because we will not tolerate their so-called temperance societies; but we insist that the religion of Jesus Christ and the laws of the kingdom, strictly adhered to, are sufficient to make men sober, without any worldly institution. The Philadelphia Baptists, in 1773, stated that the Baptists, from the beginning of christianity to that time, had stood alone, unnumbered with any other religious society.

The History of the Ketoc-ton Association, page 135, says, "It is our expectation to live alone, though few in number. We do not conceive that we have cause to fear while truth is on our side. It has been the lot of the Baptists in every age to be a distinct people, from the present time back through the dark ages of popery."

Now I would admonish the Baptists in this day and age of the world to stand alone, as it has ever been the custom of the Baptists to do. "Touch not, taste not, handle not, which all are to perish, after the doctrines and commandments of men."

Yours in hope of eternal life,  
J. B. HARDY.

YARDVILLE, N. J., Oct. 31, 1889.

GILBERT BEEBE'S SONS—DEAR KINDRED IN CHRIST:—I have long felt as if I would like to write something for our dear family paper; but

a feeling of self-aborrence has kept me back. Still that heartfelt sense of duty is continually with me; therefore I make the attempt, knowing full well that if it is of pride it will be all in vain; and if it is of God, may he receive all the glory. I do love to read our dear family paper, and I would not know what to do without it, living as I do so far away from the place of meeting that we seldom get there more than once in two months (the distance being twenty-two miles); and very many times in my lonely and almost despairing moments has my poor heart been cheered by the arrival of my paper, bringing with it a sweet message from some of the dear ones of my heavenly Father's house, and bringing me a sweet morsel that, perhaps, I had been wishing for a long time; and I dare say a great many others have been comforted in the same way all over our land. And so I say to all the dear ones that feel a desire in their hearts to write, Communicate often one to another, telling of your trials and troubles, and of your joys. Thereby we comfort one another, and feel encouraged, and go on our way rejoicing. In all the twenty-one years that I have taken our family paper, the dear ones have never seemed dearer to me than they do now, and I pray that our heavenly Father will keep us in the way he would have us go; for if left to ourselves we soon forget his holy commands, and are wandering in by and forbidden paths, causing ourselves distress and grief. Sometimes my poor heart has been wrung in the depths, and I have been put to my wits' end to know what to do; and at such times of humbling my cry has been, O! my God, remember me in tender mercy. My hope has been almost gone. Will he cast me off forever? Then in his own good time he has graciously lifted me upon the mount, and I could say, "I know that my Redeemer liveth;" and the sweet promise would come, According to thy days, so shall thy strength be. O blessed Comforter! My faith is strong then, and I fear no evil. I go rejoicing in my God, and it is no trouble to sing,

"O to grace how great a debtor  
Daily I'm constrained to be;  
Let that grace, Lord, like a fetter,  
Bind my wandering heart to thee.

"Prone to wander, Lord, I feel it;  
Prone to leave the God I love;  
Here's my heart, Lord, take and seal it,  
Seal it for thy courts above."

But at an unexpected moment my Beloved is gone, and all is darkness again, and I find I am blind and very weak; and I go with trembling footsteps, feeling my way along by the stakes, and trying to comfort myself with the sweet remembrances of the past, and begin to look back to see what I have done. My sins, my cruel sins, how they come up before me now! Here my poor soul lies helpless as a worm of the dust, while the tempter is saying, Where is all your strength now? My faith seems almost gone, and like sinking Peter

I cry, "Lord, save, or I perish." Help me, O Lord my God! Dear trembling ones, have you ever traveled this gloomy road? If you have, the hidden tear tells more than pen can describe. Here we find a warfare, which often bends us low, and we feel to say, Lead me, O Lord, by thy Spirit, in the right way, that I may not go astray. And then we anxiously wait the return of our heavenly Lover. He has promised never to leave nor forsake his dear ones. He may withdraw his presence for awhile, for the trial of their faith, and they may think it hard at the time; but he will return again with the joy of his dear presence, bidding all their enemies flee. And we are brought to see then that it was all for our good, and we would not have it otherwise if we could. Then we can sing,

"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!"

To-day is my forty-third birthday; and as I look back over my seemingly unprofitable life, how different it has been from what I anticipated in my youth. It is better for us that we cannot see the future. O how far short I have come of living as I would like to live, or of walking worthy of the profession that I have made. Sometimes I fear that I have deceived the brethren. My God knoweth my heart. May he forbid that I ever should bring a reproach upon his holy name. With sad feelings of the past I remember the many troubles and adversities that have been my lot; yet I can plainly see now that they have all worked for my good, in teaching me some very important lessons, which I hope have not been in vain. I feel that I am daily being weaned more and more from this world and its alluring vanities. I find that all the happiness of this world is short, and soon must pass away, and that there is nothing lasts but heaven. And whatever I do, may it be done as unto the Lord, and not unto man, knowing that we are not our own, but are bought with a price, which cost the blood of our dear Redeemer. Therefore words seem inadequate to express our heartfelt thanks to our heavenly Lover for his goodness and mercy toward us, who are unworthy of the least of his notice.

But, dear editors, I fear I am intruding upon your precious time to read this scribbling, and so I had better stop. I submit the above to your judgment; and if you see anything in this that is amiss, I hope you will be faithful, and all will be right with me.

Affectionately yours, in humble hope of eternal joys beyond the grave,

MRS. ANNA M. YARD.

P. S.—A brief sketch of my first experience of grace was published between nine and ten years ago, in volume forty-eight, number fourteen, July 15, 1880, and can be found by referring back to the same.

A. M. Y.

## THE ADOPTED CHILD.

IF there is one passage of Scripture spoken by the apostle Paul that is more precious to orphans, the followers of Jesus, than many others, this passage seems specially so, which reads, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—Eph. i. 5, 6.

Predestination, as I understand it, is the great rock upon which the sinner bases his hope of eternal life. Remove predestination, and you destroy his hope of heaven, and also destroy his claim to salvation by grace, and leave him no possible ground on which he can rest a plea before a just and holy God for mercy. The best plea he could make, even if it were possible for him to keep the whole law of commandments, would be nothing more than earthly blessings; for as the stream does not ascend higher than the fountain, the highest he could ascend would be to the innocence of Adam in the garden of Eden before he sinned. Well may the apostle declare, "Great is the mystery of godliness: God was manifest in the flesh, seen of angels, believed on in the world, received up into glory." For when we go back before the foundation of the world, as declared in the preceding verse, and read, "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," we see there a glimpse of the plan of salvation, secure to every heir of promise. And although we believe that salvation is spiritual, and altogether spiritual, proceeding from and coming through a spiritual fountain, or head, yet we see Jesus made a little lower than the angels, for the suffering of death, that he might taste death for every one, and destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." I have heard doctrine like this advanced, that the Adamic child or man has no part in the matter; and I have thought if that doctrine be true, which I do not believe, then Jesus in taking on him the seed of Abraham, and flesh and blood, as the apostle declares, would seem contradictory to the doctrine declared by him; for it seems to me his very mission was to be made like unto his brethren, who are by nature children of Adam, and partakers of flesh and

blood, that he might be a merciful and faithful high priest, to make reconciliation for their sins. Now, to accomplish this great work of salvation, the spirit of adoption seems to me to open the way for the poor, vile, Adamic sinner, who in his generation by nature is a child of wrath, and the sentence of death resting upon him, and seeing no way of escape, to hear the joyful news that Jesus, the Savior of sinners, came into the world to save such a sinner as he is; that God had predestinated before the foundation of the world that he should be adopted by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace; that sinners should be kings and priests unto God; yea, kings over death, hell and the grave, and priests to commune through their Jesus with their Father in heaven. Will such a poor child find fault with predestination? No. Will such an one find fault with election? No. Will such an one find fault with adoption? No. But what does he say? O that I knew I were one of those adopted children; that I have the evidence that Jesus has adopted me as his child; then would my sweet employ be to the praise of the glory of his grace, and with the poet sing,

"Amazing grace! how sweet the sound!  
That saved a wretch like me;  
I once was lost, but now am found,  
Was blind, but now I see."

Yes, see how a poor, lost child can be saved by adoption; that though he has no blood relation on which to claim eternal heirship and the joys of heaven, yet God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ. By grace ye are saved. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Then, dear child, how precious is the thought that you are an adopted child in the kingdom of heaven. The apostle Peter said, "Unto you that believe, he is precious." "If so be ye have tasted that the Lord is gracious." Now, dear, adopted child, your legacy in this world is tribulation. Many fiery trials will assail you, and fears compass you about, through the path of life. Our Jesus hath said, "In the world ye shall have tribulation; but in me ye shall have peace." Fear not; for it is your Father's good pleasure to give you the kingdom. Therefore let us hold fast the profession of our faith. Our Jesus said that if we had faith as a grain of mustard seed, we could say to that mountain, Be removed and cast into the sea, and it would be done. Have we not that faith? Do not we believe, if it were necessary to save one of these adopted children Christ died for, and the Andes mountains stood in the way of that one's salvation, they would be

removed and cast into the sea? Truly they would; for the salvation of that little one cost more than a natural mountain—it cost the precious blood of Christ. Yes, dear child, you have faith, and it is the faith of God's elect; the same faith that Abraham had; for he believed God, and it was accounted to him for righteousness. And though your adoption may seem to you almost impossible, as it seemed unto Abraham, when he was old, in regard to the promise of his seed, yet we believe God that he will perform the thing appointed unto us, and trust him for his grace.

Dear brother Jenkins, since I have written these rambling thoughts upon the foregoing subject, for my own perusal, I thought I would send them to you; and if you think there is any comfort in them to a poor child of God that feels himself to be a lone orphan in this world of sin and sorrow, you may correct my errors and publish them; if not, lay them aside, for I do not feel that I am competent to write anything for the edification of the saints, especially not to occupy space for better matter.

Your brother in hope,

JOSEPH BRODERS.

ALEXANDRIA, Va., Nov. 27, 1889.

BATAVIA, N. Y., Dec. 8, 1889.

DEAR BRETHREN BEEBE:—I have lately been thinking of the precious privilege of being a child of God. "The secret of the Lord is with them that fear him; and he will show them his covenant."—Psa. xxv. 14. This wonderful secret is known only by the saints, and the Lord reveals his covenant to none but his own people. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things," &c. These things are not learned by hard study, or diligent application, "but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 10.

Great efforts are being put forth by the people of this world to give a knowledge of salvation, and to evangelize the world. Recently a missionary returned from India, and gave a lecture in this place. He noted a vast amount of work done, and a large amount of money spent, to convert the heathen; but according to his own statements the result of the labors there was mostly of a moral character. These missionaries report but very few converts; and when they are questioned closely, it is very apparent that they are as destitute of the truth as their teachers. But it is wonderful what a vast amount of time and money are expended to give a knowledge of the things of God. It certainly is a vain effort, for the children of God know that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them,

because they are spiritually discerned."—1 Cor. ii. 14. To those who are engaged in Sunday School work, tract and missionary society efforts, it would not only seem strange to say that all such labors for the salvation of souls are in vain, but they would consider such an assertion as coming from a fanatic. When we comprehend the full extent of their efforts, it would seem far more worthy of a better cause. But do they ever realize or learn that the salvation of the children of God is already an accomplished fact? We read in the Scriptures, "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. Here we find that God does not give this salvation because of our works, but it was given his people before the world began; and it was done because of his purpose and grace. "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. "And thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. 21. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 11. When it is the gracious purpose of God to reveal to his saints this wonderful salvation which has been wrought out for them, it becomes to them a gospel indeed. It is good news, glad tidings, to them who have had their lost condition revealed to them. This knowledge of our lost estate by nature, and our salvation in Jesus Christ, is peculiarly for the people of God. None can know their sinful state but those who are taught it by the Spirit; and none can rejoice in the salvation of sinners but those who have felt the need of such a salvation. Thousands think they have been saved, who have never realized that they are lost. The salvation they speak of must be simply a desire or determination to live better and try to do better. They have never known the depths of sin and unholiness, which the Spirit reveals to them who are truly the called, the chosen.

My dear brethren and sisters in Christ, is there not a great source of comfort and a cause for rejoicing in the fact that we have truly known the bitterness of our lost condition, even if we have not, as yet, fully known from whence cometh our salvation? We know that the Spirit will reveal, in his own good time, the salvation which his chosen people so much desire, and clothe them with his righteousness, for which they hunger and thirst. We know that the time will come, with saints, when they can say David, "We will rejoice in salvation, and in the name of the Lord we will set up our Lord fulfill all th-

know I that the Lord saveth his anointed."—Psa. xx. 5, 6.

Yours in hope of life,

B. F. HAMILTON.

LINDALE, Texas, Nov. 12, 1889.

DEAR BRETHREN IN THE LORD:—Having been out lately amongst some Baptists who were strangers to me in the flesh, and having heard some preaching that seemed a little strange to me, and as I have no secrets in regard to my Bible ideas, I have concluded to make a few suggestions and ask a few questions, which I would like to have answered, either through the SIGNS or privately, by any who feel that they have satisfactory views on the questions, that is, satisfactory to themselves; and especially will I solicit an answer from such Baptists as feel it their duty to discard as heretics those brethren who cannot adopt their peculiar language in conveying ideas.

In the first place, I desire to be understood as believing that it is not unprofitable to publish the truth, although three-fourths of the people reject it. The first question I will ask is, Does the Bible furnish authority for believing that the sinner is killed to the love of sin in being born of the Spirit, or in being born again? If so, we would like to know where to find the Scripture which would sustain that idea. Again, Is the sinner changed in passing from death unto life? If so, where will we find the word "change" applied to the sinner in thus passing from death unto life? The apostle gives "thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, the forgiveness of sins." This last quotation shows very clearly that the little word "us" embraces the sinner. "The eyes of your understanding being enlightened." This sinner now has Christ in him the hope of glory; and "The body is dead because of sin, but the spirit is life because of righteousness." The Savior says that "A good man out of the good treasure of the heart bringeth forth good things." The sinner who has passed from death unto life has this good treasure in his heart, Christ in him the hope of glory; and I have thought that all the holy desires and emotions that arise in this sinner are the production of that good treasure. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." So it seems to me that there is something done for sinners in thus passing from death unto life. "The Spirit itself beareth witness with our spirit that we are the children of God." The "our spirit" in this quotation, I think, is the same to which the apostle James refers, without which the body would be dead, and which returns to God who gave it, when the

dust returns to the earth as it was. "If Christ be in you, the body is dead because of sin." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," the only law that ever could affect the eternal destiny of any of Adam's fallen race. Now I conclude that a logical deduction from the above Scriptures leaves but little room to doubt that it is men and women, sinners of Adam's race, that are the chosen of Almighty God in Christ Jesus before the world began; and in time they are called with a holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus before the world began. All of them thus chosen must be manifested as heirs of God and joint heirs with the Lord Jesus Christ by "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." And, "Whosoever believeth that Jesus is the Christ, is born of God." "He that believeth and is baptized shall be saved." Now, should we cavil about what it takes to constitute a believer, or about what it is that is born of God, born again, &c.? Is it safe ground to occupy to say that because we are not able to explain the mystery connected with the spiritual birth, we therefore must not declare our belief in the truth that "to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God?" This character cannot say that he has no sin, or he deceives himself; and yet, being born of God, he cannot sin. I am just glancing at this matter; not that I think I have discovered something new, but because I think I have been misunderstood by some on this important subject. It seems to me that we may understand John about as easily as we can Paul, viewing the saints as complex beings, using the pronoun "I" to represent us in our two natures.

But I have extended this scribble too far. I desire to state in conclusion that I do not wish any one to accept the above ideas as truth unless they are sustained by holy writ. Should you think best, throw this aside, and all will be right.

As ever, a poor sinner,

F. ODOM.

P. S.—I omitted to declare my unshaken belief in a very material "change" in the condition of the sinner after being born again, because he has received the Spirit of God, that he may know the things which are freely given him of God; and also the glorious doctrine of the resurrection and change of our vile body, that it may be fashioned like unto his glorious body, which is also a mystery too deep for me to explain. Nor does it yet appear what we shall

be; neither are we informed whether we shall have auburn hair, or red, or black. But we hope to be in company with the apostles, to be satisfied, when we awake, with the likeness of our glorified Redeemer.

F. O.

"O THAT I knew where I might find him! that I might come even to his seat!"—Job xxiii. 2.

I sometimes think that mine is an outside case, and that none of God's chosen people ever suffer as I do in mind. To-day I was reading over some of the precious hymns in one of my books, and in one I found these expressions,

"Weak as you are, you shall not faint,  
Or fainting, shall not die!  
Jesus, the strength of every saint,  
Will aid you from on high."

It struck my mind very forcibly, and I looked to see whose language I was reading, and found the hymn accredited to "Newton." The first thing I knew I found myself taking comfort from seeing expressions all through this hymn (No. 185, Beebe's Collection) that speak of the power of God, and coupling that with his care and protection of his people.

I had just been reading in the book of Job, as in it I find so much that sounds just as I desire to express my feelings so much of my time. When I read the words that are placed at the head of this article I stopped and pondered, and these are some of my thoughts, Can it be that I have some of the same sort of desire that Job had? Can it be that this desire and these feelings are of an unselfish nature? Can it possibly be that God has implanted these desires and longings in me to know of him and about him? Let the cause be what it may, let the result be as it will, I do feel at this time to say, "O that I knew where I might find him!" It seems also that, like Job, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him." It seems that very much of my way leads through the road that Watts speaks of,

"But pricking thorns through all the ground,  
And mortal poisons grow;  
And all the rivers that are found  
With dangerous waters flow."

You will, dear reader, begin to agree with me that mine is a peculiar case, and possibly altogether different from your travail. If so, I cannot help it. I did think once, when young in years, and also in faith (if I have any true faith), that as years should come upon me I would live more uprightly, and then have less trouble, and walk more in the light of God's countenance. But alas! how is it with me to-day? I have of late had much reflection of mind over my past life; and it seems, when all is summed up, I am compelled to see only the interpretation of the handwriting that appeared on the wall to the wicked king, when it was told him, "Thou art weighed in the balances, and art found wanting."

So, my dear friends, I know I am entirely wanting in the good deeds and service I ought to render unto God for all his benefits to me. As already stated, I have been looking over my entire professional life, trying to find some little thing to feel satisfied with. But alas! no good thing is in me. Paul tells my feelings for me when he says, "The good that I would, I do not; but the evil which I would not, that I do." Sometimes the language of the wise man is a little comfort to me, when he said, "The fear of the Lord is the beginning of knowledge." I do hope I fear the Lord. If I do, he will give me knowledge. If I have only the beginning of a true knowledge of God here, it will be carried on to the day of Jesus Christ. I do rest confidently in the glorious truth that the Lord knoweth them that are his; and, as Christ said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." This is where my hope is. If Jesus bore my sins in his precious body when he was treading the winepress of God's wrath for sinners, then, though I am weak and compelled

"By glimmering hopes and gloomy fears  
To trace the sacred road,  
Through dismal deeps and dangerous snares

To make my way to God,"

yet at last I shall enter the heaven of eternal glory; and I sometimes think my song of praise will be loudest, if at all, because of the absolute truth that it is not by works of righteousness that I have done, but by and through the grace of God given me; and if among the righteous I shall appear, it will be by the blessed righteousness of Jesus Christ imputed to me.

If any of God's humble poor have ever traveled in this dark road that I have, and can fellowship such a poor creature as I am, I desire their prayers. "O that I knew where I might find him! that I might come even to his seat!"

JAMES M. TRUE.

SEWARD, Neb., Dec. 2, 1889.

SURL, N. C., Dec. 12, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Please find inclosed twelve dollars; two dollars to be placed to my credit, and ten dollars for ten new subscribers. I have not charged a cent, but used it for the circulation of the paper.

We have had a blessed revival in our midst, one of the churches that I am pastor of having received twenty-five members within the last two months. We Baptists in North Carolina fully indorse the doctrine taught in your valuable paper.

I remain yours, as ever,

D. R. MOORE.

#### INQUIRIES AFTER TRUTH.

WILL Elder Chick favor an inquirer with some thoughts through the SIGNS on the words found in 1 Corinthians xi. 29?

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1890.

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

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

G. BEEBE'S SONS.

## INTRODUCTORY TO VOLUME LVIII.

UNDER the continued manifestation of divine favor it is our privilege to enter upon the fifty-eighth year of the publication of the SIGNS OF THE TIMES. The thick clouds of opposition and severe trials through which we have been led in the past are by the power of God made subservient to his will in the exhibition of his unchanging faithfulness and grace, by which it is more clearly revealed that "It is of the Lord's mercies that we are not consumed, because his compassions fail not."—Lam. iii. 22. For almost threescore years our publication has been sustained, notwithstanding the opposition which has been from its first issue arrayed against it. We dare not claim that our own ability has brought us the victory over the combined enemies of the truth, which have been so energetically striving to suppress this medium of correspondence among the lovers of the doctrine of God our Savior. Nothing less than the invincible strength of the God of all grace could have maintained the unequal strife, in which the wealth and talent of worldly religion have been seeking the suppression of divine truth. The fact that this channel of correspondence among the saints has had the support of neither worldly resources of money nor of education forbids that its continuance should be attributed to any natural skill which might have overcome the efforts of its enemies. While the popular advocates of false religion have flooded the world with their publications, filled with all manner of attractive allurements to flatter the pride of carnal nature, the purpose of this periodical has been the maintenance of the plain and unpopular doctrine of salvation by the grace of God alone. When this gospel was preached in its purity by its divine Author and his inspired servants, it was despised and rejected of men. It is absurd to suppose that it could be more acceptable to the world when maintained by his followers now. But in the providence of God the bitter enmity of carnal religionists has been overruled to the benefit of the saints by advertising for their information the existence of a periodical in which they could speak "to them that have obtained like precious faith" with them "through the righteousness of God and our Savior Jesus Christ." While the wrath of man has thus been made to minister to the consolation of the people of God, no more

credit is due to them than to those enemies by whose wicked hands the determinate counsel of God was fulfilled in the crucifixion of our Lord Jesus. The wickedness of man is not justified by the restraining grace of God, who causes it to subserve his own righteous will. While the hatred and ridicule of the fashionable religionists of the world clearly show the justice of the divine condemnation which rests upon them, God is glorified in causing their publication to enable his saints to communicate with each other through the first regularly issued paper ever established for the proclamation and defense of the gospel of the grace of God. For fifty-seven years this medium of correspondence has been continued, and its patrons have been comforted and encouraged by its messages of love and fellowship, testifying to the same great principles of the doctrine of Christ as revealed in the experience of the subjects of salvation in widely separated earthly locations. In this manner the saints have become acquainted, and sweet fellowship has abounded where otherwise they had no medium of correspondence.

For the continuance of this profitable and pleasant correspondence it is our purpose, if the Lord will, to publish the SIGNS OF THE TIMES every Wednesday of the year upon which we enter with this issue. The contributions of our gifted correspondents who have favored us in the past years are still earnestly desired. The weekly publication during the last year has given room for a largely increased amount of correspondence, and greatly enhanced the value of the paper in that respect. We sincerely thank our esteemed contributors for their favors in the volume just closed, and most earnestly solicit a continuation of their highly appreciated assistance in the future. The free discussion of scriptural subjects through our columns cannot fail to be profitable both to writers and readers, so long as it is conducted in the spirit of meekness and fraternal love. This has characterized most of the articles received heretofore, and it is very desirable that all in the future should be governed by the same heavenly principle. It is not to be expected that all will be able to indorse every expression which may be used by those who write for publication; but every one should be willing to submit his expressions to the judgment of the saints who may read, knowing that no criticism can destroy the vital force of truth, and no expression of irritation can justify error. Every writer is liable to be mistaken in his understanding, and therefore all should receive kindly the suggestions of those who dissent from their views upon any point of doctrine. Only the testimony of inspiration is infallible; there is no danger of the truth falling before the most violent assaults of its adversaries. How-

ever cherished it may be, error will not be true with all the support which can be given it by the most highly esteemed ministers or writers. Truth has nothing to fear from free discussion. Nothing more readily displays conscious weakness than impatience of investigation. So long as the inspired rule is admitted as the final arbiter, the result of investigation will always be the vindication of truth and the exposure of error. With this evident fact in view, it is certainly profitable to the saints to discuss in a fraternal spirit any subject connected with the doctrine of the gospel of Christ.

While we appreciate and thankfully receive articles discussing the various points of doctrine and order as authorized by the inspired rule, we would especially request that our readers would furnish us with brief statements of the way in which each has been led from the darkness of nature into the marvelous light of the revelation of life in Christ Jesus. Such accounts can never lose interest to those who have been brought into the same knowledge of God; for such is the glorious mystery of this wonderful experience that the subject can never grow old to them. It is not the marvelous circumstances attending the work of grace by which the fellowship of the saints is secured; it is the exhibition of the perfect work of God in taking the justly condemned sinner from his helpless misery, and setting him above condemnation in the perfect righteousness of Jesus Christ. From all who hope in that salvation which is all of the grace of God we especially solicit the expression of the reason of their hope. In the case of Elijah the Lord was not in the great and strong wind, nor in the earthquake, nor yet in the fire; but in the "still small voice" the prophet recognized the majesty of God.—See 1 Kings xix. This wonderful voice is that which interests all who have ever known the joyful sound. We always desire to hear from all those who can tell what the Lord has done for them in saving them from their sins.

With the prayer that by the grace of God we may be kept from every false way, and evermore be found "endeavoring to keep the unity of the Spirit in the bond of peace," we enter upon this new year of labor in the publication of the SIGNS OF THE TIMES, wishing to one and all of our readers that it may prove to each of them "A Happy New Year."

## PRIESTHOOD OF MELCHISEDEC.

DEAR BRETHREN BEEBE:—Please give your views through the SIGNS OF THE TIMES on the expressions recorded in Hebrews vii. 3, and oblige a poor, unworthy sinner in the sight of God. May you live long to defend and speak the truth as it is in Jesus, is the prayer of your unworthy brother, if one at all,

E. B. PHILLIPS.

MEADOWVILLE, W. Va., Nov. 4, 1889.

R E P L Y .

"WITHOUT father, without mother,

without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."—Heb. vii. 3.

The epistle to the Hebrew saints is peculiarly filled with references to the types which were given under the legal dispensation, by which the testimony of Jesus was presented to the faith of the saints, who in those shadows were enabled to discern the promise of that Deliverer who should come out of Sion, and should turn away ungodliness from Jacob. Evidently the correct understanding of all expressions which have allusion to those typical records must be found consistent with the inspired declarations concerning the literal figures. Since the types were given by inspiration of God, when their significance is revealed by the Holy Spirit they will always clearly accord with the truth which is directly presented in the gospel of the grace of God as it shines in the face of Jesus Christ. However plausible any theory may seem in itself, nothing can be the truth designed to be communicated by any type unless it is seen as that testimony of Jesus which is the spirit of all prophecy which God has given. With reverential fear let every follower of Jesus forbear to indulge in vain speculations with regard to the sacred record, which can be rightly interpreted only by that Spirit of truth who searches "all things, yea, the deep things of God." When he shall take and show unto any saint the proper application of any portion of the oracles of God, that manifestation will invariably have the effect of humbling its recipient in the very dust of self-aborrence, so that he will feel his own vileness more intensely as the light of truth shines more clearly in his heart. Under the power of that revelation he will be ready to confess himself "less than the least of all saints." In such a condition he will be far from seeking to make his own views a standard, but will rather esteem others better than himself. When any one is puffed up in what he imagines to be newly discovered light, the evidence is that he has been deceived by his carnal mind. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual [or, *natural*], devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality [or, *without wrangling*], and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."—James iii. 14-18. Surely there should be no difficulty in discriminating between the fruits of these two kinds of wisdom.

The text cited by our brother is a portion of what is written concern-

ing the typical Melchisedec, king of Salem, and priest of the most high God, to whom Abraham gave tithes in acknowledgment of his divine exaltation as a priest. In the context it is shown that the legal priesthood was inferior to that of Melchisedec, for that Levi himself, to whom the law of Moses appointed the priesthood, paid tithes to Melchisedec, being yet in the loins of his great-grandfather Abraham when Melchisedec met him. In this fact there is a clear confession of the weakness of that legal priesthood, which was only to continue until the great promise of God to Abraham should be fulfilled in the coming of that High Priest whom God had clothed with his own Spirit of holiness. As no single type could fully represent the divine character of our Lord Jesus Christ, so there are particulars in which the Levitical priesthood was defective. Aaron and all his sons were subject to mortality; and for that reason there could be no representative of the perpetuity of the unchanging mediatorial character of Christ among those Levitical priests who were continually taken away by death. For the purpose of showing this essential feature of his divine glory it was necessary that there should be a more exalted priesthood than that of Aaron. This is shown in this wonderful Melchisedec. There is no account given of his ancestry either as priest or king. All that is revealed concerning him is in the manifestation of his official standing as a royal priest. Under the Mosaic dispensation there could be no union of the regal and priestly offices in one man; for while the ordinance of God confined the priesthood to the sons of Aaron, it was declared that "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. xlix. 10. Since the two offices were thus separated by the command of God, it is evident that no royal priest could ever arise while that law continued. Whatever may be thought reasonable concerning Melchisedec, nothing is left to mere inference in his typical representation of the official character of Jesus as the great High Priest of his chosen Israel, unto whom the eternal God has said, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom."—Heb. i. 8. Of him the Spirit of inspiration moved David to sing, "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec."—Psa. cx. 4. There is no record of Melchisedec as ever having received either his royal sceptre or his priestly mitre from any predecessor in the offices made glorious by his administration of them. By divine right he reigned in righteousness, and by the direct appointment which was bestowed upon him by the most high God he performed the atoning

work of his priestly office. In Jesus as the only anointed and chosen Servant of God are united the two offices of King and Priest. This glorious combination of royal and priestly prerogatives in him was foretold by the voice of inspired prophecy. "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."—Zech. vi. 12, 13. Failing to observe the real meaning of this prophecy, some highly esteemed commentators have misapplied this text in support of the theory of a sort of literal agreement between the Father and the Son in the covenant of grace. Hence it has been thought that the "counsel of peace" is between them. Aside from the consideration that the prophecy makes no reference to any disagreement as previously existing in the eternal mind of God, the Scripture expressly declares that the hidden mystery of salvation by grace, which God has revealed in the gospel, is "according to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. iii. 11. The idea that there ever was a disagreement between the Father and the Son is contrary to all the testimony of the Scriptures, and subversive of the whole doctrine of God our Savior. The only consistent application of the declaration of this prophecy is in explanation of the prophetic announcement that this "man whose name is The BRANCH" shall be a priest, and yet shall be upon his throne. Nothing in all the glorious ritual of the shadowy dispensation of Judaism could present a type of this essential peculiarity of our royal High Priest. Hence it was needful that it should be plainly foretold that in the divine Mediator these two high offices should be united in "the counsel of peace." As the Sinai law was not given until many generations after the time when Abraham acknowledged Melchisedec in his royal priesthood, it is certain that his official position was not assigned him by that law. So it is said of Christ as our Royal Priest, that he ariseth after the similitude of Melchisedec, "Who is made, not after the law of a carnal commandment, but after the power of an endless life." So far as his priestly office is concerned, this is true of Melchisedec in the type. Not that we understand him as a man to have been possessed of any life different from that which all the saints inherit from their relation to the natural Adam, but in the revelation given of him in the figure he only appears in this record which presents him as an existing priest and king. No account is given of

his beginning to exist officially, nor of the end of his life. He is presented as "First being by interpretation King of righteousness, and after that also King of Salem, which is King of peace." It is in this that he stands as the one type of our Lord Jesus Christ, in whom is represented the truth that by the oath of God it is established that our Lord is "made a High Priest forever after the order of Melchisedec." In this sense Melchisedec is said to be "Without father, without mother, without descent [that is, as in the marginal rendering, *without pedigree*], having neither beginning of days, nor end of life; but made like unto the Son of God; *abideth a priest continually*." Neither Aaron nor any other priest under the law of Moses was in this particular "made like unto the Son of God."

"Their priesthood ran through several hands,  
For mortal was their race;  
Christ's never-changing office stands  
Eternal as his days."

Not only is it a violent assumption to understand the text quoted from Zechariah as implying that there was ever, in time or in eternity, a disagreement between the Father and the Son, which required to be settled by a counsel of peace between them, but it is presumption, if not blasphemy, to construe any type as designed to represent the unrevealed mystery of the mode of the existence of the inconceivable God. Created intelligence can never know anything of the divine nature but what he has been pleased to manifest of himself; and the only medium through which such manifestation is given is by the revelation which is in Jesus Christ. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John i. 18. In that declaration Jesus says, "I and my Father are one."—John x. 30. The fact that finite minds cannot grasp this truth does not imply that it is uncertain in itself. It only shows that God is greater than the intelligence which he has given to his creatures.

Not only is the literal application of the words of our text to Melchisedec as a man inconsistent with the general testimony of the Scriptures, and contradictory to recognized facts, but it conflicts with the express declaration of God himself, who claims to be the only self-existing One. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. lvii. 15. It is said of Melchisedec that he was king of Salem. This certainly implies that he was literally a man, like the king of Sodom, who is mentioned in the same connection.—See Gen. xiv. 18. But it is in his unchanging official character that he is

made like unto the Son of God, that is, in the fact that he "abideth a priest forever," so far as the inspired record gives any account of him. It is not necessary that the perpetuity of his priesthood should literally be without end in order to verify this inspired testimony. All that is to be considered is the recorded statement concerning him. In the account given in Genesis he is described as "king of Salem," and it is said that he was "priest of the most high God." We are not informed of the beginning of his official character as either king or priest. Neither is there any mention of the end of his life. It is in the application of this fact that the language of our text is used. To every priest under the law of Moses there was a limitation of service, "because they were not suffered to continue by reason of death." None of them could prefigure the immutability of the mediation of Christ Jesus as the Priest of the most high God, who continueth ever, and "hath an unchangeable priesthood." This peculiar glory of Christ is signified in no other priest under the typical dispensation as it is set forth in the revelation concerning Melchisedec. In these two particulars Melchisedec is presented as superior to Aaron, in that his priesthood is not by the law of a carnal commandment, and in that it is not limited by "beginning of days, nor end of life." This superiority is confirmed by the fact that "Levi also, who receiveth tithes, paid tithes in Abraham." Herein is the priesthood of Christ exalted above that of Aaron; and the whole legal heaven, in which that priesthood was incorporated, is manifestly put under the feet of Jesus Christ, our great antitypical Melchisedec.

Much more might be written upon this vivid type of our spiritual Melchisedec, did time and space allow; but we must forbear for the present. May the Spirit of truth lead some more gifted brother to write more fully upon it, and may all the saints be enabled by grace to clearly read in this type the testimony of Jesus.

#### EXTENSION OF TIME.

As a number of our subscribers have complained that we have not given them sufficient time this year to procure new subscribers at one dollar a year, we have decided to extend the time a few weeks longer. All new subscribers until further notice will be sent back numbers to the first of the volume until the supply is exhausted; and as we print a limited amount of extra copies this number, those that wish to get the first of the volume will have to send in early. The advantage of commencing with the volume is appreciated when the last number containing the index is received.

We are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity

to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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#### PASTED AND TRIMMED.

WELL, brethren, how does the SIGNS suit you in its improved form, pasted and trimmed, or open at the top? We are writing this before the work is done, and only have the guarantee of the manufacturer of the machine and the testimonials of many using a similar machine as to how well the work will be done; but we are satisfied that it will be a great convenience and improvement in the form of the paper if the work is done as promised. We have added this machine to our office at quite a heavy expense, but believe it will be duly appreciated by our subscribers.

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#### MARRIAGES.

DEC. 17th, 1889, by Elder T. M. Poulson, at the residence of the bride's father, in Wicomico Co., Md., Mr. Asbury Fooks and Miss Olivia E. Bailey.

DEC. 18th, 1889, by the same, at the residence of the bride's father, in Worcester Co., Md., Mr. Handy J. Shockley and Miss Mary E. Shockley.

DEC. 23d, in the evening, in Petersburg, Kent Co., Del., by Elder E. Rittenhouse, Mr. Wm. H. Frazier and Miss Ella Boyles, both of Kent Co.

On the same evening, by the same, Mr. Lewellyn Gruwell and Miss Natalie, daughter of Peter C. Frazier, Esq., all of Petersburg, Del.

On Nov. 27th, 1889, by Elder W. Lively, at Green Hill, Ga., Mr. H. T. Cain and Miss Jennie Hobbs.

By the same, on Dec. 18th, 1889, Mr. G. W. McGinty and Miss Emma Hanly.

#### OBITUARY NOTICES.

My dear father, Elder Samuel Croy, departed this life Aug. 14th, 1889. He was born in Coshocton Co., Ohio, July 18th, 1815, and lived there until he was seven years old. He moved with his parents to Morgan Co., Ohio, where he lived until he was twenty-five years old, when he was married to Miss Eliza Bobo, by whom he had eleven children. He received a hope in Christ when young, and related his experience to Mt. Olive Old School Baptist Church, who gladly received and baptized him. In 1862 he moved with his family to Perry Co., Ohio, where he united with the Monda Creek Church by letter, and shortly afterward they liberated him to exercise his gift. He moved from Perry to Fairfield, from Fairfield to Pickaway, from Pickaway to Hocking, and in 1877 moved to the state of Texas, where he was ordained to the full work of the ministry, and where the most of his time was devoted to the pastoral care of four churches, which he served until his death. The weather was never too bad for him to fill his appointments. He is gone to receive his reward.

He was a kind husband and father. He leaves an afflicted wife, two sons and four daughters, with many friends, to mourn their loss. We feel that our loss is his gain. His age was 74 years and 24 days. THOMAS J. CROY.

Wm. Perfect died at his home in Delaware Co., Ohio, Sept. 6th, 1889. He was born Oct. 16th, 1820, and married to Miss Mahala Funk Jan. 31st, 1847, who died just two years previous to his death. He leaves four daughters, several grandchildren, and a large circle of relatives and friends, with the church, to mourn.

He was a dear child of God indeed, dearly beloved by us all. He united with the Hartford Old School Baptist Church, Delaware Co., Ohio, August 13th, 1881. Brother Perfect has been a warm friend to the Baptists from my earliest recollection, and was a firm believer in election, predestination, and the final preservation of the saints. It was his chief delight to meet and be with those he loved in the Lord, which has not been his privilege for more than a year. He had been afflicted with a cancer for many years, which had consumed one of his eyes entirely years ago, and of late he had almost, if not altogether, lost the use of the other eye. The SIGNS has been a great comfort to him. It seemed to be his last and hard struggle to give up reading his Bible and the SIGNS; but his daughters and little granddaughter read them for him, and were very kind to him, especially after the death of the mother, when the entire care fell upon them. I shall not soon forget their kind hospitality to me in my visits to their dear father. May the One who is able to reward them remember them in much mercy.

Our brother was confined to his bed but a short time. Blood-poison set in, and soon released him. I always found him patient, willing for that happy change to come when his Master would call for him. Some weeks before he died, in speaking about the date of his wife's death, he said it would be a long time for him to wait. It seemed to have been revealed to him that he would die at that time, and surely enough he did. It is remarkable; also that some others of the connection have died in the same month and on the same day of the month. Two years ago he made a request of Elder Vanhorn, of Hebron, Ohio, desiring him to talk to his family when he was gone, which he anticipated would be soon. One year ago he renewed his request, which was granted, and the aged father was blessed with a door of utterance to pray and speak very comfortably and impressively from 1 Cor. xv. 55-57, to a large congregation of relatives and friends. The church has lost a worthy member. May his quiet, meek, humble and submissive disposition be an example for us, and especially for the unworthy writer.

SARAH C. BOYD.  
CENTREBURGH, Ohio, Dec. 17, 1889.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 8, 1890.

NO. 2.

## CORRESPONDENCE.

GHENT, Ky., Nov. 29, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am in receipt of a postal card on which I find the following: "H. Cox—Dear Brother:—Please give your views through the SIGNS OF THE TIMES on the first chapter of Ezekiel, from the fourth to the twenty-first verse inclusive, and oblige. Inquirer."

Surely my inquiring friend, who to me is entirely unknown, cannot expect me through the SIGNS to unfold all the great and wonderful things taught in that portion of the divine record. Evidently the figures that were presented to the prophet and recorded in those verses fix the mind upon the character of him who is God, and beside him there is no Savior. That chapter begins, "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God." He uses the word "visions," in the plural number, and the word "visions," in the same number. There he in that vision beheld the great Jehovah as he was presented in the legal dispensation, the old heaven, that of which John speaks, saying, "The first heaven and the first earth were passed away."—Rev. xxi. 1. In that vision he beheld God as he was revealed by the law in all its wonderful types and shadows. But that revelation could have given to the prophet, who was in captivity, no enjoyment, for all was dark and gloomy, all was shadowy, under that dispensation. Ah, my inquiring friend, if you are a child of God, you had a vision of him when you were under the law; and, like Ezekiel, you were among the captives. You had been led captive by the devil at his will. While in that captivity there was nothing but gloom and sorrow. There you, like the prophet, were beside the river of Chebar, which means force, or strength. The force and power of the law was holding you, and you could no more break that captivity than Ezekiel could overturn Babylon. It was there that you saw the need of the Deliverer. You there could in deep sorrow repeat those words of the poet,

"When to the law I trembling fled,  
It poured its curses on my head—  
I no relief could find."

You there had a vision of God. You there learned that the law is holy,

and the commandment holy, and just, and good. In measuring yourself by that law you were made to cry out, "For we know that the law is spiritual; but I am carnal, sold under sin." With Isaiah you cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isa. vi. 5.

Ezekiel in captivity is but a figure of your captivity under the law; and his sorrow, when by the river of Chebar, is a figure of yours when in the dark prison-house of the law. When the legal heaven was opened to him he had a vision of God, and his justice was made manifest. So with all the saints: the legal heavens are first opened to them, and they are enabled to see and know that the law is holy.

In the third verse it is written, "The word of the Lord came expressly to Ezekiel the priest." Let it be remembered that he was a priest, and the Lord made him a prophet; for the word of the Lord came expressly to him. In his priestly office his work was to make offerings and sacrifices. In the preparation of those offerings there was shedding of blood and the death of the victim. These were emblems and figures of the shedding of the blood of Christ and his death upon the cross. It was thus that the prophet in vision saw the opening of the gospel heaven. That caused him to say (see fourth verse), "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire." A whirlwind is emblematic of force, power, destruction and swiftness. The prophet Jeremiah says, "Behold, the whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously on the head of the wicked."—Jer. xxiii. 19. While the whirlwind was sent for destruction, the cloud that accompanied it was a token of the presence of the Almighty to protect his people. It is written, "And God said, This is the token of the covenant that I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Gen. ix. 12, 13. The waters of

the deluge had covered the earth so deeply that no part of it was above the surging waves, and all except Noah and his household had gone down before the mighty billows. That household was saved from destruction as completely as all the elect of God are saved in the great antitypical Ark. The bow of promise could not be seen except upon the face of the cloud. When that bow is seen we have an assurance that that covenant will be fulfilled; that no more will the earth be submerged in water; that no more will all flesh perish. That bow upon the face of the cloud reaches from earth to earth again, and none could find its end. That covenant, like the new and everlasting covenant, was sure, certain, and fixed in the mind of the great I AM. The deluge was a fit emblem of sin. It carried down all, except that household, in the impenetrable darkness of death. So sin carried down all the race of Adam under the dominion of sin, the wages of which is death. But, glory to our great antitypical Ark, he bore his chosen people safely over the foaming waves and boisterous billows of sin; for he bore them and carried them all the days of old.

The cloud that Ezekiel saw in that vision was a great cloud. Upon its face he was then unable to see that bow; for the great Sun of Righteousness had not then arisen from the darkness of the legal dispensation, in which Ezekiel was living, and which appeared to him and caused him to say, "The heavens [in the plural number] were opened, and I saw visions of God." But how bright and glorious were the rays from that Sun of Righteousness when the gospel heaven was opened, when they shed their rays upon the dark cloud that hung like the pall of death over that legal heaven. Then could be seen and read the law of sin and death. When those healing rays reached the bosom of that great cloud, the bow of promise was made visible in all its beauty, and under its vast dome stood all the elect of God in safety; for they were then redeemed from that great flood of sin, and they rejoice to know that the bow of promise will never vanish, will never pass away, nor cease to give them a token of their eternal safety in their great antitypical Ark. But Ezekiel says, "Came out of the north, a great cloud, and a fire infolding itself." The fire of God's holy law against sin could not be quenched, except by the blood of

Christ. That law was the law of sin and death; and when it reached him who was and is the head of his people, it found in his blood that which quenched its fire. It came from Sinai's smoking summit, and must have burned on and on but for the blood of Christ. When that blood was shed, and he who by the shedding of his blood had gone down into the darkness of the tomb, and arisen a mighty conqueror, that bow shone out in all its beauty and glory. Then the prophet could appropriately say, "And out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man." It will be observed that the likeness of the four living creatures came out of the midst of that cloud and fire which represented that legal dispensation. Let it be remembered also that the law and the prophets were until John, of whose coming the prophet speaks, saying, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Again, the same prophet says, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple." When he had come all his teachings and all his wonderful works must be recorded. Among his disciples were Matthew, Mark, Luke and John. They are called the four evangelists; and each one of them had the likeness of a man. They came out of the midst of that cloud and that fire; or, in other words, out of that legal dispensation. They had the likeness of four living creatures. They had given to them that spiritual life which enabled them to reveal the teachings of our Lord and his works. For that great work they were inspired from on high, and under that inspiration they gave to God's people the four gospels, and none dare to deny what they recorded. While the saints may differ as to the true import of the teachings of our Lord, they cannot deny the record that God has given of his Son. John says, "He that believeth on the Son of God hath the witness in himself. He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." Then it is evident that the record made by the four evangelists was and is the gift of God. They had the likeness of a man, yet they were the children of God, prepared by their glorious Lord

for the great work whereunto he had called them.

"And every one had four faces." This figure presents them in their work of recording those wonderful truths. In that work they were made to look every way; for the gospel of God our Savior reaches out and embraces all things needful for his saints. It was not confined to Palestine, but was sent to the uttermost parts of the earth. Our Lord said to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Matt. xxviii. 19, 20. Then their faces looked every way. Their feet were straight feet; for they bore them onward in the proclamation of God's eternal truth, which centered in Jesus.

"And the sole of their feet was like the sole of a calf's foot." They were not like the claws of ravenous beasts, which were given them for war and destruction. What an illustrative emblem of God's dear people! They bear not the panoply of the warrior, no more than David did when he slew Goliath. The apostle says, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." God's dear people have never engaged in carnal or earthly warfare. When our Lord was upon earth he said to his followers, "My peace I give unto you, my peace I leave with you: not as the world giveth give I unto you." Persecution has ever been characteristic of the unregenerate world; and those who engage in the persecution of God's dear people give evidence that they are of the world, and do not belong to the kingdom of God's dear Son. But the prophet says, Their feet "sparkled like the color of burnished brass." Surely they could be seen a long way off. The prophet says, "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace."—Nahum i. 15. "And they sparkled like the color of burnished brass," because their feet were "shod with the preparation of the gospel of peace."—Eph. vi. 15. They recorded that which would be proclaimed throughout all coming time by the true ministers of the everlasting gospel; and they would be known afar off, because they go forth in the King's highway of holiness, and their feet sparkle with the light of God's eternal truth. O how exalted the character of the true ministers of the everlasting gospel! for they in their character resemble the likeness of the four living creatures. But alas! how far below that likeness do they descend when in their carnality they attack and persecute any of the dear saints.

"And they had the hands of a man under their wings on their four

sides." Their wings were given them that they might fly to the uttermost part of the earth, bearing to the redeemed the great and wonderful things they had recorded, that all might be taught to observe all things which their glorious Lord had commanded them. Their hands were not given them to work out some new theory, and thereby add to that which they were commanded. If that had been the purpose for which those hands were given they would not have been under their wings, but would have been placed where the world could have seen them, and seen their mighty works, in what is called "evangelizing the world." They could not add to nor take from that which was commanded by their Lord. All else is vain speculation, and like the wild vine found by the servant of the prophet, from which he gathered wild gourds a lapful, and shred them into the pot of pottage. They were poison. So are all vain speculations. They are not the work of those hands that Ezekiel saw under the wings. But the work of those hands is to handle the "Word of life."—1 John i. 1.

But "Their wings were joined one to another; they turned not when they went; they went every one straight forward." Turning neither to the right nor to the left, they went straight forward; for their wings were joined together. Matthew did not record one thing, and Mark, Luke and John different things and different teachings of our Lord. Their wings were joined together, and they bore straight forward, through all coming time, the record that God gave of his Son; that record which is the gospel of God our Savior. And "whither the Spirit was to go, they went." We are not told that they went where the Spirit was not to go. Their record entered the hearts of those who by the quickening power of the Spirit were made alive, and prepared by its great and wonderful teachings to receive its sacred truth into good and honest hearts. Their teachings never entered the hearts of any of the sons of men until they were prepared by regenerating grace to receive them; for "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

But the prophet further says, "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle." These are wonderful figures, representing the place and work and character of the four evangelists and the gospel they recorded. To illustrate those things, they appeared to the prophet as having four faces. They each had the face of a man, the man Christ Jesus, whose visage was so marred more than any man, and his form

more than the sons of men. In that face was the light of the knowledge of the glory of God. To them he gave that light; to them he gave that knowledge; and they bore his image. His life from the manger to the tomb was marked by humility. His life and his teachings inculcated true humility; and his disciples would not have followed him if they had not been led by his Spirit. But while a deep humility was impressed upon their faces, yet they were bold as the lion; therefore they had the face of a lion. Surrounded as they were by the unbelieving Jews and pagan idolaters, who were seeking their destruction, they went forth in the discharge of their great work, and made a record of the great and marvelous works of their glorious Lord. That boldness marked their lives, which has ever marked the lives of the saints in all ages of the world. Yet they were patient, enduring all the crosses, afflictions and persecutions that a wicked world could heap upon them; for they had the face of an ox. "All thy children shall be taught of the Lord," is the language of inspiration. Those disciples had learned patience by the teachings of their Lord, as well as by his example. Surely no mere mortal man could have passed through the scenes of persecution through which they passed, and not become impatient. But by the power of God they were prepared to patiently endure hardships as good soldiers of the cross. Their work was not merely for the use of those then living on the earth; but it looked forward through all coming time, and was recorded for the comfort, edification and building up of the saints till time shall be no more. "They four had the face of an eagle," by which was prefigured their power of vision, by which the record that was given them to make should look forward through time and enter the hearts of the saints in all lands and climes. The many warnings given in that record enable the saints to see dangers afar off, as well as when near at hand. Their record has gone forth in all lands with the swiftness of the eagle's flight. Then what a glorious and wondrous view the prophet had of the opening of the gospel heaven in that vision, and how thankful the saints should be for that record. But when they attempt to impress its sacred truth on the carnal mind, they by that act deny its wonderful teachings.

The prophet further says, "And their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies." Their wings were stretched upward, because their record looked up to him. It looked up to him as the great High Priest of whom the apostle speaks, saying, "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."—Heb. x. 12. But two of their wings covered their bodies. How wonder-

fully appropriate is this figure. Their bodies were given them by reason of their relation to the first Adam, and by that relationship nothing was secured to them of a spiritual character. Nothing but corruption was made theirs by that relationship; hence in that great work their bodies were covered, that that record might not be tainted by the corruptions of the flesh.

"As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning." Isaiah says, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."—Isa. vi. 6, 7. Another prophet says, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. iii. 2, 3. It is thus the Lord prepares his saints for the work whereunto he calls them. It was thus that he prepared the four disciples to whom he intrusted the great work of recording his everlasting gospel. It was thus their iniquity was taken away, and their sins purged. He sits as a refiner's fire, to purge the sons of Levi, that they may offer an offering to the Lord in righteousness. Their bodies were covered by their wings, and they were made alive in Christ, and thus prepared to offer an offering in righteousness. Surely that preparation was needful to prepare them for their great work. They had the likeness of living creatures, for they were made alive in Christ. The live coal had touched their lips, so that no word could appear in their great record which was false; for their sins were purged. Thus prepared, they, like all the saints, become the sons of Levi; priests, to bring an offering which is to give unto the Lord the glory due unto his name. The fire of God's holy law goes forth as lightning. When the lightning from Sinai's awful summit flashed upon them they repented, they turned from that law, and beheld him who is the end of the law for righteousness to them. It was thus that Peter was prepared to say in the presence of all, "Thou art the Christ, the Son of the living God."

"Their appearance and their work was as it were a wheel in the middle of a wheel." In their great record they presented our Lord in his humanity and in his divinity. In his humanity, as the son of Mary, he was prepared to meet that fiery law

in all its fearful fury, and by his blood to quench its consuming power. The sword of divine justice that had slumbered for four thousand years found in him a victim commensurate with all the demands of that law against his people; and when it was bathed in his precious blood the fire of that law was forever quenched, and they were made free from all its fearful demands. "If the Son therefore shall make you free, ye shall be free indeed." When he ascended up on high his divinity shone forth in all his glorious and wondrous brightness. He had accomplished the work whereunto he came to earth; for he had saved his people with an everlasting salvation.

I might go on almost *ad infinitum* in my meditations upon this great and more than wondrous subject; but I must close, knowing that in my feeble thoughts I have barely prefaced it. If this should be published, my inquiring friend will please accept it as a token of my love to him and to all the dear saints.

H. COX.

LOVE.

WHO can comprehend the height and breadth and depth of all that is embraced in the subject of love? Even as applied to the principle by which men are actuated, from a natural source, it is a power which cannot be estimated. In the natural man as he exists upon the earth it works (in some cases) to the advancement of a high moral standard, while in other cases it leads to the direst evils. All natural love, however chaste the object, is subject to changes and fluctuations; but the love of which I desire to write knows no change. It is as boundless as the firmament of heaven, reaching from the throne of God to the very depths of the deepest seas; for it is the love of God, which passeth all understanding. The finite mind cannot grasp or comprehend its power and might. It is pure as God himself is pure; and he who is brought low under its cleansing and purifying influence is made to look upon himself with loathing, and to see what he has never seen before, that there is no soundness in him, from his head even to his feet. The power of love, as it is shed abroad in the heart of poor, sinful man, is indeed the power of God; because God is love. As we believe that all things having an existence, either natural or spiritual, have an opposite, so in looking upon the one we mark the contrast, as it affects or is affected by the other. Now the opposite of love is hatred. They are antagonistic the one to the other. The natural man, as he stands in Adam, his federal head, possesses a carnal mind only; and it is declared that the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.—Rom. viii. 7. Now it is also declared that no man can serve two masters; neither can he love and hate an

object at the same time. He must love the one and hate the other, or hate the one and love the other. Man having this enmity against God in his heart, his heart being evil, and that continually, he must and does serve that to which his desires tend. His whole being is worldly and sensual, in consequence of which all his love and desires are for the world and its vanities. And so while man is called a worshiping animal, because of his tendency to worship something, in his state of nature he worships the gods of this world only, and not the true and living God. All men in this condition are under the sentence of death on account of sin, which entered into the world because of the transgression of the law of God by our first parents. And even if they had any desire to extricate themselves from under this condemnation, they have no power in themselves, nor is there any earthly power to help them. Being dead in trespasses and in sins, they are all unconscious that they are poor, lost sinners, without hope and without God in the world. Like the elder son in the parable of the prodigal, they feel that by merit they have a right to claim all the privileges of the Father's house.

Now we come to consider the rich grace and the wondrous love of him who is the very essence and principle of love. Inspiration has placed upon record, by the pen of the beloved disciple who followed Jesus in love, saying, "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."—John iii. 16. Can depraved and sinful man, having enmity in his heart against God, and that continually, believe in God? By no means. There must be a process by which he can be brought into a condition to show forth praises, where scorn and hatred reigned. Jesus said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again." And this is the process. There must be a new life, new hope, new desires; and all these come from the love of God, who through love sent forth his Son, in the likeness of sinful flesh, that he through death, fulfilling the law, might redeem from under the law all that the Father had given him. We are brought into a condition to believe by the operation of the Spirit of Love, which is the Spirit of Truth, the Holy Spirit, quickening us into life. Now our eyes are opened and we behold the light. Now we can exclaim with the apostle, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Our eyes being opened, and the knowledge given us, we see ourselves as poor, lost sinners, justly condemned before a holy God. And now with loving-kindness the Father draweth us to

Jesus, who is the propitiation for our sins. We have already been shown that we have no righteousness of our own that will help us, for our righteousness is as filthy rags; and only by the righteousness of Jesus can we enter the kingdom. So with a broken heart and a contrite spirit, with meekness and love, we approach him, receiving the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Now we can praise him for the manifestation of the wonderful love wherewith he hath loved us. That which we once loved, now we hate. How glorious the transformation! Babylon is fallen, and Jerusalem is raised to the chiefest joy. But Satan, our former master, is not to let us off so easily. He whispers in our ear, "You are deceived, and deceiving others; and so doubts arise, and straightway we begin to hunt up evidence. Do we really love the Lord? Has Jesus died for me? Love working her perfect work through faith, points with the finger of hope to the assurances in the divine testimony. The apostle tells us, "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14. We ask ourselves, Do we love the brethren? Yes. Why? Because we see the same Spirit in them bearing witness, which beareth witness with our spirit that we are the sons of God; and so we love them. We cannot help loving them. It is God's love freely given to us. The same apostle also assures us, "For this is the love of God, that we keep his commandments: and his commandments are not grievous."—1 John v. 3. The poet also says,

"Love is the fountain whence  
All true obedience flows."

And we know, if we obey his commandments with joy and gladness, it is because we love him. How comes this precious love of God to the poor, benighted, lost soul? I love to think of it as coming like the gentle south wind, spreading over all its pathway a beneficent influence, which changes the course of its object from evil to good. As the sower sows his seed in good ground prepared for its reception, the life contained in the seed bursts forth, making manifest in growth, first the tiny blade, and on until the rich, ripe fruit is yielded. So in the experience of grace God implants his rich grace in the hearts of his children, making manifest in them the life of his dear Son, followed by a growth in grace, developing the fruit of the Spirit, which is love, joy, peace, &c. The most important to the well being of the saints is love; for it spreads the loving folds of its mantle over all with whom it comes in contact (for good); for love worketh no ill to its neighbor; never lowering, but always elevating its object. Of the three attributes of grace, faith, hope and charity, we read that the greatest of these is charity (love); for while faith and hope are bounded within the

limits of time, and exercise their influence until time ceases, charity (love) is abiding, is eternal, and with its object it enters into boundless eternity. It is co-existent with eternal life; for he that loveth God hath eternal life. The love of the children of grace has its centre and pre-eminence in the person of our Lord and Savior Jesus Christ; for he is the source of all life. It is written that "All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men."—John i. 3, 4. He gave his life for his church, which his Father had given him before the world was. And as the life of the vine is extended to its branches, so the life of Christ exists in all his redeemed. And so the apostle declares that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 38, 39. Through love our blessed Savior trod the wine-press alone; he suffered temptation of the devil in the wilderness; he bore the afflictions of all his people; and in his awful agony in the garden of Gethsemane he sweat as it were great drops of blood. Through love he passed through not only the shadow of death, but death itself, that his chosen, his bride, might be brought from death into the light of the knowledge of his glory. While great is the mystery of godliness, also great and incomprehensible are the wonders of his love. How precious and soothing to our attentive ear comes the still, small voice, telling us why we love him; that it was because he first loved us. And then how our hearts melted when first we came into the knowledge of what wonderful things he had done for us. My mind carries me back to a time when verily I felt to be in the garden where God first placed man in his innocency, having access to all the choice fruits, without a thorn or a bramble; for at that time it did seem there came a sweet messenger from the throne, saying, "Through the blood of Jesus thy sins are all forgiven thee." This came not as an unusual manifestation, as some have had, but as a summer's sigh, clothing me with a peaceful and calm sense of security, happiness and love; and although it was of short duration, I do rejoice that in my darkest hours I can look back to such blissful moments here and there in my fitful journey. I love to cling to the assurance that without Christ we can do nothing; and having Christ we have all things; and no enemy, however strong, can prevail against us. That all the subjects of God's grace may be kept as a bundle of love, knit together by faith, anchored in a precious hope, until our vile bodies be changed, is the prayer of your unworthy brother,

B. F. COULTER.

PHILADELPHIA, Pa., Dec. 13, 1889.

PRATT MINES, Ala., Dec. 11, 1889.

DEAR BRETHREN EDITORS AND READERS OF OUR FAMILY PAPER:

—When the first number of the SIGNS came to hand for the present year I thought it was filled with excellent reading matter, and I wondered if it could go through the whole year in that way; and my decision is that every number has been good, and I have read every one with interest, and folded them away, and would not take the subscription price for them. Whether the last one (No. 49) was the best, or whether I was the best prepared for a word in season, I know not; but I have gathered some special gleanings from every article, and feel constrained to write a little of my thoughts and feelings while reading.

The first piece is one of Elder Chick's even and smooth letters, giving instruction and comfort upon a portion of Scripture that has hung around my thoughts some, and I have desired to see something written of it. Brother Chick has filled my desire, as well as the desire of the one that made the request. I have often been blessed in this way since I have been a reader of the SIGNS. I received special strength and a profitable lesson from these words and their connections, in the third column, "By it we may learn that we need not expect to find a perfect church on earth." The truth of this assertion we have learned by sad experience. Although such words may seem in a sense discouraging, yet they are instructing to those who have met disappointments. I hope that brother Chick may remain yet a long while to speak and write words of comfort to the weary.

We next read sister Runkle's letter, speaking of the great gospel feast, and of the gathering of the lambs into the fold. While reading of the comforting words spoken by those able servants of God my thoughts were referred to the words of the Lord where he says, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and the showers upon the grass." The mention of those baptisms and fireside chats carried my thoughts back to the time of my own baptism, and of the seasons of joy that followed. Myself and wife were both immersed the same day. When we returned from the water, and assembled in the house for worship, and began to sing the songs of Zion, it seemed that the glory of God filled the place where we were sitting, and I often hope that I experienced the salvation there is in baptism, which, Peter says, is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." It was a joy to meet with the saints then, whether many or few. The theme and topic of conversation was our experience and the word of God; and I, like you, my sister, will long remember

those "fireside chats." But this was not for us to enjoy always. The topic changed, and often the waters of a full cup of sighing and sorrow have been wrung out to me. But it will all work for our good and the glory of God. Some of the chaff is moving out, and the Lord will thoroughly purge his floor of all chaff, and the wheat will remain.

We next came to the article of brother Fox, locating the floor, designating the wheat and chaff, and the fan in the hand of the Lord. His whole article came to me as a word in season, and I was instructed more perfectly upon another Scripture that I desired light upon, and received it all as the truth, and hope that he may feel inclined and have the spirit and liberty to write again.

We next read the travels of brother Lewis, which brought to my mind some of my own. I never got into the Arminian ranks, but I tried to. I never could get their doctrine and practice to harmonize with the Scriptures, and they could not tell my experience. When the opportunity arrived, I united with the people that preached the doctrine of election and predestination, and could tell of a revealed experience. Brother Lewis' reference to the star that directed the wise men to Bethlehem brought to my view the "little one" that was to "become a thousand," lying in the manger, and the angels sent forth to the shepherds, as the messengers of God. "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Savior, which is Christ the Lord." These good tidings did not make the shepherds feel reluctant, nor cause them to sit down on the stool of doing nothing, as some say; but it stirred their anxiety, and they soon left their flocks to go and see this thing which had come to pass. They came with haste, and found Joseph and Mary, and the young child lying in the manger. This was the beginning of the fulfillment of the Scripture which declared that "The sceptre shall not depart from Juda, nor a law-giver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." They gathered to him all the days of his ministry; they gathered to him on the cross; and they continue to gather to him where he is set forth in the gospel, and will to the end of time, when all will gather to him in the climes of everlasting rest.

We next read the short and compact letters of brethren Goodrich, Lively and Rutledge. They all set forth the sovereignty of God as I believe it. Their words came to me with power, and I was strengthened by a word of doctrine, as well as by reading of practical godliness. I believe brother Rutledge is right, that they belong together. I do not think they depart from the doctrine of our fathers, set forth in the old

"London Confession of Faith." They declare that "God has freely within himself decreed, eternally and unchangeably, all things whatsoever come to pass, yet so as thereby God is not the author of sin." They do not depart from the old landmarks. It is the doctrine of the Bible. Like brother Lively, I experience it, and all nature proves it. Brethren, write more of it.

We turn the leaf and read brother Casey's letter, short, but full of reports of good meetings, and of some gathering into the fold. Also the constitution of a church, and the appointment of an association. I am glad that the Lord has restrained the wrath of man, and ordained peace and praise among his people there.

I hope that brother Quint may continue to improve in strength, and be able to go forth and speak comfortably to Jerusalem, and also to write more for the SIGNS.

Brother Murphy's report is an exception. Though situated far away from the main body of Baptists, with only about three souls to assemble in the full name of the Lord, like Daniel and Job, he maintains his integrity, and still cleaves unto the Lord, and does not forget to render public praise, and to speak in his name. But the Savior does not leave him out, and I believe he knew of all such when he said, "Where two or three are gathered together in my name, there am I in the midst of them." He also can look forward and wait the fulfillment of the promise, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler of many things. Enter thou into the joys of thy Lord."

Brother Thompson speaks my sentiments of the SIGNS, and I hope to be able to add a little to the new list. I wish I could add a hundred. Every Baptist in the United States ought to read the SIGNS, and love the doctrine it maintains, as pledged in the prospectus fifty-seven years ago. If they did, we would have an old-time union and a jubilee. The SIGNS was brought into existence as a medium of correspondence for the saints, at a time when none but the late editor, Elder Gilbert Beebe, was adequate to the task of meeting the enemies of the truth in such a way, and to vindicate the cause of the Baptists in America. He and the SIGNS were targets for the ablest Arminian guns to fire at. They cross-fired, and shot from every quarter; but he wielded "The sword of the Lord and of Gideon" so successfully that he put to flight the armies of the aliens, and peace was brought to the household of faith all over this land. The SIGNS and the doctrine set forth in it were hailed with joy by a large majority of the Primitive Baptists of the United States. No man of his day was deeper in the doctrine of the Bible, and none more popular among the

people he loved and defended the cause of. His pen was hardly dry, and the echo of his voice had barely died away, and his foot-prints were barely swept out, when new enemies, who were in sympathy with old ones, rose up and declared his doctrine to be heresy, and that such doctrine was never heard of till five or six years ago. But I am thankful that his able editorials are left upon record to refute all such testimony.

Brother Leonard's words are few, but he gets in line with the apostle Paul. "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision; only they would that we should remember the poor, the same which I also was forward to do."

We close with the editorial, cutting off all Arminian theories, and setting forth Christ, the Rock of eternal truth, as the living and lasting Foundation upon which the church is built, secure against all the gates of hell. I will add a verse of my own composition, and close.

Jesus freed the church from guilt;  
He's the Rock on which she's built;  
She is walled with his salvation,  
According to predestination.

P. J. POWELL.

MOUNT BRIDGES, Ont., Dec. 13, 1889.

DEAR BRETHREN G. BEEBE'S SONS:—As you requested me to send for publication some more of the letters of the late Elder McColl in my possession, I herewith inclose a copy of one written about thirty-one years ago. It is not without some hesitation I send it, on account of its reference to myself; but as there may be things in it that may be interesting to the readers of the SIGNS, I am willing to let them share in it. It may not be out of place for me to mention a few things that gave rise to his writing as he did. After being, as I trust, delivered from Egyptian bondage, and having my burden of guilt removed by a view of my Savior, it was my lot to sojourn in the wilderness for a number of years, uniting with the Methodists. I tried to attain to christian perfection, but without success. Some of my wife's people were Old Baptists, by which means I was brought in contact with their doctrine. Thus I went on, not being as yet able to see clearly into the doctrine of grace, my mind being still dark on many points; but as years rolled on, and I was made to suffer in being bereaved of children, besides reverses in my worldly affairs, and a continued breaking of my good resolutions, the sovereignty of God began to dawn on my mind. I studied, and read, and heard preaching by Elder McColl; also when Elders G. Beebe, T. Hill and E. A. Meaders came to Canada and preached at Ekfrid, in the summer of 1857, light such as I never had before began shining in my heart,

and particularly while Elder Meaders was speaking in the grove from the words in Romans xi. 5, "Even so then at this present time also there is a remnant according to the election of grace." His arguments and reasoning were so powerful that my Arminianism seemed to have nothing left to stand upon. I also read Gadsby's "Everlasting Task," which I found too great a task for my Arminianism. But I must pass on over months and years in a brief way (though I sometimes think I will write more fully about my travels through the wilderness at some future time; but whether I shall or not, God only knows). I had now given up my trusting in works; and the more I saw into God's sovereign majesty, the smaller I grew in my own estimation. Elder McColl made several visits to my place, and I had long conversations with him.

I will now briefly explain what I had written to him about, and which gave rise to his reply. As I said, my mind was very much exercised on God's sovereignty and my own unworthiness, and for a number of weeks I was made to tremble before him. I cannot describe with a pen my fearful tenderness of heart. I feared to give thanks at the table; I also feared to open my lips in prayer, lest I should be found mocking that God who could discern my inmost thoughts, and in the light of whose countenance my most secret sins were manifested. But after a time, not while I was on my knees, but attending to my chores at the barn, the words of the Lord by the prophet came forcibly to my mind, "But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."—Isa. lxvi. 2. I was then made to rejoice in the goodness of the Lord to poor, sinful me; and O how light seemed to shine in my heart, and the Scriptures seemed opened to my understanding as they never had been before, and I had a desire to walk in all the commandments of the Lord. This, in a brief way, is why I wrote to Elder McColl, and the inclosed letter was his reply. As I have written more than I intended, it is necessary for me to close. In looking over what I have written I think it much like the writer, very imperfect. Affectionately yours,

JOHN THOMPSON.

IONA, Dec. 16, 1858.

DEAR FRIEND JOHN:—I received your letter yesterday evening, containing some relation of the experience of your mind since I have been at your house, and requesting an unequivocal answer. My friend, you place me in a very critical position; for I consider dealing with a soul under the experience of the truth the most delicate thing in divinity, for various obvious reasons. The word of inspiration, in its naked simplicity, is the best rule to go by, avoiding human dogmas, however

congenial to the carnal reasoning of designing men, who catch poor Ephraim, a silly dove, without heart, in their snare. "Lord, deliver thy turtle-dove from the power of the enemy."

You do well to be jealous of your deceitful heart; for they that trust to their heart are fools. When the Holy Spirit breathes into the nostrils of the spiritually dead soul, to convince of sin, there are strange motions in that soul.—John xvi. 9; Acts ii. 37. Then the strong man, who kept the heart in false peace, will be roused, and will put his armor in play, to keep that soul from Christ. Then the war commences. Then, woeful to think, poor, deluded man will side with the devil, and resist Christ, by trying to cover his nakedness with his own legal amendments, vows and promises, by covenants and agreements with death and hell.—Isa. xxviii. If God permits that soul to remain in his legal duties, a son of Hagar, the language of his proud heart will be as in Isaiah xiv. 13, 14. But the word of God shall stand.—Verse 15. Yet God will not leave his own on that legal mount. "Which things are an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar."—Gal. iv. 24. He will convince of righteousness. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—Acts xxvi. 18. The ways of God are different from the ways of men in converting sinners. He woundeth by the sharp-pointed arrows (Psalm xlv. 5) of the law.—Rom. iii. 19, 20; vii. 7-13; Heb. iv. 12. Paul saith that the church of God is God's husbandry.—1 Cor. ii. 9. You know there is much labor bestowed upon the ground before it is ready for the seed. "The good seed is the word of God." "He that soweth the good seed is the Son of man," Jesus Christ. When God woundeth, then he healeth. He woundeth by the law; he healeth by the gospel. He will make the plaster to fit the sore. You say that you trembled at the word of God, and that Isaiah lxvi., part of the second verse, was brought forcibly to your mind, "But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." That looks like his ways. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23. You know that after the child is born he is fed. "As new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious."—1 Peter ii. 2-4. The more wholesome food digested, the

more the strength and growth. This Paul saith in Romans viii. 16-19. A natural child cannot live on one meal, neither can the child of grace; and the oftener he holds communion with God, the more he desireth more and more. In the church of God are little children, young men and fathers. The church is exhorted to work out their own salvation with fear and trembling; for God worketh in them both to will and to do of his good pleasure. In this is no human free will nor free agency. My dear friend (for so I think I may call you), be sure in yourself to lay a good foundation before you begin to build, for your eternal destiny depends upon that. God forbid that I should weaken you, but, as far as I know, warn you to keep your eye wholly upon the object of faith, Jesus Christ, the author and finisher of faith. There are many kinds of faith. "For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. ii. 3-5. Unto the church there is only one Lord, one faith, one baptism; but the synagogue has many. True faith is the fruit of the Spirit, the gift of God, and not the spontaneous act of the natural man, as Arminians vainly dream. Legality, Arminianism and graceless Calvinism are the same, only the name is changed; but the free-born child is taught of God to know God and Christ, by the Holy Spirit taking the things of him and showing them to the disciples.

THOMAS MCCOLL.

SOUTHAMPTON, Pa., Dec. 17, 1889.

DEAR BRETHREN BEEBE:—I send you the following letter for publication in the SIGNS, although it was not intended for that by the dear sister who wrote it. There are many of the lonely ones who will find it speaks what they have felt. Sister Horton was received by the church at Vaughan Hill during the session of the Chemung Association there in June, and was baptized in July by Elder Bogardus.

SILAS H. DURAND.

ROME, Pa., Dec. 15, 1889.

DEAR SISTER BESSIE:—I desire to write a few lines to let you know I have not forgotten you. I have often wished you would write me a few words, if no more. I cannot blame you or brother Silas for not writing, for I do think that you could have but very little, if any, evidence that I was a disciple. I can truly say I have many hours of doubt and fear, but God only knows my heart; and I am glad it is so, for I know he does all things well, and I feel to trust him for all things, both temporal and spiritual. His goodness and

mercy have followed me all the days of my life; and I trust he taught me in my youthful days my weakness and my dependence upon him "who is able to save unto the uttermost all who come unto God by him."

I cannot tell you how much I enjoyed our covenant meeting at Vaughan Hill on Saturday, and the preaching of our much loved Elder Bogardus on Sunday. It was indeed a feast to my poor soul, for I do not have the privilege of hearing the gospel preached in this place. If it were not for the Bible and our much loved paper, the SIGNS OF THE TIMES, I should be miserable indeed, living so far from the people my heart has always loved above all others. But I do often feel to praise God for his goodness and his great mercies to me in so many ways; for I trust he meets with me many times at my lonely home, and speaks peace and comfort to my sorrowful heart.

But one of my objects in writing was to get information about sending for our paper, whether I can send with you again this year. If not, please tell me how to manage; for I cannot think of doing without it. O how much comfort and sweet enjoyment I do receive in reading it, and how comforting and satisfying to my heart the editorials are! I am often led to say, O Lord, if it should be thy will, may our editors be long spared to preach boldly the truth as it is in Jesus, and not be turned from telling the whole truth to please weak, fallible man. I do hope our dear brethren and sisters who write so ably will still continue to write, and to encourage the editors, who have been so kind to send the papers to so many poor homes of those who are not able to pay for them, and, like me, are deprived of hearing the gospel preached. O my heart does sympathize with those dear ones, and I would gladly help send the paper to such if I could. But we are comforted with the thought that our dear Savior is not confined to churches, or places where his people meet. He can and does bless us in our lonely homes, and I feel to bless his holy name for it.

I had a short visit with Mrs. Orshalt, and it did seem good indeed to meet with one who gives God all the glory for our salvation, and not any to the works of weak man. I can say all glory to Jesus; for if I am ever saved it will be alone through the merits of my dear Redeemer. I know that I have no merit or good works of my own to bring, for I have to say, with Paul, "When I would do good, evil is present with me." I need his grace every moment to keep me in the way I should go. I trust the Lord was my teacher; for in my youthful days I believed this, and surely I did not hear it preached. No; the preaching I heard was like I heard three weeks ago at the Baptist Church here. The preacher said he thanked God that we were free moral agents, and we could do good if we only would. Such preaching is no comfort to me. If possible, it is more tasteless than it was before I heard the true gospel preached at our association. O that was so lovely to me! It was more than I deserved. God was so good to grant me the blessed privilege of attending that meeting. I do feel that I cannot be thankful enough. My love to you and brother Silas.

SARAH HORTON.

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 8, 1890.

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

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

G. BEEBE'S SONS.

## IDLE WORDS.

ELDER W. L. BEEBE:—Please give your views through the SIGNS OF THE TIMES on Matthew xii. 36, 37, and oblige one who desires to know the truth.

Your sister in hope,

A. R.

## REPLY.

"BUT I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. xii. 36, 37.

Neither our views nor those of any other uninspired mortal are of any value to "one who desires to know the truth" unless such views are sustained by the revealed testimony of God as written in the Scriptures by those holy men who were moved by the Holy Ghost. Our inquiring correspondent is not alone in earnestly desiring to know the signification of this very solemn declaration of our Lord. Very many of those who tremble at the voice of the supreme Judge of quick and dead have found these sacred words searching their hearts, and revealing the unspoken corruption which is hidden in their inmost thoughts. But there is assurance for their comfort in the revelation which God has given. "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."—Isa. lxvi. 5. It is an unmistakable mark of those who love the appearing of our Lord that they have such reverence as causes them to tremble at his word. No others have that peculiar mark by which the Holy Ghost has sealed all the subjects of redeeming grace. Under the legal dispensation there was no discrimination between those who feared the Lord and those who had not that fear. The law spoke alike to every natural Israelite, and all its blessings and curses came alike upon every descendant of Jacob. As many as were under that law were convicted by it as guilty of sin, and all were included under its curse. "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10. By that law is the knowledge of sin. It neither gives eternal life to the obedient subject of it, nor does it inflict upon its transgressor any penalty beyond this life. Natural death was its extreme penalty. It could inflict

nothing more. The people to whom the law was given by the hand of Moses were already under the sentence of death when they received it, in common with all the children of Adam, in whom all his posterity were involved in death, for that in him they all sinned by transgressing the commandment of their Creator. The law as given on Sinai contained no provision for giving life to such sinners.

The disciples of Moses, with all who trust in their own works for justification before God, deny their just condemnation under the curse which passed upon all men in Adam, and have no knowledge of their need of the grace of God in delivering them from that state of death. Consequently all such natural religionists assume that their acceptance in the sight of God depends upon something which they have done or expect to do for themselves. This trust in self is the confidence which is born in the fleshly mind of all the sinful children of men. It flatters carnal pride, and continually seeks to draw the subjects of grace from their perfect rest in the justification which is of God in Christ Jesus. It is not strange that those who trust in their own works of obedience to legal demands for righteousness should be discouraged in hearing from the lips of Jesus the declaration which is recorded in our text. It cuts off the glorying of the most devoted worshiper. None can claim that they have been so circumspect that they have never been guilty of uttering an idle word. If they must give account of every such word in the day when they expect to be judged before God, they can have no hope of being justified in his sight. But to those who are yet in the darkness of nature neither this truth nor any other revelation which God has given in the Scriptures has power to bring the consciousness of just condemnation. Under their delusive imagination of ability to attain to righteousness by the works of their own hands, they are not troubled by the requirements of infinite justice. They can never see themselves as sinners already condemned; therefore they are not troubled like those who have been quickened by grace divine, and have been made to know that sin is exceeding sinful.

The discourse of our Lord in the connection of our text presents the true principle of holiness, which was typically expressed by the law as given by Moses. The perfection of this antitypical standard is not fulfilled by any mere servile compliance with external acts of obedience. It requires the principle of holiness in the heart. So David says, "Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom."—Psa. li. 6. It is this perfect law which Jesus fulfilled in its letter and in its spirit. The most searching scrutiny of infinite justice found no

defect in him. He alone did answer every demand of perfect holiness in the letter and in the spirit. In magnifying its every demand he satisfied its most rigorous exaction, thus "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. ii. 14. The whole church of his redeemed people are made free from the law of sin and death by the one offering of our Redeemer in the sacrifice of himself. "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. ix. 13, 14.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." The very solemnity of the form in which this awful declaration is expressed indicates that it is not merely the presentation of that literal law with which those Jews to whom he spoke were familiar. He spoke of the law of his spiritual kingdom, and shows its infinite superiority to the law as written on tables of stone. That law of a carnal commandment was weak through the flesh, and could not make the comers thereunto perfect. The law which goes forth from the throne of the glory of Christ is not thus defective. The subjects of his spiritual kingdom are led by the Spirit of God to love righteousness and to hate iniquity; therefore they hunger and thirst after righteousness. This blessing is peculiar to them. They do not need the fear of punishment nor the desire of a reward to move them to obedience; for God himself has written his law in their hearts.—Jer. xxxi. 33. This law is fulfilled in every one who is led by the Spirit of God. In this work of God they are made the willing subjects of their holy King. The love of righteousness is the sealing "with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 13, 14. To the selfishness of depraved carnal nature the perfect assurance of this heavenly sealing seems to give license to continuance in sin; but to them who have received this divine sealing there is given the love of righteousness, so that they have no greater desire than to be forever free from the sin which they find still working in their members. This is one of the characteristic marks which distinguish the subjects of divine grace. Their trouble is not merely the fear of the punishment due to their sinful actions. They feel to groan under the oppression of the burden of sin, which is itself inexpressibly painful to them. Being led by the Spirit of God, they love righteousness and

hate sin, just as God himself does. It is only the terror of a slave which dreads the punishment of sin, and the desire of future reward is only a thin disguise for carnal covetousness. The love of holiness is not a product of the carnal mind; it is the immediate fruit of the holy Spirit which dwells in those who are born of God. Without this abiding principle there can be no evidence that any man is a subject of the grace of God that brings salvation.

In the spiritual kingdom of God this love of righteousness actuates every subject. It is not needful that there should be officers of justice in this kingdom to arrest transgressors of the divine law. There is established in the heart of every saint the throne of divine judgment, before which he stands, and must give account continually. The perfect law of liberty in the kingdom of divine grace does not give its subjects license to commit sin; but it gives them the will to work righteousness, so that they having not the law as it was written on tables of stone are a law unto themselves; "which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." This is "in the day when God shall judge the secrets of men by Jesus Christ."—Rom. ii. 15, 16. In this "day of judgment" every word, and even the thoughts of the hearts of the subjects of Jesus, must be brought to the light of trial by the divine standard of that law of God which desires truth in the inward parts. Only they who dwell in the holy hill of the presence of God can know what it is to be thus searched by the strict justice of infinite holiness. To them it is "a fearful thing" to be convicted in this judgment. They sink in deep mire where there is no standing, the sorrows of death compass them, and the pains of hell get hold upon them, and they find trouble and sorrow, when thus brought into condemnation by the holy law of their King. Those who are merely seeking to escape the punishment due to their sin can never know anything of this righteous judgment of our God. Without the fear of the Lord no sinner can hate evil. This holy fear is given to none but the subjects of saving grace. It is entirely distinct from the fear of hell, which is the basis of all idolatrous will-worship.

In their personal experience the saints are taught the truth of the solemn declaration of our Lord which is recorded in our text. They must give account to God in their present experience of his judgment. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."—Rom. xiv. 11, 12. There is no evidence that God recognizes as his child any one who can disregard his

precepts without realizing the fearful chastening of divine judgment as the just recompense with which he visits the transgressions of his children. All the inspired servants of God agree in bearing witness to this truth. David ascribes the comfort which sustained him to the rod, as well as to the supporting staff of the Lord.—Psa. xxiii. 4. Indeed, the chastening which the saints receive in transgression is more unquestionable evidence of the genuineness of their hope than their more pleasant seasons of refreshing from his manifest presence in love. In seasons of darkness the memory of bright manifestations is often clouded by doubts of the reality of their joyful assurance, but there is no room for doubt of those bitter and sore afflictions which have wrought in us that godly sorrow which worketh repentance to salvation not to be repented of. This chastening is often felt by the saints throughout their wanderings here in time. While each visitation of the rod is a renewed testimony that God deals with the chastened one as with a son, the saints are not thereby encouraged to presumptuously invite the rod; for they know that "It is a fearful thing to fall into the hands of the living God."

It is in this personal and present experience that the saints must give account of every idle word they speak. No doubt our inquirer can witness to the truth of this in her own case. In the daily life of the saints they are constantly brought into this judgment, and it is in this judgment that they are justified or condemned by their words. Neither the words nor the deeds of any sinner can justify him in the judgment of God which "by the offense of one came upon all men to condemnation." The grace of God which is revealed in Jesus Christ alone can bring justification to any sinner. But in the judgment of his people they do prove the truth of this decision of our Lord. When they are called to stand in his presence they never have to mourn on account of words which they have not spoken; and they never have the answer of a good conscience toward God in view of idle words spoken at the dictation of their carnal reason and their natural feelings.

The experimental application of this portion of the word of our Lord may well impress upon all who love his name the importance of constant watchfulness lest they should come into condemnation through the speaking of idle words. May the Lord grant us grace to heed the admonition of Paul, "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man."—Col. iv. 5, 6.

#### EXTENSION OF TIME.

As a number of our subscribers have complained that we have not given them sufficient time to procure new subscribers at one dollar a year, we have decided to extend the time a few weeks longer. All new subscribers until further notice will be supplied with back numbers to the first of this volume until the supply is exhausted; and as we print a limited amount of extra copies, those that wish to get the first of the volume will have to send in early. The advantage of commencing with the volume is appreciated when the last number containing the index is received.

We are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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

#### SUPPLY EXHAUSTED.

OUR supply of blue gilt-edged small hymn books is entirely exhausted, and we do not expect to have any more of them for some time. We have all other styles on hand ready to fill orders promptly.

#### THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

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

Cash, Md., 2, Joseph White, Md., 1, Lawrence Hecker, N. Y., 1, Anna Langford, Ill., 1, Lewis Butler, Maine, 3, Maria Rees, Ky., 2, P. B. Heckard, Oregon, 1, Miss N. L. Mooney, Ind., 1, James Bannister, Ont., 1, Mrs. Charles Whittaker, Md., 1, Malon Hulsizer, N. J., 1, Milton Dance, Md., 2, Mrs. M. Ardies, Ont., 1, Samuel Spriggs, N. J., 1, Cash, Ky., 7, Samuel McDonald, Ont., 1, Eli Clark, Maine, 1, Mrs. J. H. Mills, Montana, 2.—Total, \$30.00.

#### MARRIAGES.

ON Dec. 11th, 1889, by Elder Wm. J. Purington, at the residence of the bride's mother, Mr. Price L. Drake and Miss Anna L. Anderson, both of Princeton, N. J.

ON Dec. 18th, 1889, by the same, at the residence of the bride's parents, Mr. Solomon H. Holcombe and Miss Sarah E. Dalrymple, both of Hopewell, N. J.

ON Dec. 24th, 1889, by the same, at the residence of the bride's parents, Mr. Geo. McClellan Conner, of Princeton, and Miss Jenette I. Wyckoff, of Hopewell, both of N. J.

#### OBITUARY NOTICES.

BROTHER J. B. Ray was born in the state of Illinois in the year 1830, and was a son of Elder John Ray. He obtained a hope when in his twentieth year, and joined the Missionary Baptists in Louisiana. He afterward moved to Texas and joined the Primitive Baptist Church in Upshur County. He died in Parker Co., Texas, July 20th, 1889, of throat disease. He was a firm believer in salvation by grace, and a reader of the SIGNS OF THE TIMES. He leaves a widow and children and a sister in the flesh, together with other friends, to mourn for him. We would point them to the Lamb of God, which taketh away the sin of the world, and who is the life and resurrection of his people. May God comfort them, and be a husband and father unto them, and give them a knowledge of himself, whom to know is life eternal.

J. A. RUTLEDGE.

THE death of my sister, Lydia A. Biddle, occurred Nov. 13th, 1889. Her disease was dyspepsia and weakness in her breast. She was born Jan. 14th, 1808, and was united in marriage to Wm. Bryson about 1844. Of this union one son was born, Benj. N. Bryson, who survives both his parents, his father having died when he was quite young. In 1861 she was married to Ransler Biddle, and some time after that she joined the Welsh Tract Church, near Newark, Del. After the death of Mr. Biddle she lived with her son Benjamin, in Newark, until her death. She was not able to go about much of the time for several years after she went to her son's, and was confined to her room and bed for some months before she passed away. She talked much of her dear Lord and Savior, and it seemed that she could not talk of anything else, but longed for the time to come to be with him. She would often say to me, "O what would I do if I had not my dear Savior with me to comfort and bear me up in my weakness?" She passed away without a struggle, and seemed to be going to sleep. Her son and daughter-in-law took great care of her. We cannot mourn as those who have no hope.

ALSO,

My brother, Benjamin E. Hill, passed away Nov. 24th, 1889. He was nearly 84 years old, and had made his home with me the most of his life. He was interred in the Welsh Tract cemetery Nov. 26th, 1889.

J. R. HILL.

NEWARK, Del., Dec. 26, 1889.

DIED—In Whitefield, Maine, Dec. 15th, 1889, Deacon Wyman Turner, aged 69 years.

Brother Turner was a faithful follower of the Lamb for some thirty-five years. No one in the Maine Old School Baptist Association would be missed more than he. He was a dearly beloved brother to all who knew him. The peace and prosperity of the church of God were near and dear to his heart. He was humble, meek and lowly; and in his own estimation he was the chief of sinners, and less

than the least of all saints. It can be truly said of him that he was sound in the faith. It was a pleasure to him and his amiable companion to have their house a happy, quiet home to all who loved the truth when they visited them. Brother Turner had been failing for more than a year, but was not confined to his bed, and was able to be up and dressed, and to go around some. On the day he died he went into another room, but soon returned, lying down on the lounge. His wife, after attending to his wants, returned to finish her dinner, when in a few moments he passed away without a warning.

The funeral was largely attended. As a husband he was kind and loving; as a father he was indulgent and faithful. To his brethren he was tender-hearted and loving. He was honest and upright in all his dealings with his fellow-men. He leaves a widow, five children, one grandchild, and a large number of relatives and friends to mourn their loss.

"A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be fill'd.

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

HIRAM CAMPBELL.

Mrs. Addie S. Emory, wife of Dr. G. A. Emory, departed this mortal life at her home, No. 15 Orchard St., Middletown, N. Y., on Sunday morning, Dec. 22d, 1889, in the full assurance of a living faith in Christ. The immediate cause of her death was pleuro-pneumonia, although she had been in very feeble health for a long time. She had walked out in the city on Wednesday previous to her death, and on Thursday was taken to her bed, and peacefully breathed her last at 8:30 a. m. on Sunday.

Sister Emory was born in Hunter, Greene Co., N. Y., Oct. 21st, 1845, and was a daughter of Zebulon and Huldah M. Eggleston. Her father died when she was an infant, and her mother died on Sept. 17th, 1878. She was married to brother Emory Oct. 25th, 1871. Two children were born to them, but both died when very young.

Sister Emory was baptized in the fellowship of the Middletown & Walkkill Old School Baptist Church, by the late Elder Gilbert Beebe, about twenty-two years ago, and remained a consistent and highly esteemed member of the same until the Lord called her to her eternal rest. The funeral services were conducted by her pastor, Elder Benton Jenkins, on the evening of the 24th, at the residence of her sorely bereaved companion, and on the following morning her mortal remains were taken to Ulster County for interment.

Besides her husband, sister Emory is survived by one sister, the wife of Deacon Wm. Inman, of this city, and two brothers, Melville B. and George T. Eggleston, of Newburgh, N. Y., with other relatives and the church, who feel that their loss is her unspeakable gain. May the God of all grace and consolation sustain and comfort them in all their trials and bereavements.

"This languishing head is at rest,  
Its thinking and aching are o'er;  
This quiet, immovable breast  
Is heav'd by affliction no more.  
This heart is no longer the seat  
Of trouble and torturing pain;  
It ceases to flutter and beat—  
It never shall flutter again."

SISTER Catharine Cooper died at her home in New York City, Oct. 31st, 1889, in the 72d year of her age.

She was born in Middletown Point (now Matteawan), N. J., and was baptized in fellowship with the Old School Baptists in 1860, by Elder James C. Goble, and at the time of her death was an exemplary

member of the Ebenezer Old School Baptist Church, in the city of New York. Her daily walk and conversation exemplified a living faith in her Lord and Savior, and her adornment was "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

She leaves a son, an honorable man, whose loving care and faithful devotion to his mother in her declining years deserve especial notice. Her remains were taken to the Ebenezer meeting-house, where services were conducted by the writer; after which she was taken and buried by the side of her husband in their burying-place in Matteawan.

ALSO,

SISTER **Susanna Knotts** departed this life at the residence of her son, in Wyoming, Delaware, Dec. 22d, 1889, aged 56 years.

She was baptized in the fellowship of the Cow Marsh Church several years ago by Elder E. Rittenhouse, where she retained her membership and fellowship until her departure. Her disease was consumption. I am informed by those who visited and attended her that as she declined, and death slowly yet surely approached her, she was made to realize the faithful promise of her Savior, "My grace is sufficient for thee," and, "As thy days, so shall thy strength be," so that she expressed a desire to depart and be with Christ.

She leaves one daughter and five sons to mourn their loss, but not as those who have no hope. The funeral services were conducted by the writer in the Methodist meeting-house in Wyoming; after which she was taken to Camden, Delaware, and buried by the side of her husband in the Odd Fellows' Cemetery.

W. W. MEREDITH.

OUR much loved brother, **Greene H. Dodson**, of Newton Co., Ga., was released from the body of this death, after a lingering sickness of several months, Sept. 28th, 1889. He was born March 13th, 1815, and was baptized in the fellowship of Shoal Creek Church, near his residence, by the late Elder James H. Montgomery, Oct. 25th, 1856. Although he had received an evidence of the forgiveness of his sins many years before his baptism, a sense of personal unworthiness kept him from making a public profession. The same feeling continued to work in him that humility which was characteristic of him throughout his sojourn on earth. Firmly and intelligently established in the doctrine of the gospel, his daily life was the demonstration of the genuineness of his trust in the sovereign grace of God. He was called to bear a full portion of the tribulations which are the temporal heritage of the disciples of Jesus; but by grace he was kept patient and meek under all his trials. He was confined to his bed only from Thursday evening until Saturday about midnight, when he passed calmly and peacefully away, seeming to be conscious to the last, though he did not speak. He placed his hands across his breast, thus manifesting his willingness to depart and be with Christ, where all is love, peace and joy.

His worthy companion, who had been long afflicted, preceded him to the rest which is undisturbed by earthly cares, having been called home several years ago. She had never been baptized, but she was a devoted lover of the truth and of the church. Six daughters, all of whom are members of the same church which mourns the loss of a cherished member in their worthy father's removal, and one son, are left to sorrow for themselves, while they have reason to rejoice for him. May divine grace afford them such consolation and support in their loss as no earthly friend can give. Gratitude for unvarying fraternal kindness through many years of intimate association entitles me to claim the privilege of par-

ticipating in the grief of the family, and in the comfortable assurance that our dearly loved and honored one is blessed in that rest which is enjoyed by them that sleep in Jesus.

WM. L. BEEBE.

**Owen McNally** died Nov. 29th, in the 48th year of his age. Our brother died very suddenly at 3:30 o'clock a. m. On the morning that he departed this life his wife, hearing him snore very loud, called to him, and, in endeavoring to turn him, discovered that something of an unusual character was the matter. When a lamp was brought to the bedside he simply opened his eyes, closed them again, and breathed his last. "Absent from the body, present with the Lord."

Our brother, before the time that it pleased God to call him by his grace, was religiously a Roman Catholic; nevertheless, like all when dead in trespasses and sins, he walked according to the course of this world. When the Lord quickened him, and showed him his condition as a perishing sinner, he was brought into great trouble of soul. One day, while in this trouble, walking through the field of brother Malcolm McAlpin, he began questioning him about religion, and what he thought of certain religious doings that were being carried on in the neighborhood. Brother McAlpin, in the course of his speaking, told him his own experience of the grace of God; and while doing this brother McNally was quite affected, and visibly showed that his soul was exercised in these matters. He continued in trouble for some time, until at length the Lord's appointed time came to favor him with mercy in the forgiveness of his sins. He was alone in his own field, so cast down, in such a state of condemnation, that he could not work that day. The Lord in his salvation appeared to his soul, delivered him from his burden of guilt, and he rejoiced in God his Savior. After this, from his own experimental knowledge of the truth, he could discern truth from error in hearing men preach; and when Elder W. L. Beebe preached in this neighborhood he rejoiced, and was comforted and edified by his ministry. As soon as it became known what a change had taken place with him, and how he espoused the doctrine of Christ, some said that he got his views from and was influenced by his associations with Old School Baptists; but the Lord delivered him from this snare, and raised him above the sneers and accusations of men, and about two years after he had received a hope in our Lord Jesus Christ he was constrained to cast in his lot with those who held the precious doctrine that he loved, and which he felt assured the Lord alone had taught him. In July, 1882, while Elder W. L. Beebe was preaching here, he related his experience, and was baptized by Elder Beebe, with four others. We have felt that our brother Owen McNally was one in whom in truth the Spirit of Christ dwelt; and the little flock known as "Beulah Primitive Baptist Church," in which was his membership, mourn their loss in the departure of our beloved brother; but we feel to say, The will of the Lord be done. At his funeral the writer preached from the words, "Verily I say unto thee, To-day shalt thou be with me in paradise."—Luke xxiii. 43.

FRED. W. KEENE.

SUTHERLAND'S CORNERS, Ontario.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 3.

## CORRESPONDENCE.

JOHN VI. 27-29.

"LABOR not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

DEAR BRETHREN:—A few weeks since I received a request by private letter to write for the readers of the SIGNS some reflections upon the above words. The request came from a sincere friend and well-wisher of the cause, and who, though he has made no public profession, is yet, I believe, a child of God, and an heir of the inheritance of the saints in light. He proposes some questions with regard to this text, in connection with what may be termed the "general call" theory, which I desire to notice. He also requests that his name be not announced.

I desire to say also that I would not seek to write in any spirit of controversy upon any Bible theme. It is not against opponents of the truth, but for the humble minded inquirer, and for the comfort of the people of God, that we should write or speak. When the truth is assailed it is right to defend it from the Scriptures, which are the word of the testimony of Jesus and the sword of the Spirit. It has long seemed to me of but little use to silence or even convince an opponent in argument upon spiritual things, unless first his heart has been prepared to receive and understand the truth. If we do not know these things for ourselves it will do but little good to believe upon the reasons alleged by others; but if the inquirer has received the knowledge of God in his soul, then mere argument avails little, because he will recognize christian experience when he hears it, and he cannot (as I heard a brother say once) go back upon his experience. I desire to write upon this theme simply and lovingly and plainly as I may. It is very full, and I at best can but glance at it in the limits of a brief article.

In the opening of this chapter is recorded the miracle of feeding the multitude with a few loaves and fishes. The result was that they said, "This is of a truth that prophet that should come into the world." But their hearts were still carnal; and so it is said that lest they should come and take him by force and make him king, he departed again

into a mountain alone. There he spent the most of the night. Then follows the miracle of Jesus walking upon the water. The next day the multitude followed him; but Jesus was not flattered nor deceived by this seeming zeal, for he knew what was in their hearts; and so he replied to them plainly, saying, "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." Their motive was not even that of wonder at a wonderful display of divine power, but the low, groveling one of seeking the perishing bread by which the life of the body is sustained. Their motive he saw was purely the selfish one of getting an easy living. How many, let us solemnly ask, are to-day outwardly following Jesus with great apparent zeal, of whom it may be true that it is the loaves and fishes, and not Jesus, that they love? When such a question arises we may well, each of us, ask with great heart-searching, "Lord, is it I?"

In the text suggested for my consideration the Savior calls their attention to the unsubstantial nature of the earthly good which they were seeking, telling them that at the best it endured but for a little, and would soon perish. In the narrative of the conversation of Jesus with the woman of Sychar at the well he uses language almost identical with that here recorded, using, however, the emblem of water instead of meat. Jesus said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." Here Jesus contrasts the water which for a little time only satisfies the natural body, and that incorruptible fountain of truth and righteousness by which the spiritual mind is satisfied and cheered. All natural wants are satisfied only to return again; while he who drinks of this water shall find it henceforth abiding in his own heart, always springing up and opening to him the glories of eternal life. So in the text at the head of this letter all that meat which can in any way satisfy the natural man endures but for a little time; but he that eats the flesh and drinks the blood of the Son of man finds a bread that endures and that satisfies forever. So Paul also speaks of the seen and unseen things, and declares that the former are temporal and the latter eternal; and what child of God does not know that the joys of earth

are all fleeting, soon giving way to disappointment and dissatisfaction and sorrow? This is true even of those joys which flow to us from the good gifts of God, and which we do well to enjoy and praise God for, as well as of sinful joys in which men delight themselves. But, on the other hand, what child of God does not know that the joys of the Spirit flow on like a river, growing only more and more full and complete? These joys leave no sting of shame or fear or dissatisfaction or disappointment behind them. All that is spiritual endures unto everlasting life. David, after tasting to his fill all carnal joys, even to the depths of the vilest crimes, found out how fleeting they were, and cried out, "Restore unto me the joy of thy salvation, and uphold me by thy free Spirit." He had wandered far and found only "husks;" and now he turns to his Father's house, where there is bread and to spare.

The people to whom Jesus here speaks were Jews, and to them as a people the oracles of God had been committed. The Scriptures were their daily study. They claimed that to them belonged all the treasures of the kingdom of heaven. When Messiah should come it was for them and to them, and for his coming they claimed to be looking. Their claims were very lofty. They were the favorites of heaven. They were in their own view a spiritual aristocracy. From their select circle all others were excluded, as being no better than dogs, unclean. But as has been the case very often since, the highest spiritual pretensions went hand in hand with the most groveling earthliness. They were violating their own theories, and blindly forsaking the plainest testimony of their own Scriptures. They said that divine things were first and best, but lived for the carnal gain and joys of the world.

Now Jesus with a word pierces this flimsy mask of profession, and touches the festering leprosy below. His words were true; and being quick and powerful, and sharper than any two-edged sword, they divided between soul and spirit, and searched out the inmost recesses of their hearts. Many had professed to be his disciples; but when his discourse was finished they said, "These are hard sayings; who can hear them?" The words of Jesus here recorded changed no man's heart; but they did uncover many hearts, and revealed them to the gaze of

men. They had claimed that they were laboring for heavenly things; but these words of Jesus are a declaration that their profession was vain and false, and that which they sought was but earthly and frail and perishing. They were laboring or striving through an endless round of forms and ceremonies for that which, after all, would prove to be but as the apples of Sodom, dust and ashes upon their lips. After a whole life spent in seeking such a reward, it would never avail them before God. But, on the other hand, there are treasures which do not fade nor decay, and these are the gift of the "Son of man." The first three verses of the fifty-fifth chapter of Isaiah occur to my mind as being very similar to this language of our Savior. They begin, "Ho, every one that thirsteth," &c. Men labor to purchase the treasures that perish, but Jesus gives the rich treasure that does not perish.

The friend who wrote me called my attention to the fact that here was a direct address on the part of the Savior to a mixed multitude, most of whom, as appears afterward, were unregenerate men; and he thinks that we as Old School Baptists now do not follow this pattern and directly address men indiscriminately. I want to say, first, that I cannot speak for others, but only for myself; and for myself I can say that I speak alike to all who come to hear me. I try to testify to all of the great truths of the gospel. I try to show the folly of those who, not knowing the righteousness of God, are going about to establish their own righteousness, not submitting themselves to his righteousness. If I find any who show a zeal for God, but are yet laboring for the meat that perishes, I too, with all the earnestness of which I am capable, will try to show them the folly of it all; and if they be the children of God, the Holy Spirit will apply it as he sees fit. Now it is manifest that I cannot here take up all the texts which are relied upon to prove the "general call" theory, and I shall not undertake it. My friend referred to this text as one which would justify this theory, perhaps, to a certain extent. Now, in answer, let me suggest a question or two. Was not Jesus addressing those who professed an interest in him and in his words? They had come after him with questions upon their lips. Mistaken and groveling as they were, they yet were now at least anxious

to follow and hear him. It seems to me that Jesus here addresses them upon the ground of the profession which they were making, and points out in his language to them their ignorance and folly. Further on in the discourse he sets forth the only power that can make a man hear his word and become his disciple; and further on we see how his words wrought a sifting among them, so that but few remained with him, and they because he had the words of eternal life. The vast multitude had no relish for the words of eternal life, or the meat that endured unto eternal life; and so, when a vain curiosity was satisfied, and they had discovered that they need not expect him to minister to their desires, they went away. The words, "Labor not for the meat that perisheth," &c., sifted them, laid bare their real desire, and put each man in his proper place, as a spiritual or a natural man. The address is direct, but the effect was to discern men's hearts. To illustrate: I, a lover of learning, found a college and make tuition in it free; and I send out word all over the land that all are welcome to come. The result will be to discern men's hearts; those who love learning and those who do not. By my proclamation I have converted no one, but have revealed the hearts of all men who have heard it. I have often heard our ministers address themselves directly to men in argument, but they did not mean by it that in this manner any heart would come to love God which then loved him not; but they knew that by this preaching a line would be drawn between the two classes of men.

Let me now suggest a second question. Is there in this language the slightest appeal to the passions of men, or the slightest intimation that these men can of themselves turn to God?—Read verses 37–40, 44, 45, in this same chapter. I know that the friend fully believes these things. His only question seemed to be the fact of the direct address to unregenerate men. I would also suggest, in reply to this, that the sun of the national Israel had not yet fully set, and that all through the Scriptures of the Old Testament God talked to them as a people by the mouth of prophets; and while Jesus was still in the flesh he continued to still speak to them in the same way. But after his resurrection he visited and talked with his disciples only; and all the epistles were written after his resurrection, and were addressed to believers only. In the text Jews only were addressed, and they, as has been said, professed to be the people of God. I think this should always be borne in mind when we read these direct addresses of Jesus to that people. Thus upon another occasion he said to this same people, "Search the Scriptures [their own Scriptures]; for in them ye think ye have eternal life: and they are they which testify of me" (and he only

had eternal life). Surely we have seen nothing in all this to justify the general call theory, or to imply that it is the province of ministers of the Word now to call upon the careless and impenitent to repent and believe, or exercise faith. I will say nothing about the mourners' benches, inquiry meetings, &c., with which the religion of the day is promulgated, because I know that my friend has no use for them nor patience with them. I trust that some of these reflections may be profitable to him and to others.

There was still another part of this text to which my friend referred. After the language of the Savior which has just been discussed, these same Jews said to him, "What shall we do, that we might work the works of God?" The question might have been worded thus, "What does God require of us?" or, "What must we do to obey God?" This question grew naturally out of his use of the word "labor" in the preceding verse; and yet it showed that they did not really understand his meaning. They could associate nothing higher with what he had said than the idea of securing the divine favor and blessing by their works. To them he seemed to have required something more than they were doing, and so they turn and ask him in substance, "What is it that is required of us that we may enter into life?" Perhaps they expected to hear some new form or ritual or elaborate ceremonial put forth which would tax them to the uttermost to do. This was the manner of their teachers and rabbies. These all bound heavy burdens upon the people. Now what hast thou to say? What dost thou require? If these were their thoughts, with what astonishment must they have hailed his answer.

Let us hear his answer. "This is the work of God, that ye believe on him whom he hath sent." Before commenting upon this reply let us notice what follows. They said now, "What sign showest thou then, that we may see, and believe thee? What dost thou work?" "Moses gave our fathers bread from heaven. We believe in him, because he gave our fathers bread. What now dost thou, that we may believe on thee? Thy words seem to imply that we ought not to expect the daily miracle of the loaves and fishes. If we must not expect this, the equivalent of the work of Moses, what dost thou do that we may believe in thee? Thou sayest that our God requires that we believe on thee. We do believe in Moses, and we have good reason to believe in him by the miracles which God wrought through him. What equal reason is there that we should believe in thee?" They still were looking for earthly bread like the manna of the wilderness; but Jesus again speaks of the heavenly bread which he is, and of which if a man eat he shall live forever, saying, "Moses gave you not that bread

from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." Thus he sets forth the truth which yet they cannot receive or understand, that he came not to enrich men with this world's good, but to bring life and righteousness and immortality to light by the gospel. But he spoke in the main to deaf ears and hard hearts, and they did not understand.

Now, returning, let us look at the words, "This is the work of God, that ye believe on him whom he hath sent." Here I have hesitated somewhat about saying anything, because I believe that my view of these words differs from that of many; but still I am sure that no brother will be offended if I state my view plainly and kindly. One thing we must all confess, that we are all liable to be wrong in our view of any text; and none of us ought to be offended because a brother does not see as we do. First I will say that it seems to me that Jesus does directly answer their question when they said "What shall we do, that we might work the works of God?" or, "What does God require of us?" It seems to me that the question and answer is the same, as when the jailer said to Paul and Silas, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ and thou shalt be saved," &c. Or as when Jesus said to the Jewish ruler, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." The language of Jesus in the text paraphrased, it seems to me, would be this: "You ask me what work it is that God requires of you. I answer, No such work as you imagine, or as your teachers enjoin upon you. Outward forms and outward morality he will have none of. Though you should multiply your zeal and your works a thousand fold, it would avail nothing in his sight. All this is not pleasing to him and cannot save you. He does not require fastings, or prayings, or sacrifices, or almsgivings, or the observance of Sabbaths at your hands. Only one thing can avail in his sight. At the beginning of my ministry, as I came up out of Jordan, the Holy Ghost stamped the approval of God upon me, and said to the people, 'Hear ye him.' The one thing, therefore, which God requires is that ye believe on me. Without this all your work of every kind and name is displeasing to him." Thus I have tried to present the words of Jesus in their meaning, rather than in the letter of them. It seems to me that they are in full harmony with such expressions as these, "The just shall live by faith." "Without faith it is impossible to please God." "Abraham believed in God, and it was counted to him

for righteousness." Many similar expressions teach the doctrine of justification and salvation through faith in Christ.

Let no one understand me as implying any doubt of the other precious truth taught so plainly in the word and in christian experience, that faith is the gift of God and the fruit of the Spirit, because I cannot see that this is the doctrine of this text. It is indeed most blessedly true that faith is wrought in us by the operation of divine power; and this truth does not need this especial text to sustain or confirm it. Whatever view we may take of this text, no principle of doctrine is at all left unsupported; and it seems right that each text should be examined for itself. I leave these remarks. May God bless his word to the good of us all.

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

REISTERSTOWN, Md., Jan. 3, 1890.

"THE Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."—2 Pet. iii. 9.

My views being asked upon the above portion of the holy Scriptures, in endeavoring to express my understanding of the same it is with the desire that what I may pen will be to the comfort and edifying of the body of Christ. This text of Scripture is used by those who "handle the word of God deceitfully" (2 Cor. iv. 2) to teach their erroneous doctrines, viz., that God is desirous and is seeking to save all the human family; that he is unwilling that any should perish and go to hell, and has done all that he can to save them; has done his part, and now he wants and beseeches all mankind to do their part, in order to be saved; but if they perish, it is against his will, and is because of their willful neglect in not doing their part. This is their gospel, which is certainly "another gospel, which is not another" (Gal. i. 6, 7); for there is but the one, and that is the gospel of our Lord Jesus Christ.

There is one very important word in the text under consideration, which will do as a key to unlock some of the precious things contained in this Scripture, if we have a right understanding of its meaning. The vulture eyes of those who would pervert the gospel have surely never seen it, and we are satisfied that the Holy Ghost has never given them that "precious faith" by which the doctrine of God our Savior is handled and tasted and felt. The word in the text to which I would invite your consideration, dear children of God, is the word "usward." The Lord is long-suffering to usward. The apostle Peter, who is the writer of this epistle, is one included in this "usward," and the others are those whom he speaks of as "beloved" (2 Peter iii. 1–8), and whom he addresses as those "that have obtained like precious faith with us, through

the righteousness of God and our Savior Jesus Christ."—2 Peter i. 1. It is therefore very clearly to be seen that those who are set forth in the word "usward" are none others than the heirs of promise, children of God, heirs of God and joint heirs with Christ.—Rom. viii. 14-17. That this is so is most blessedly manifest in what the apostle Peter says concerning the "us" in this epistle. Saith the apostle Peter, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter i. 2-4. The "us" then are those who "have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ." It is manifest that this does not designate all mankind; but it does show that the apostle is writing concerning the chosen people of God. Faith is the gift of God (Eph. ii. 3), and this precious gift of "precious faith" is Jehovah's gift to his elect (Eph. i. 4); and as obtained and realized by them, it is described as being "the faith of God's elect." The preciousness of faith can only be known by those whom the Holy Spirit has taught their own sinfulness, and the utter worthlessness of all things to bring relief to their sin-stricken souls. When under the law as a school-master (Gal. iii. 24-26) we learn by bitter lessons how vile we are, how terrible and just is our condemnation, and how helpless we are to satisfy the just demands of God's law, and to deliver our souls from its curse. Thus we are divinely prepared to know that salvation is of the Lord. What do all our pretensions amount to if we have not learned this under the tuition of the Holy Ghost? If we have been so taught of the Lord, happy are we. More blessed are we than if we were chosen to fill the highest earthly estate; for even though we were raised to kingly power, and should even surpass Solomon in earthly glory, all at length would fade and vanish away, when the appointed time for us to die should come. Death would demand that we relinquish it all; and as we brought nothing into this world, so it is certain we can carry nothing out.—1 Tim. vi. 7. But if numbered among the "taught of the Lord," we are thereby sealed as heirs of immortal glory, an inheritance incorruptible, undefiled, and that fadeth not away.—1 Peter i. 4.

The poor sinner who in affliction has learned that no earthly power can bring salvation experiences a joyous change when faith cometh; for "faith is the substance of things

hoped for, the evidence of things not seen." In this precious faith is revealed the justifying righteousness of God.—Rom. i. 17. It puts the poor soul in experimental possession of salvation (Eph. ii. 8), and in this salvation he greatly rejoices. Now there is this peculiarity in those who are the called according to the purpose of God, and have tasted the sweets of justification; they know and confess that faith is of the operation of God (Col. ii. 12); that if the Lord had not graciously wrought in them the evidence of their salvation and acceptance in the beloved Redeemer, they would have forever been doomed to remain in the bondage of the corruption of their own sins; for they found how utterly incapable they were to put themselves in possession of, or by any wisdom or power of their own get this faith. Our very experience, beloved of God, teaches us and brings us to the grateful acknowledgment that God's "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."—2 Peter i. 3.

Having glanced at some of the traits of those set forth in this word "usward," let us now come to the verse itself, and consider what precious things the apostle Peter has declared. First, "The Lord is not slack concerning his promise, as some men count slackness." When the Lord God gave the promise in Eden that Christ should bruise the head of Satan, was the Lord slack concerning his promise? Thousands of years glided by before the Son of God came into the world, and took upon him the form of a servant, and was made in the likeness of men.—Phil. ii. 6-8. The patriarchs and prophets, and all the heirs of promise under the Old Testament dispensation, looked forward to the fulfillment of the promise that Christ, their salvation, should come.—Heb. xi. 13, 39, 40. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter i. 10, 11. "The Lord is not slack concerning his promise." "But when the fullness of time was come, God sent forth his Son."—Gal. iv. 4. In "due time Christ died for the ungodly." "The Lord is not slack concerning his promise." O how very precious is this word, and how it rebukes my unbelief; for I have sometimes (to my shame I confess it) thought that the Lord was slack concerning his promise. I have cried, "Remember thy word unto thy servant upon which thou hast caused me to hope." But still the fulfillment of his promises, given to my soul when in trouble, seemed as far off as ever;

and then an evil heart of unbelief has so plagued my life that I have thought the Lord had forgotten me, or that I had been deceived in thinking that the Lord had given to my soul such precious promises. But in the Lord's own time his word of promise is fulfilled. Now as I look back over all the way the Lord has led me, though like Joseph, when in prison, the word of the Lord has tried me (Psa. cv. 19), yet I see that the Lord's time and way is the best, and is most precious; and by precious faith I believe "the Lord is not slack concerning his promise." O that the Lord would keep me trusting in him, who changes not, who is without variableness or shadow of turning. Be of good cheer, O ye tried and afflicted ones. God's promises are yea and amen, and never were forfeited yet. The time to favor you, yea, the set time, will come.—Psa. cii. 13. Ye poor, mourning souls, who hunger and thirst after righteousness, who daily sigh over your sinful condition, who long for the mercy and salvation of the Lord, the Lord has declared you to be blessed (Matt. v.); and no power in earth or hell can ever reverse this blessing of the Lord, who changes not.

"Those feeble desires, those wishes so weak,  
'Tis Jesus inspires, and bids you still seek;  
The Lord, whom thou seekest, will not tarry long,  
And to him the weak is as dear as the strong."

"The vision is yet for an appointed time; but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."—Hab. ii. 3. Remember, poor, mourning, tempest-tossed and troubled ones, that the Lord has said, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily."—Luke xviii. 7, 8. "The Lord is not slack concerning his promise, as some men count slackness." There is no unwillingness, no tardiness, no drawing back, by the glorious Lord our God; but the word he has spoken shall surely prevail. What he has promised he is able also to perform. Thus in the Scriptures the mercy promised is described as being "the sure mercies of David."—Isa. lv. 3; Acts xiii. 34. O may we then ever be found trusting in the Lord, and waiting upon him. "They shall not be ashamed that wait for me," saith the Lord. Though the youths shall faint and be weary, and the young men utterly fall, they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.—Isa. xl. 29-31. It is good, therefore, beloved of God, that we should "both hope and quietly wait for the salvation of the Lord."—Lam. iii. 26. For "the Lord is not slack concerning his promise, as some men count

slackness; but is long-suffering to usward."

Second. The Lord is "long-suffering to usward." The apostle in this epistle tells us to "account that the long-suffering of our Lord is salvation." Look back over your pathway, and ask, If it had not been for the long-suffering of the Lord, what would have become of me? I feel, dear children of God, that I am a monument of the wonderful long-suffering of God; not only before the time that it pleased God, as I hope, to call me by his grace, but since then how sinful I have been. Truly I have known the plague of my own heart, and many ungrateful murmurings against the blessed Lord have I felt within me; and as it is written of Israel, in Acts xiii. 18, "About the time of forty years suffered he their manners in the wilderness." So I feel truly the long-suffering of God has been my salvation; for my "manners," though ever so acceptable in the eyes of men, yet I feel that my God looketh upon the heart, and knoweth all my ways. As my "manners" have been brought to my own view, how much there is that calls forth my loathing, and in sorrow and shame I have been brought at the feet of the Lord. What a record is that recorded in the seventy-eighth Psalm, of the long-suffering of God toward his people. Notwithstanding all their sinful ways, mercy and compassion and salvation was their heritage from the Lord. "The Lord is long-suffering to usward."

Third. "Not willing that any should perish." Having considered the characters set forth in the word "usward," it will clearly be seen that the apostle is declaring that God is not willing that any of us should perish. All the called of God in their experience know what it is to be "ready to perish."—Isa. xxvi. 13; Deut. xxvi. 3. Then Jehovah's arm brought salvation unto them. He heard our cry, "Lord, save, I perish." Like David, we could say, "He sent from above, he took me, he drew me out of many waters." That the Lord is "long-suffering to usward, not willing that any should perish," is most sweetly told by the dear Redeemer in Matthew xviii. 11-14. "The Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Of his sheep he saith, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John x. 28. Now if the Lord is "not willing that any should perish," is there any being or

power or thing that can resist or frustrate the counsel of his will? Has not the Lord all power in heaven and earth? Is it not written of our God, whom we adore, "He is in one mind, and who can turn him? And what his soul desireth, even that he doeth."—Job xxiii. 13. Our salvation, dear children of God, is founded in the eternal and immutable will of Jehovah; and though he wills many changes in our small affairs, he cannot, will not, ever change his will. "Not willing that any should perish." From the least to the greatest, all shall be saved in the Lord with an everlasting salvation. Not one of them shall perish; for saith Jesus, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."—John vi. 37-40. God in his everlasting love for his chosen has provided in all things for their salvation and eternal glorification, according to the eternal purpose which he purposed in Christ Jesus our Lord. "Not willing that any should perish."

Fourth. "But that all should come to repentance." The elect are by nature children of wrath, even as others, dead in trespasses and sins; but the will of God is that not any of them shall perish, but that all should come to repentance. What shall debar their coming? When the Lord God omnipotent saith, "Come!" what obstacle shall impede their way? What shall hinder this accomplishment of the will of God?

"The people of Jehovah's choice are registered on high, And they shall hear his sovereign voice, and by his grace draw nigh. Far off, depraved and prone to stray, but they shall surely come; For covenant love marks out the way, and brings the outcasts home."

These whom the apostle Peter says the Lord will have come to repentance are the true Israel of God; for only those who are Jews inwardly are ever found in possession of repentance; for repentance is the princely gift which Christ Jesus, the Prince and Savior of Israel, bestows upon "his people."—Matt. i. 21. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted, a Prince and a Savior, for to give repentance to Israel, and the forgiveness of sins."—Acts v. 30, 31. Repentance is among the "all things that pertain unto life and godliness," and which, saith the apostle Peter, God's "divine power hath given unto us."—2 Peter i. 3. Then none of the "all" whom the Lord will

have come to repentance will ever come short of it; they cannot be cheated out of it. They shall come. It is heaven's decree. They shall to Jesus bow, and he, their Prince and Savior, will give them repentance. It is the gift of God, as is declared in Acts xi. 18, "When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." We should still have been in our enmity, hardness and impenitency had not God granted us the like precious gifts. But his will embraced a poor, vile sinner like me. 'O the wondrous grace! the amazing love and mercy of God to me! It was in the eternal counsel of Jehovah's will that you, that I, dear kindred in Christ, should not perish, but that we should come to repentance; and when the time appointed by God arrived, in which he would call us by his grace, the Lord quickened us, who were dead in trespasses and sins, and wrought in us godly sorrow for all our sins. We mourned over our iniquities before him, and thus we found that "godly sorrow worketh repentance to salvation not to be repented of."—2 Cor. vii. 10. We all agree with Ephraim, when he was bemoaning himself, and confess, "Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth."—Jer. xxxi. 18-20. It is from first to last the Lord's doings, who led us with weeping and with supplications.—Jer. xxxi. 9. O what grace appeared when the Lord revealed his mercy, which he shed upon us abundantly through Christ our Savior.—Titus iii. 5, 6. We found indeed that God was not willing that we should perish in our iniquities, but in his salvation we were favored to rejoice. Since the time that first we tasted that the Lord is gracious, what long-suffering, what mercy, has been our heritage! In all our backslidings we find that our God is a faithful and loving Father, who in his love chastens us, and heals our backslidings.—Isaiah lviii. 15-18.

"How oft, deceived by self and pride, Has my poor heart been turned aside, And, Jonah-like, has fled from thee, 'Till thou hast looked again on me!"

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." Who was better qualified to write such a glorious and comforting word than this apostle? Read the narrative of what Jesus said to him, his denial of Christ, that wondrous look of the Savior upon him, and his going out and weeping bitterly.—Luke xxii. 31-34, 61. Surely in all this scene we have a vivid illustration and exposition of the text.

From your brother, I hope, in Jesus,

FRED. W. KEENE,  
SUTHERLAND'S CORNERS, Ontario,

POOLESVILLE, Md., Dec. 30, 1889.

DEAR BRETHREN:—I send you a copy of a letter from brother White. He has given me a very reluctant consent to let you have it for publication in the SIGNS, subject, of course, to your approval and judgment. I have enjoyed it, and think there are many of Elder White's brethren and friends who will be glad to see something from him in print, especially those who have not the opportunity of hearing him.

Your sister in hope,  
MOLLIE GOTT.

LEESBURG, Va., Nov. 13, 1889.

MY DEAR SISTER:—Remembering my promise to you, I will now try to tell you, as best I may be able, what I said at our last third Sunday meeting; and this I do the more cheerfully, knowing your promptness to attend meeting, and that you were at that time unavoidably absent. My text was, "God is love." As I now attempt to write and expound, I shrink back, fearing I may mislead; for there is in these words a wonderful mystery. Had the apostle said, God loves, all would have been plain. We could understand that, for we all love; so do all the animal creation. But that "God is love," is something very different. Love is the nature and character of God. He is not a compound of love and hatred, but his essential character is love. This seems incredible when we remember his words and works. And how else shall we arrive at his character? There is no other way known to man how he can know what another is, except by what he says and does. God is sought (to be found out) in no other way. There is no other way to search him out. Prophets and scribes, preachers and teachers, selecting such portions of the written word as accord with their ideas of God, exhort and beseech the people to accept him as a merciful and loving God; while other portions are only used to show his cruel wrath and unmerciful vengeance. And from what he has said, and what he has done, taking it altogether, what other conclusion can we come to, but that he is both God and devil?

We must take into account all that a man has said, and all that he has done, before we can form a proper estimate of his character; and I am sure if we do this, and reason from man's standpoint, and the best that is given to man, we will find as much proof to contradict as to sustain these words of John, "God is love." We read in his word, "Jacob have I loved, but Esau have I hated," and that before Esau was born, having done neither good nor evil. If Esau believed what God said about him, it would take more than a camp-meeting to make him believe what John said, "God is love." And then the Egyptians, if they believed what God

said, "He [God] turned their [Egyptian] heart to hate his people, to deal subtilly with his servants." Many other portions of the written word might be quoted of the same import. But, to my mind, Esau represents the whole class of mankind whom God does not love, and who love not God; and this class constitutes nearly all; for "a remnant shall be saved." Then it is evident that very nearly all cannot, and much more evident do not, believe what God says. If we cannot prove the truth of John's words, "God is love," by what God has said of himself, how can we prove it? When we come to think, we cannot learn any man's true character by what he says; neither do we, when it comes to important matters, depend on what a man may say. Words are very deceiving, from two causes. First, the speaker often intends to deceive. Abraham did so when he said that Sarah was his sister. Are we any better than Abraham? Think what we may of ourselves, we all make our words betray our true meaning sometimes. This must necessarily be so, that we may avoid offense. But it may be said, This is not true of God, for he speaks plainly what he means. But what says he about it? "Unto them that are without, all these things are done in parables." What for? "That seeing they may see, and not perceive; and hearing they may hear, and not understand."

Then, again, there is another cause why words are deceiving—because of the weakness of our understanding. How often are we misunderstood. When we have meant evil, we were thought to have meant good; and when we have intended good, were suspected of evil. Notwithstanding, when our good intent was turned to evil, we have been so disgusted that we were tempted to stop talking altogether, because we thought ourselves so much better than others. If through the weakness of our understanding we often fail to understand what our fellow-man says, is it not reasonable to suppose we will as often fail to understand the words of our Lord, especially as he has himself said that he spoke in a manner not to be understood? But suppose he did not, still is it not evident that we cannot learn from his words that he is love? Why, not an Amalekite would ever believe "God is love" if he had to learn it by what he said, when he remembered that he told Saul to kill them all, and not to spare the suckling at the breast.

But there is another way of learning the true character of a man, and that is by what he does. It is said, and truly, that a man's works speak louder than his words. Can we learn that God is love by his works? Not if we ask the Antediluvians upon whom the flood came, sparing none; not if we ask the Egyptians whom God swallowed up in the sea; not if we ask the Canaanites who were put

to the sword, and their beautiful land given to the intruders; not if we ask the Israelites who were cut off until the fullness of the Gentiles came in; no, not by his works can it be proven that "God is love;" that there is no hatred in him.

When we come to think about it, a man's works are about as deceiving as his words, and when deceptive, much more effectual. Works nor words will do altogether to depend upon, to find out the true character and inwardness of a man; how much less to find out God. The rule we find defective, when applied to man, should not be applied to God. One radical defect is in our understanding, which does not even reach to know the things we see. How can we know the things we do not see? Here is the secret why Robert Ingersol's logic has never been successfully contradicted. They all reason from the same standpoint, and try to prove that God is what he says he is by his words and works. It cannot be proved. Ingersol declared that the Bible is not true; and no man can prove it is, no matter how wise he may be, who knows no more about it than Ingersol, or who obtained his understanding from the study of the Bible. They are no better than Ingersol who teach and preach by reading and study, and meditation upon what God has said and done. "Teach your children to know the Lord," is in substance the whole Arminian system, which is as deceiving as the blasphemous words of Ingersol. God is a Spirit; and not only so, but he is that kind of a Spirit man knows nothing about. It is as much as any man can do (if ever there was one who did) to know himself; to know and understand the true nature and character of his own spirit. If he studies carefully, every day he will make new discoveries. The older he gets the more he knows, and the better he realizes how little he really does know. There is no margin for him to understand a Being (no matter what he has said or done) infinitely his superior. Yet I am persuaded, and must believe these words are true, "God is love." Yes, this is his nature, this is his character, and he has no other. I must believe it; and all who do believe it, I am convinced, are taught in a way they cannot doubt it. They are taught in such a way that the enemy's most hellish deeds, nor death's relentless hand, can change their belief. Though heaven and hell conspire to rob them of all they possess, still they must say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

The Holy Ghost having shed abroad in the heart the love of God, we love him with all our heart, with all our mind, with all our strength. We love nothing else in like manner, neither father, mother, wife nor children, houses nor lands, nor our own life. We cannot love any of these where God is not; for it is God we love. No matter how dear they

may be in the flesh, they cannot take the place of God; nor can we say, no matter what he may do with these, that he is not love. The Amalekites may be slain, the Egyptians drowned, the Canaanites driven out, yes, the destroyer may come into our own house and into our own bosom, still "God is love." It is God you love, and not these. How lovely he must be to you, if the dearest of kindred are not considered, or cannot answer in his stead. So do you love him, that it matters not in what he manifests himself, that is love. No matter what he says or what he does, still he is love. If he afflicts, if he kills, if he sends your soul to hell, still he is love. You can bear pain, sickness and sorrow; you can listen to the dying groans of your dearest friends; you can see your best hopes and brightest prospects carried away by the cruel hand of ambition or deception; and still you say, It is right: God has done it. You see nothing amiss in all his words nor in all his works. We cannot say, if God does this, or does not do that, he is an unjust God. We set no bounds, we make no laws, we do not undertake to understand him in his works and ways, but love him notwithstanding all. We fear not that he may do wrong, for perfect love casteth out fear. When in this perfect love, absolute predestination is easy to believe, yes, is sweet to believe. It takes but little to shake our confidence in man, for we love him but little. But all the rage of man, nor cunning deception of devils, can make us believe that God is anything else than love; that is, when he reveals himself to us; and this is the only way given under heaven whereby any man can know that what the Scriptures say of God is true. This is God's way, not man's. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Every other avenue is shut up to man; there is no other approach to the Father save through the Son. "I am the way," is a living truth, and well every child of God knows it. Often he tries to reach his Father in some other way, to climb up by reading, by praying, or by some good works. How mortifying to find himself among robbers! "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." It is not then by reading or study that we know "God is love," but by revelation. "He that loveth not, knoweth not God."

My sister, don't you know that you love? Then you know you have passed from death unto life; for God is love. Dwelling in him by faith, soon shall it be your happy lot to be swallowed up of life.

While I write this to you according to promise, I intend it as much for your sister, whose remembrance gives me many pleasant thoughts.

Indeed you all do; for I think I know I love you all dearly.

Your brother, I hope,

E. V. WHITE.

MILLWOOD, Ky., Dec., 1889.

DEAR BRETHREN BEEBE:—It has been my desire from time to time for several years past to write some of what I sometimes hope have been the Lord's dealings with me, a poor, lost and helpless sinner, one who has hope only in the precious blood of Christ. I do not remember to have had any serious thoughts in regard to religion until about my seventeenth year. I had never read the Bible any. I sometimes "attended church," in order to be in company, but paid little attention to preaching. But the time did come when I saw that I was a great sinner in the sight of the Lord, and wondered why it was that I had not seen myself such a great sinner before. I felt greatly troubled, and what to do I knew not. I went to the Bible and searched for comfort, but every word seemed to condemn me. I could find precious promises to the christian, but alas! none for such a poor sinner as I. I thought that I would watch my every act and word, and would commit no more sins; but it seemed to me that I grew more and more sinful every day. It appeared that my very thought was a sin against God. My trouble was so great that I did not know what to do. I would try to be gay and wild when in young company, in order to conceal my great trouble, but often with a heart almost bursting within. I desired to be alone whenever I could without being noticed by the family. I would often retire to some secret place to try and ask God to have mercy on me, a sinner; and when I would go I scarcely uttered a word, for it seemed like mockery to attempt to pray, as I could not see how God could be just and save such a vile sinner as I was. All that I could say was, "God, be merciful to me, the vilest of sinners." It often seemed that I was upon some great precipice, just ready to be plunged into destruction, and felt that

"If my soul were sent to hell, God's righteous law approves it well." I had given up every ray of hope, and it seemed that my time was near at hand. I have often thought how the feelings of a criminal were when about to be hung. It seemed that I was only waiting my doom, and mine was death, everlasting banishment from the presence of God. O what a dreadful thought it was to me! But at an unexpected moment, even in the twinkling of an eye, I viewed the dear Savior upon the cross, as it were, by an eye of faith. Then I could see how God could be just and save a poor, guilty sinner like me, in and through the suffering and death of the dear Redeemer, who had paid that great debt of sin I owed, when he died upon the cross. Then I was filled with joy

unspeakable and full of glory. It seemed that I was in a new world. Everything that had been so dark but a moment before now seemed to be praising God. I thought that I had never seen the sun shine so brightly before. I thought that I could sing away the rest of my days, and that I was free from sin. I felt greatly impressed to tell my parents, and Elder Creed Meadow, as he was an uncle of mine, and was at our house at the time. He was an Old Baptist minister. But I could not pick up courage to tell them. I continued in that happy state of mind for a day or two, and then was again in sore trouble. I found I was still a sinner, and thought I had been deceived. I tried to get my old burden back again, but could not. I continued in darkness for some time, and finding more from day to day that I was still a great sinner. One day I was in such distress of mind that I picked up a copy of the dear old SIGNS OF THE TIMES (as my father always took it), and the first thing that caught my eye was an experience from some of the dear sisters in Christ. It was so much like my own feelings that I was made again to rejoice in the goodness of the Lord. From that time onward I was a constant reader of the SIGNS, and have received great consolation from it. I felt impressed in mind that there was some duty resting upon me, and my constant prayer was, "Lord, show me the way." One night, when out in the dark, my mind seemed heavily pressed to know the right way, when it seemed that a voice spoke to me, saying, "I am the way, the truth and the life." I did not know whether or not the words were in the Bible, but I searched until I found them. I also searched out the Savior's walk while in the world, and my mind was greatly exercised about being baptized; but I felt so unworthy, so full of sin, I put off joining the church and being baptized for fourteen years, when my husband professed a hope in Christ. We went to the Old School Baptist Church at Pine Knob, Grayson Co., Ky., and were baptized.

There are a great many more things that I would like to have spoken of, but I fear that I have extended this too far already. If you see anything in this worth publishing, do so; and if not, throw it aside, and all will be right.

From your unworthy sister,

HATTIE CRAWFORD.

"WHEREFORE shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf."—2 Cor. viii. 24.

Notice the reading of the eighth verse of this same chapter, "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love."

Now, brethren editors, you are at liberty to do with this as you think proper; but if I write what I want

to, I would like it to go abroad, that my dear brethren may know how I feel as to our being helps one to another. Now if I should write a large book upon this, in support of its being right that we should be helps to each other in this way, it would be no proof that we should do so; but I have believed it right that we should do so, and that more from a sense of feeling than from what the apostle has said about it. I never have, until of late, paid much attention to what the apostle has said about this. When he says, "I speak not by commandment," some dear brethren might give this as their reason for not being forward to help in this way. I know it is nothing for me to say that it is right; but how is it if Paul says it is right, although he says it is not by commandment?" I suppose he meant by this that he was not authorized by our Master, by special command, to thus do and act. But recollect, brethren, Paul was an inspired man; and I am just ignorant enough to think and believe that Paul told us to do nothing which he thought we ought not to do. He always told us what we ought to do, and also what we ought not to do. I have talked a little on this matter with some good brethren who seem to think that this kind of helping is no fruit of christianity. They also think that if one wants anything, they should ask for it. Many of these good brethren do not take the SIGNS, because they say two dollars is too high a price. Then we cannot expect them to pay for it for another. They conclude, from the number of subscribers you have, you are becoming rich, and want to get richer. Well, I tell them I do not know as to that, as I do not know anything about your expenses. But, brethren, the question is, Do we in this way want to be helpers of each other? Now let me ask you a question. What have you that you did not receive? If you want the SIGNS to live, and want it cheaper, prove it by your works. Now this, brethren, is to those who love the contents of the SIGNS; to those of us who love our dear brethren and sisters who love that which is published in the SIGNS as much as we do, but who are not able to pay for it. I may prize the SIGNS too highly as a medium of correspondence; but I am thinking if I could not get it I would be mighty glad if some friend would send it to me. Now as to being poor and not able to pay for it, I do not know of one of our sort here but what I think is more able to pay for it than I am; yet there are many of our faith who are not able to pay for it, and to them the paper would be a good messenger; so, dear brethren Beebe, here is one dollar, and for it send the SIGNS to one dear brother or sister who is not able to pay for it.

Dear brethren, come to the front. I have one dear brother in view as a pattern. You can find his name (W.

W. Gayle) in the SIGNS. Read again his short letter in the SIGNS of Dec. 25th, 1889.

U. J. BELL.

WARWICK, N. Y., Dec. 8, 1889.

MRS. H. M. HOBBS—MY PRECIOUS SISTER:—I have felt so unsettled and my mind so clouded that I could not write. I feel even now that I have nothing to write that will be of any interest or comfort to you; but I fear if I wait until I have, I will never write. I am afraid you will think your letter was no comfort to me. Need I tell you, my dear sister, what light and joy it brought to my poor, sinful heart? For days I seemed to live upon it. I lived my experience over, and felt to cry out, O, my Father, why am I so forgetful of thee, of all the past blessings thou hast been pleased to bestow upon me? Why can I not put my trust in thee? Father, forgive me, and help me to look to thee, and thee alone. How mindful thou art of thy children; and if I am one of the little ones thou wilt not lose sight of me; thy loving eye will watch over me, and no harm can come to me. It does grieve me to think that I live so far from my God. O how weak the flesh is! I know that God knows we are nothing but dust, and does not expect more of us than what we are. If Christ did not die to save sinners, then I am lost; but through his blood we are saved. Whenever I read how Christ was nailed to the cross, and how they placed the crown of thorns on his head, and mocked and spat on him, it always makes my heart ache, and causes me to shed tears; to think how much he suffered, and bled and died for us, poor, unworthy, ungrateful worms of the dust; to think that he shed his precious blood for us, that we might live. He was without sin, and we are nothing but corruption. Yet through his blood we are cleansed and made white as snow. Who but the loving Jesus could or would have suffered and shed his last drop of blood for us, that through him we might be saved? O how can we forget such love? Is there anything that can separate such love from us? 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. O what a blessed truth that God has a set time to call his children out of darkness into his marvelous light, and to know and feel that when he begins he never forsakes, but loves them to the end. When he speaks they know his voice; for the Savior has said, "My sheep hear my voice, and I know them, and they follow me." "A stranger will they not follow, for they know not the voice of strangers." When I get so low down, and all is dark, all these things are hidden from me. It does seem to me that I would sink if I were not sup-

ported by his almighty arm, although I do not realize it at the time. Those dark seasons are so trying; but when the light bursts through the cloud how we do rejoice. Then we realize that if it were not for darkness we could know nothing about the light. When I read in your dear letter where you spoke of the light shining in my heart, exposing all the vileness and corruption therein, I said, Sure enough; and why was I so forgetful? But O how soon I was in the dark again! It did seem to me that there was no one like me, that mine was an outside case, and I had no peace. Several times I thought, How can I ever write to her again? Much as I love you, and much as I enjoy your precious letters, I felt that I must not. I thought how deceived you were in me. O how I felt to reproach myself!

Elder Francis was with us last Friday evening. I enjoyed his preaching, and felt that it was good for me to be there. I felt that I would rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season. I did feel that I knew something about the truth. If I did not, how could I receive it, or how could I love to hear it? And, too, he spoke the language of my heart. I felt that I was in the banqueting house, and that the banner of love was over me; and to-night, dear sister, I cannot help feeling that I have been brought into the fold, unworthy as I am. O! am I too quick to grasp? Perhaps these very words which I have written will cause me sorrow. It is now time to retire, and I must close for the present.

This is Monday morning. My head is aching, my mind is all confused, and I cannot collect my thoughts. I did want to attend the two days meeting at Middletown, but on account of sickness there some thought I better not. I feel sad this morning, and cannot keep the tears back. I have been reading the hymn,

"Long have I sat beneath the sound  
Of thy salvation, Lord;  
But still how weak my faith is found,  
And knowledge of thy word."

That hymn seems to apply to my case.

Some weeks ago, you will remember, there was a letter of Elder Jenkins' published in the SIGNS. O how much good it did me! I was truly comforted. I do think we are comforted through and by one another. It helps us on our way when they feel and talk as we feel. When they express our feelings, our feeble hope is strengthened, we feel that they are our brethren, we are drawn to them, and we love and honor them in our hearts. The less they esteem themselves, the more we esteem them.

I will close, with much love to you, dear sister. Remember that I am nothing but a poor, unworthy worm of the dust, and if a sister, the very least of the least.

MARCELIA THOMPSON,

SANTA FE, Monroe, Co., Mo.

DEAR BRETHREN BEEBE:—Having finished the business part of my letter, I want to acknowledge that we are still well pleased with the SIGNS OF THE TIMES, which comes every week laden with the precious things of the gospel, advocating the doctrine of God our Savior boldly and fearlessly, and yet in the spirit of meekness and fear. Yes, I have been made glad to see that spirit of love and meekness so manifest among those who so ably edit and contribute to the paper, in treating on those deep things, such as the absolute predestination of all things, which indeed is a deep and mysterious truth to me, too deep for my feeble pen to handle, but a truth that I humbly trust the Lord enables me by faith to receive and to rejoice in; a flinty rock, yet full of honey; a God-honoring, soul-comforting doctrine.

Often in reading our family paper I have been so greatly encouraged and built up, and had my hope so revived, that the desire would spring up within me for the ability to do unto others as others have done unto me; but when I take a view of myself, my own unworthiness, weakness and utter unfitness, I feel that I cannot. But if I cannot, I humbly trust that I am truly grateful to the Giver of every good and perfect gift that there are those that he doth enable to write such comforting communications. Yes, how glad we little ones should be that there are those that the Lord enables to speak comfortably to Jerusalem, to cry unto her that her warfare is accomplished, that her iniquity is pardoned, that she hath received of the Lord's hand double for all her sins. So, brethren, go on writing and speaking to the comfort and edification of God's humble poor; for surely this is good and profitable; for it is written by one of old, "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."

Hoping that the Lord may still be with you in your labors of love, I remain your brother in Christ,

MARTIN D. FISHER.

SENECA FALLS, N. Y., Jan. 6, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—You will find inclosed a Postal Order for five dollars, for which please send our dear family paper, the SIGNS OF THE TIMES, to some of the needy and poor of God's children who may desire to read it, and to hear from each other, and to hear them tell what great things the Lord has done for them. For my part I do not know what I should do without it. I look for it every Wednesday, and it comes like a cooling draught to a thirsty soul. I do hope it may be thus to those it is sent to. May the good Lord fill their souls with joy and gladness. I hope that

one and all will remember me at the throne of grace, for I am poor and needy, depending entirely on the Lord for everything I have.

From your unworthy sister, the least of all,

MRS. E. CANDLER.

CHENEY, Wash., Dec. 13, 1889.

BRETHREN BEEBE:—The time is at hand for me to send a remittance for the SIGNS OF THE TIMES. It is the best paper I have ever seen, and I must have it as long as I can pay for it. The people here do not see any beauty or comeliness in it, that they should desire it. We have a good country here, but no church of Old Baptists near us. I have not heard preaching for several years; howbeit I get some good preaching out of the SIGNS. But I am careful about many things, being cumbered with much serving. I cannot do as I would, by reason of the carnal mind, which is enmity against God, and is full of vain and wicked thoughts.

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

WRIGHT RUSHING.

## CHANGE OF ADDRESS.

I WOULD say to my brethren and friends that my post-office address is changed from Oatland, Loudoun, Co., Va., to Delaplane, Fauquier Co., Va. Come and see us at our new home.

EPPA NORMAN.

My post-office address is changed from Concord, Del., to Laurel, Sussex Co., Del., and I wish my brethren and friends to address me hereafter at the latter place.

HUDSON D. PLUMMER.

My post-office address is changed from Arlington, Texas, to 309 East Belknap St., Fort Worth, Texas.

J. S. COLLINS.

## INQUIRIES AFTER TRUTH.

WILL our highly esteemed brother, Elder Wm. J. Purington, give his views on 1 Corinthians xv. 22, 23, and oblige an inquirer after truth? This is the first time that I have ever asked an explanation of any Scripture.

I WOULD like that brother Fred. W. Keene give his views through the SIGNS on Revelation ix. 1, 2.

T. J. BALDWIN.

MUSCATINE, Iowa.

## "THE EDITORIALS."

### FIRST AND SECOND VOLUMES.

WE still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars see advertisement on last page.

## THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the binder a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

# EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1890.

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

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

G. BEEBE'S SONS.

## THE STRONG HOLD.

"TURN you to the strong hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."—Zech. ix. 12, 13.

The one prominent characteristic of all the inspired messages which prophets and apostles were moved by the Holy Ghost to record, is that the people addressed are "afflicted and poor," while the Author of the comfortable things spoken is infinitely perfect in wisdom and power, as well as in love and mercy. The eternal God has never authorized any servant of his to represent him as a suppliant for the favor of created beings. Much less can the expression be found in his revealed word wherein he appeals to guilty sinners for their favorable consideration of conditions by which they may reconcile him to their pollution and sin. His immutable truth and holiness can never be compromised; therefore there is nothing which the sinner can do to make himself acceptable in the sight of that God whose law he has transgressed. This fact effectually disproves the doctrine of salvation as dependent upon conditions to be fulfilled by sinners already under the condemnation of the holy law of God. No theory can be correct which represents that sinners are saved through the sacrifice of the truth and justice of God. The gracious manifestation of deliverance from sin through the cleansing efficacy of the blood of Jesus Christ is the most glorious miracle which God has been pleased to reveal to mortals. It is not merely that herein appears his power to remit the penalty which is justly due to the guilt of the sinner, but that the utmost demand of strict justice is satisfied, so that the guilty sinner is made holy and without blame before God in love. In this wonderful display of divine grace, the truth and immutable justice of God are not less clearly magnified than his love and mercy. This is the burden of all the testimony of Jesus which is written in the Scriptures. No interpretation of any portion of the sacred record is correct unless it is in harmony with this essential and fundamental principle of all truth.

"Turn you to the strong hold, ye prisoners of hope." In this brief clause of our text both the recipients of divine grace and their almighty Deliverer are presented. The subjects of electing love who were chosen of God unto salvation are the

only people who can justly be called "prisoners of hope;" and there is no other refuge for such prisoners but that which is revealed by the Spirit of truth in Jesus Christ, the Savior of sinners. The saints in all ages have been held as prisoners by the law which they transgressed in their earthly head when Adam violated the commandment which was given him by his Creator. Death then "passed upon all men, for that all have sinned." In this gloomy prison the saints were justly held as being "by nature the children of wrath, even as others." But there was hope for these prisoners in the promise of the Seed of the woman who should bruise the head of the serpent. No efforts of their own could ever break their prison bars. As lawful captives they groaned under their heavy fetters. Inflexible justice held them under condemnation, yet they were "preserved in Jesus Christ" by the promise of salvation which should be revealed in the coming of him who was the Hope of Israel. There was nothing which could be seen by natural reason, upon which they could build any expectation of deliverance; but faith was the evidence of things not seen, upon which the hope of the saints under the prophetic dispensation was founded. Therefore while they were indeed prisoners, they were saved by hope. That salvation was manifested in the prophetic offerings of the bleeding lamb of Abel, and the same glorious confidence of hope shines in all the offerings of patriarchs and prophets throughout the long night which preceded the rising of the Sun of Righteousness, whose victorious resurrection brought life and immortality to light in the gospel day.

There is no other refuge for justly condemned sinners but in that "righteousness of God without the law" which is "witnessed by the law and the prophets;" "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." The purpose of God in revealing this sure refuge for the salvation of sinners is "that he might be just, and the justifier of him which believeth in Jesus."—Rom. iii. 21-26. This is not "a strong hold," implying that there are other strong holds; but it is emphatically "the Strong Hold" in which alone there is deliverance from guilt and condemnation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—Acts iv. 12. This is the secret place of the Most High. (No efforts of any sinner can ever discover it. It is known only by that revelation which is by the grace of God.) "No man knoweth the Son, but the Father; neither knoweth any man the Father, save

the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. So completely is this refuge hidden from the wise and prudent among men that they cannot even search for it. When natural wisdom would find this safe retreat it always looks to the works of the law, which is the ministration of death. The flaming sword of infinite justice turns every way, to keep the way of the tree of life, so that "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."—Rom. iii. 20.

While this "Strong Hold" is the abiding place of every one of the "prisoners of hope," it affords no shelter for any other sinners. (Only to them which are called is Christ crucified the Strong Hold.) Unto them he is "Christ the power of God and the wisdom of God." Unto all others he is a stumbling-block and foolishness. The command in our text is not an exhortation to all sinners, advising them to avail themselves of this defense; it is definitely addressed to the prisoners described. The same divine power by which the direction is given must apply it in every individual case. This application always reveals to its subject the hopelessness of deliverance by any works of righteousness which he has done or can do for himself, before he is made to trust in that salvation which is provided by divine grace in this "Strong Hold," which is the abiding place of all those who dwell in the secret place of the Most High. When the light of the knowledge of the glory of God shining in his heart reveals to the sinner the strong bars of that prison of just condemnation under which he is confined, he feels that there is no hope for one thus bound. He may well ask, "Shall the prey be taken from the mighty, or the lawful captive delivered?" He can see no way in which justice can be satisfied in his release. "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."—Isa. xlix. 24, 25. Certainly the prisoners to whom this promise is addressed are correctly described in the expression "prisoners of hope." Even when they were shut up in the gloomy darkness of that condemnation which was their just wages as sinners against the holy law of God, they were "prisoners of hope," although they knew nothing of the eternal purpose of grace by which God had chosen them in Christ before the foundation of the world, that they should be holy and without blame before him in love. That hope was revealed in them when it pleased God to call them by his grace to know Jesus as their Savior; but before they received the light of that revelation they were preserved in Jesus Christ. In this sense all the subjects of electing love are prisoners of hope while they are held

under that condemnation which rests upon all men as transgressors of the holy law of God. But until it is shown to them by the Comforter, they are not made to rejoice in its assurance of "everlasting consolation and good hope through grace." From this legal bondage the saints are delivered in their first experience of the power of the blood of Jesus, by which they are cleansed from all sin.

In another sense the saints are properly designated as "prisoners of hope," while they sojourn in the body of this death. They are continually driven to the Strong Hold in their unceasing warfare which causes them to cry out of the depths unto the God of their salvation. When they are favored with the manifest presence of the Lord they are apt to forget that they are still in an enemy's land, and then they expect to enjoy uninterrupted peace; but they soon find even in their own members another law, warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members. Under this bondage of vanity they groan, being burdened; for they cannot deliver themselves. Looking at the things which are seen, reason then suggests that their hope was but a vain delusion; but even when they are reduced to this extremity, by faith they cry for deliverance, and the Lord is their present help in every such time of trouble. Thus they are saved by hope. In this experience they realize that they are indeed prisoners, but the very distress which they endure results in showing them where their strength ever abides. There appeared to be no hope for Jonah when the waters compassed him about, the weeds were wrapped about his head, and he went down to the bottom of the mountains; but even there in his narrow prison hope caused him to look again toward the holy temple of God. So in all their afflictions these "prisoners of hope" are saved by the mercy of the Lord, and that salvation is manifested "right early," just at the time when they are convinced that deliverance could come only from the favor of their ever present and omnipotent God. In every display of this delivering grace they hear the voice of their Redeemer commanding them in the language of our text, "Turn you to the Strong Hold, ye prisoners of hope." This does not come to them as the recommendation of an equal, much less do they regard it as the entreaty of an inferior; they rejoice to recognize in it the word of the Lord, which is quick (that is, *living*) and powerful. It needs no aid of creatures to enforce its direction. As the rain and the snow ask no permission from mortals when God sends them upon the earth, so his word is not dependent upon created power for its accomplishment of the will of God.

"He that can dash whole worlds to death,  
Or form them when he please,  
But speaks, and that almighty breath  
Fulfills his great decrees."

For the comfort of these "prisoners of hope" many cheering words are recorded in the volume of the inspired testimony of Jesus. God has not only given the command in our text, but he has in the verse preceding given the assurance of his own word of eternal truth, saying to our glorious Redeemer, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." With this ground of confidence, these favored prisoners may well trust in the full confidence of hope. Gloomy and miserable as is the horrible pit in which their sin has imprisoned them, their Redeemer is strong enough to deliver them. He is anointed with all the fullness of the Spirit of the Lord God for the express purpose that he should be able "to proclaim liberty to the captives, and the opening of the prison to them that are bound." The Lord God hath given him the tongue of the learned, that he "should know how to speak a word in season to him that is weary."—Isa. l. 4; lxi. 1. Thus divinely qualified, he is able to save to the uttermost them that come unto God by him. They who are the favored subjects of his grace are indeed "prisoners of hope;" and Jesus Christ is "the Strong Hold" of every one who has "fled for refuge to lay hold upon the hope set before us" in the name of the Lord.

(Concluded next week.)

#### EXTENSION OF TIME.

AS A number of our subscribers have complained that we have not given them sufficient time to procure new subscribers at one dollar a year, we have decided to extend the time a few weeks longer. All new subscribers until further notice will be supplied with back numbers to the first of this volume until the supply is exhausted; and as we print a limited amount of extra copies, those that wish to get the first of the volume will have to send in early. The advantage of commencing with the volume is appreciated when the last number containing the index is received.

We are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

subscription, and one dollar each for additional new subscribers.

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

#### SUPPLY EXHAUSTED.

OUR supply of blue gilt-edged small hymn books is entirely exhausted, and we do not expect to have any more of them for some time. We have all other styles on hand ready to fill orders promptly.

#### MARRIAGES.

DEC. 25th, by Elder Silas H. Durand, at the residence of the bride's father, in Southampton, Mr. John S. Yerkes, of Davisville, and Miss Josephine W. Duffield.

DEC. 31st, by the same, at his residence, Mr. John Hogeland and Miss Flora Krewson, both of Southampton.

#### OBITUARY NOTICES.

My aged father, so well known as "Dominie Berdan," having served the "True Reformed or Seceder Church" at Passaic, N. J., as pastor for fifty-seven years, peacefully fell asleep Dec. 27th, 1889, in Paterson, N. J., in his 93d year. He was born Feb. 5th, 1797, and has seen many of his descendants, among them being four of the fifth generation. He took his usual walk on Tuesday p. m., and after his return fell in a sleep, recognizing no one, "sleeping his life away," as he had often desired.

MARIA HELLINGS.

RIDGEWOOD, N. J., Dec. 28, 1889.

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

Mrs. R. W. Williams, Md., 1, J. G. Ford, Ohio, 1, Martin D. Fisher, Mo., 1, John A. Leitch, Ont., 1, Isaac Tucker, N. Y., 1, Alanson Hull, Mo., 1, Mrs. E. Chandler, N. Y., 5, Allen Rhodes, Ill., 3, Miss E. C. Hulsizer, N. J., 1, U. J. Bell, Texas, 1, A. C. Legg, Ala., 4, A. M. Pettit, N. Y., 3, T. R. Pittman, Kan., 1.—Total \$24.

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(ESTABLISHED 1832.)

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 22, 1890.

NO. 4.

## CORRESPONDENCE.

"For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. Let such a one think this, that such as we are in word by letters when we are absent, such will we be also in deed when we are present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."—2 Cor. x. 10-12.

No adverse circumstances, no trials, no afflictions nor persecutions, deterred the inspired apostle from declaring "the testimony of God;" for on one occasion, when his brethren besought him not to go up to Jerusalem, Paul answered, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done." He also said, "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." Of the treatment he received, he said, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." To the Galatians he said, "Am I therefore become your enemy, because I tell you the truth?" To the Corinthians he said, "Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you."

"For his letters, say they, are weighty and powerful." It seems evident that the apostle had been accused of duplicity; that is, he

would write one thing, when absent, and declare another thing when present with them; but admitting, at the same time, that his letters were "weighty." And we should carefully notice the force of the expression "weighty;" for it does not mean in pounds and ounces, but important, forcible, having power, &c. The original word is *barns*, signifying an argument containing much power; that is, carrying conviction with it; that the argument is one which is unanswerable, and could not be overthrown by any just construction of terms. They were also powerful; that is, producing great effect. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." The word rendered "powerful," in this quotation, is from *energes*, signifying absolutely efficacious; and in the quotation applying to Paul's letter's it is from *ischmos*, signifying not only strong, but very strong. The epistles written by Paul and recorded in the New Testament fully attest the truth that his letters were "weighty and powerful;" for some of the most subtle metaphysicians of modern times have tried to harmonize the doctrine taught in those epistles with creature merit; but all their efforts have been a signal failure and always will be; for every time any of the principles of the glorious doctrine therein taught have been put into the crucible of carnal reasoning, they have not only come forth unscathed, but shining more brilliantly, showing that he wrote under the direct inspiration and control of the Holy Ghost.

"But his bodily presence is weak."

This probably is the only place where any direct allusion is made in the New Testament to the personal appearance of the apostle; and such a description shows conclusively that as a man he had not any personal attractions—no "magnetic" power to draw the multitude together; but, on the contrary, his appearance was repulsive, and they who really loved Paul did so upon the same principle or for the same reason John loved Gaius (an earthly man); for he said, "The elder unto the well-beloved Gaius, whom I love in the truth." In this day of modern refinement (?) how often questions like the following are asked concern-

ing such a preacher: "Is he graceful in his appearance? Is he agreeable in his manner? Does he have powerful attractions?" &c., instead of inquiring, Does he proclaim the gospel of the grace of God? And that spirit frequently shows itself among God's dear children, especially when carnal nature desires to be gratified. But, as already stated, the apostle Paul had not those natural acquirements; yet his *true* brethren loved him for Christ's sake, whom he boldly and faithfully preached. The apostle said to his brethren, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things that are not, to bring to naught things that are, that no flesh should glory in his presence." Not only did they say his bodily presence was weak, but that his speech was contemptible; that is, worthy of scorn, disdain, &c. As used in this connection it is a remarkable word; for it is from *exoutheneo*, to think nothing of. And he said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." Whatever might be the tone of voice or the enunciation of sentences, that kind of preaching which was food and nourishment to the dear children of God, was to the carnal professor then, as it is to-day, not only contemptible, but despised; and it is evident from the connection that it was not only the appearance of Paul, and his speech or utterance of words, that caused such remarks about him, but the doctrine declared, which showed that all man's creature works were vain. Said Paul, "I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that (by my voice) I might teach others also, than ten thousand words in an unknown tongue." We can

plainly see by the epistles written by Paul that during his ministry no duplicity was practiced; for by reigning grace he had renounced the hidden things of dishonesty; therefore he did not handle the written word of God deceitfully, either in writing or speaking; neither did he desire by enticing words to cause men to make an open profession of love to Jesus; for there is not anything to intimate that he studied to speak *salvo pudore*, not to offend modesty; but by the grace of God he always wrote and spoke *salvo sensu*; for the true meaning of the gospel was set forth, whether the same gave offense or not; for his theme was to exhibit Christ and him crucified, as the Way, the Truth and the Life of his people. But how different from the course of other characters; for we read, "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet they were drawn swords." Also, Paul said, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly [desire to captivate, gain control, and live on the unsuspecting, honest and loving children of God, making a business transaction of what they call preaching], and by good words and fair speeches deceive the hearts of the simple."

"Let such a one think this, that such as we are in word by letters when we are absent, such will we be also in deed when we are present." With a holy boldness the apostle replies to such an accusation; and it mattered not to him who had said that of him, nor how many had uttered it, when he had the opportunity he would show that he was not a dissembler. What says the Spirit of Christ in the twenty-sixth Psalm? "Examine me, O Lord, and prove me; try my reins and my heart. For thy loving-kindness is before mine eyes, and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers, and I will not sit with the wicked." "Now if any man have not the Spirit of Christ, he is none of his." Therefore the apostle Paul was led, yea, controlled, by the same Spirit which caused the penning of the words in the psalm from which the quotation has been made. The apostle John

manifested the same holy boldness, though it was on a different branch of the truth, in the rebuke which he had to administer; for said he, "I wrote unto the church; but Diotrophes [nourished by Jupiter, therefore a very important character in his own eyes], who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating [to speak foolishly, to speak without meaning] against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God. Demetrius [belonging to corn] hath good report of all (men), and of the truth itself; yea, and we also bear record; and ye know that our record is true." Can the character of two men be more diametrically opposed to each other than these named by John? And he does not hesitate to call their names; and the apostle Paul names men who were the enemies of the truth, as well as those who were lovers of the gospel. Is it not a grave charge to accuse a man of writing one thing when absent, and vindicating another when present? If a man's writings for nearly half a century do not set forth the principles in his heart, he must be an ardent hypocrite; or if he will vindicate a certain principle in private, and advance an opposite one in public, is he not a dissembler? The scoffs of the ungodly world, the dungeon, the rod, yea, bloody persecution, did not, could not, cause the apostle to dissemble; and to-day all who are taught and led by the Spirit of Christ will not knowingly and willfully dissemble under any circumstances, though they may and do err as to the just interpretation of passages of Scripture; but to dissemble is a very different matter.

"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." Said the apostle, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace, which was bestowed upon me, was not in vain, but I labored more abundantly than they all; yet not I, but the grace of God which was with me." In vain shall we read the epistles written by Paul, or either of the other apostles, to find any self-commendation; for they were God-fearing men, knowing that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Said the Redeemer, "Without

me ye can do nothing." And the apostle said, "I can do all things through Christ, which strengtheneth me." When the spirit of self-commendation controls the mind, there is apt to be much affectation manifested, in such talk as the following: "I had remarkably great liberty at such a time and place. My preaching and my ministry are very highly appreciated, and I think that people can hardly get along without me." But what said the apostle? "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle, written in our hearts, known and read of all men, forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." When the spirit of self-commendation actuates and controls a man, there can be no *real* humility before God, though much affectation and outward zeal may be manifested; "For as he thinketh in his heart, so is he." "The heart of the prudent getteth knowledge, and the ear of the wise seeketh knowledge. A man's gift maketh room for him, and bringeth him before great men. He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." When the spirit of self-commendation controls a man he thinks very strange that his brethren cannot see his superior ability as a preacher; for he tells them often how dearly he loves them, that he has laid aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. But yet the church, as a body, and as individuals, cannot see the gift of expounding the Scriptures to their edification and comfort; but the man himself knows he has a call to the work of the ministry. And such an one may repeat stereotyped phrases, which in and of themselves are strictly true, until the talk becomes nothing but rant orrodomontade, and the poor, broken-hearted children of our God do not receive one "crumb" of food.

There were those in the apostles' time who measured themselves by themselves; but what an uncertain, what a dangerous measurement that is; for the persons thus measuring themselves soon get into the frame of mind to think what they do not know is not worth knowing. When a minister commences that kind of measuring he soon will attain such an imaginary size as to be "higher than any of the people, from his shoulders and upward;" and while in that frame of mind his usefulness in the church is gone. While in that state of mind much fault-finding will be done by him, because the church cannot discover what a "champion"

he is, and do not see his "gigantic" powers of mind. When one commences measuring himself it is about as follows: "You have done well this time; the brethren are all delighted." Soon he measures himself again; for in his mind, if not with words verbally, he says, "You have done better than you did in your previous discourse, for you have a perfect mastery of all the illustrations that aged minister advocated while living, and added many new and noble thoughts; in fact, you can elucidate those dark portions of prophecy that no other can." Therefore in his own estimation he has become a real Diotrophes, and the church is sad, the members feel distressed, a sickly and languishing condition is shown by the church. But he that is under such hallucination of mind will tell the little children of God that it is because of the soundness of the doctrine he proclaims. But thanks be to our God, there is a cure for such disease, and only one cure, which is the reigning grace of Israel's God; and when it is God's will to humble his children who have been thus led astray, it will surely be done; and like Peter of old, when they are converted from their self-sufficiency, and brought to see that Satan has been sifting them, they go out of that frame of mind and weep bitterly. Such learn a lesson never to be forgotten while they remain in this earthly tabernacle, in which they groan, being burdened. The declarations made by Paul concerning them thus controlled are thus expressed, "But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." All the gifts are given according to the will of God; for "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." And of the body it is declared, "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body." These last quotations show conclusively that the gifts for the edifying of the body, as well as the members of that body, are arranged to exactly fulfill the will of God; and all the carnal zeal, self-commen-

dation and affectation of mortals cannot alter the fixed purpose of our God.

If it be according to the purpose of our God, may peace, love and harmony abound among the dear children of our heavenly Lover; and where, in his dark and inscrutable purpose, the enemy of all righteousness has been permitted to sow the seeds of strife and discord, no power but that of Jehovah can cause peace; and, when the time for the peace shall have come, he has but to say, as he did to the stormy winds and raging billows, "Peace, be still," and there will be a calm. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Jan. 6, 1890.

SOUTHAMPTON, Pa., Jan. 5, 1890.

DEAR BRETHREN BEEBE:—I do not regard any man since the days of the apostles as having been so inspired to speak or write that his words shall be received as bearing authority to the people of God beyond the time and place of their deliverance, *because they are his words*. One who has been commended to my conscience as an able minister of the New Testament, and as a faithful servant of the church, will continue to bear that character in my mind after he has finished his course; and I will carefully and reverently recall his words by which I have been instructed and comforted, and will read and ponder what he has written with the confident expectation of valuable reward. Yet I cannot receive anything as truth merely because spoken or written by him. No doubt we have often accepted an expression or sentiment of a dear servant of God as truth merely because of our high regard for his spiritual understanding; but what we have thus accepted has done us no more good than an undigested article of food will do to our mortal body. Nay, more; a sentiment thus received as truth merely upon human authority will become, like indigestible food, a clog, a hindrance, to healthful action in the body, and a source of pain. An uninspired man, even one most highly and justly esteemed in the church as spiritual, may suggest a sentiment or theory, and insist upon its correctness, which his brethren clearly see is not consistent with the teaching of the word of truth. As soon as the possibility of one such error is admitted it must also be admitted that authority cannot be ascribed to the name of that man, and that nothing can be received as truth *on the ground of having been presented or indorsed by him*. In this respect the one most highly esteemed

for wisdom and understanding has no advantage over the least in the church of God. The only true and proper ground upon which the words of any one can at any time be accepted by the people of God is that they are at that time commended to their consciences in the sight of God as the truth. The inspired words of inspired men are the only "form of sound words" which we can, and are enjoined to, "hold fast" at all times, whether we can see and feel their force and truthfulness at the time or not. Them we hold fast "in faith and love which is in Christ Jesus," and by them we try all other forms of words, and all expressions of men; and a recognized conformity to them is the only ground upon which anything can be acknowledged as truth.

The church is under no authority but that of Christ as her King, and the apostles as her judges.—Isaiah xxxii. 1; Matt. xix. 28. It is sad for a church or individual when the presence or name of any one but the dear Savior and his apostles is felt to give authority upon which any words, doctrine or commands should be received. History is valuable, but only to give us facts, what men said and did. Books written by spiritual men are valuable, but only as intercourse and correspondence with brethren now with us are valuable for edification and comfort. It is decidedly a perversion of either history or the writings of godly men, when through them an eminent name, or any number of eminent names, is used to enforce a sentiment, a doctrine, a rule or custom. If I do not at present see the evidence by which the truth of that which is proposed must be established, I am a slave in yielding to it, instead of the Lord's free man; and he who would enforce it upon me by reason of its long standing, and the eminent men who have indorsed it, is, though unwittingly, my taskmaster. Every one of the Lord's people in every age shall be taught of the Lord; and all the gifts, except the apostolic, by which the churches in every age and clime are to be ministered to, perfected and edified (Eph. iv. 12), are to be manifest among and with those churches, and to be judged of by them. No one has ever been authorized to judge for a church or an individual, not even their ministering servant, what is suitable for them. The entire order and doctrine for the whole church through all time are furnished in the New Testament, and only by the Holy Spirit can the distribution and application ever be made; and those who are the recipients of these gifts, the favored objects of these blessings, are qualified to judge for themselves concerning them.

If I receive as authority what a man has written, *because he wrote it*, I must receive all he has written upon the same ground. I cannot be allowed to do as some have presumed to do with regard to the writings of

inspired men, accept a part and reject the rest. When the apostle Paul made a suggestion which God had not commanded he plainly said so, in order that divine authority should not be attached to that in the minds of the brethren.—1 Cor. vii. 6; 2 Cor. xi. 17. A "Confession of Faith" prepared by any church or body of men in some former age, or any other expression of doctrinal sentiment or order, may be very profitably read and meditated upon, but it cannot be of binding force any further than it is seen and felt at this time to be a clear and undoubtedly correct presentation of the doctrine and order of the Scriptures. Whatever I see in any such writing presented to me that appears to me inconsistent with my understanding of the Scripture I must reject. Now when I declare dissent from such error, clearly showing my reasons from the Scripture, who shall say I am removing "the ancient landmark which our fathers have set," and departing from the "old paths?" Who may insinuate that I consider myself wiser, abler or better than those whose error I discard, or than those of my brethren who do not acknowledge the error? The church would be in a sad state should she regard any doctrine or custom established by uninspired men as "the ancient landmark," and as "the old paths." It is in the Scriptures of truth only that this landmark and these paths are found, and inspired men only were the "fathers" who set the one and established the others.

However good, true and comprehensive we may regard any piece of uninspired writing to be, it is a fleshly zeal that would lead one to bind it upon the churches of God as the rule to any extent of their faith and practice. The Scriptures furnish the only infallible rule, and that rule must be applied to each church and each individual by the same Spirit by which it was given; and it cannot be thrown into any other form of language that will possess the quality of infallibility, and that will therefore be binding upon the church. It is the peculiar power and quality of inspired language that it will always be found to express the thoughts and feelings of a child of God when under the exercise of the Spirit, and to be suitable to his state and condition, and to bring forth that which alone will satisfy his spiritual desires. Who dare claim that power and quality for the language of any uninspired man? Who could say of a sermon preached to-day, or five hundred years ago, that it had brought forth the fullness of the meaning of the text with absolute correctness, so that another sermon preached from the same text which was not a copy of the former would be an innovation, a departure from the truth, a turning aside from the "old paths," and a manifestation of irreverence and vain self-confidence in the one who preached it? It is

often edifying and comforting to read a sermon, or an essay on some scriptural subject, or an epistle from some brother, either privately or in a company of brethren, as I well know by experience. But no exercise of this kind can take the place of the public administration of the word, nor of the exercise of the various gifts in the church according to the direction and pattern given in the New Testament.

What peculiar comfort there is in the meetings of the church when, in gospel order, the gifts of the dear Savior under the controlling power of the Spirit are in exercise. How comforting it often is to hear one who speaks in prayer, when we can feel that he is expressing our own needs and longings. How rich and nourishing and instructive and full of consolation we find the preaching of the word to be. It feeds our souls "with food convenient for us." In mutual exhortation and conference we are warmed and encouraged and built up together, and realize a "being knit together in love." Now should the prayer or sermon or exhortations or relations of experience be written down and taken to a meeting of another church, or to another meeting of the same, would they do to be repeated there? Would the repeating of those words answer the needs of this meeting? Because they were so good and sweet and productive of precious comfort at the former meeting, shall we insist that the brethren now shall be satisfied with them? This would be like putting bands upon a plant or tree to prevent any further growth, on the ground that having once blossomed and fruited abundantly it should be satisfied with that production, and that any further growth would necessarily be an innovation or a departure. The exercise and manifestation of life yesterday will not answer for to-day, nor will the fruit borne to-day be what we want to-morrow. Spiritual fruit cannot be laid up in store against a time of need. There must be constant growth in a healthy body, and constant production; but it is the same life that causes the growth, and it always causes a growth in the right direction, if left unhampered and unrestrained. The life of Jesus will always cause a growth up into Christ as the head of the body and the source of the life.

A flower which comes forth fresh from the life of the tree or vine to-day is more fragrant and delightful than would be the faded flower of yesterday that was larger and more beautiful; and the fruit that will be brought forth in our souls or in the church to-morrow will be better for us than that which satisfied us to-day, even though it may seem to us much less abundant, and may not appear to have as rich a taste. It is the exercise of life to-day that we want for to-day, and only the fruit of the Spirit now manifested that we can rejoice in now. The experiences

of yesterday are a memory, a sweet, valuable memory, an unfading treasure, of great comfort and use; but they are not food any more. We can only eat to-day the manna that fell for to-day. "Give us this day our daily bread."

Shall we fear that if brethren are left thus at liberty to think and feel and judge for themselves they will be likely to start off on some ambitious path away from the "ancient landmark," each anxious to be a leader? Who built the church? Whose life is in the church? Who is himself the life of the church? Would not such a thought be distrusting the power and wisdom of our God? He chose his people in Christ before the world began, saved them, caused them to be born of the flesh, and again of the Spirit, and has more tenderly cared for them than a mother can for her child. Can we not feel the assurance that he will keep them "by his power through faith unto salvation, ready to be revealed in the last time?" If the words of any of the servants of God since the days of the apostles could be bound upon them, they would be dwarfed, and all right growth stopped; but left, as they will be, to the free power of the life of Christ which is in them, they shall "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." In the holy power of that divine life they shall be constantly coming together manifestly, instead of separating from each other, growing up together into Christ, manifesting the unity of the perfect man, "the measure of the stature of the fullness of Christ." Not only this, but the free and unrestrained flow of that spiritual life on the body has a tendency, as all life has, to prevent disease, to correct deformities in the body, and throw off whatever does not properly belong to it, and to develop the body in such form of beauty as befits the nature and character of the life.

In the expressions of the most spiritual of uninspired men how much of error and sin there is. Perhaps the most spiritual feel most deeply the depravity that will show itself in all their exercises. The flavor of mortality is about all we say or do. The pen cannot put down upon paper the spiritual power that we felt when the gift was in exercise in our hearing. The gift was exercised in the order of God's house, and, we may well believe, by his direction. We cannot have that assurance for what the pen has transcribed upon paper. Who then would desire to present himself, or any uninspired man or number of men of any age or country, as in any sense guardians of the church, to preserve her in the right doctrine and order by furnishing her with a form of words by which that doctrine shall be expressed, and according to which that order shall be observed? Can we not trust that a church of God organized to-day may

be established in the order and truth of the gospel by the Lord and his apostles as well and as securely as before any other articles of faith and rules of practice than those of the apostles had been written? Our visits to that church would undoubtedly be of benefit and comfort to them, but not by letting them know what to say and do. There is no such necessity for our being with them. They are a living branch, and it is the vine that tells the branch what to do, and not a sister branch. If the branch needs any pruning the Husbandman will surely do that. He only can do it; and he will allow no intrusion upon his prerogative. Is it necessary that this newly established church shall read over the many chapters of the "London" or any other "Confession of Faith" in order that they may know what to believe and how to walk? The reading will undoubtedly be of benefit to one who has the time and inclination and ability, but I believe the time of that church when together will be more profitably employed in the exercise of the gifts the Lord has been pleased to give to them, in reading over and over the sweet Scriptures of truth, and in "speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts unto the Lord." /

If it is so that the things that have been spoken and written by uninspired men, rules, expositions, confessions of faith, become a part of the wealth of the church, constituting valuable material with which she may work, an addition to the stores of knowledge and wisdom by which she is guided and established, then from year to year and from age to age she is steadily increasing in wealth and advantages, and continually improving her condition, so that it must have now become far better than that of the churches in the apostolic age. That is the belief of natural men, but not of the spiritually taught. The man of God was as thoroughly furnished unto all good works when John finished the apostolic work as he is to-day. All the wealth, all the material, all the furnishing of the church of every kind, is presented in the Scriptures given by inspiration of God.

I hope not to be misunderstood as undervaluing histories and books and periodicals which contain the writings of spiritually taught men. I value them highly, and if I am not deceived I have experienced much spiritual benefit in reading them. But I do not want to see them put in any respect in the place of the Scriptures, nor to see a value and authority ascribed to them which belong only to the written word of God.

I have heretofore expressed through the SIGNS my regard for the history which was begun by Elder C. B. Hassell, a man I held in very dear and high esteem, and which was fully written to a conclusion by

our dear brother, Elder Sylvester Hassell. I value it as a history of the visible church, perhaps as full and accurate a history as can be written; for it is only in an outward view of the church, in a relation of circumstances, acts and sayings of men, that a history can consist. In the Scriptures is the only real, full, complete and absolutely correct history. In the history I have referred to are preserved to us most interesting expressions and doings of men of God, and also of the men opposed to the truth; also many valuable sentiments and views of scriptural doctrine and order presented not only by men of past ages and other countries, but also by the editors and others we have known personally. But we have to remember that neither the length of time since the utterance or writing of these things, nor the number, eminence or spirituality of those who have accepted them, nor the fact that they have been placed in a history, gives them any additional authority. I must deal with them according to what I understand to be their intrinsic merit, as with the utterances of my brother who spoke to-day, or with the article which appeared in the last number of the SIGNS. I must try the words as the mouth tasteth meat. If I cannot taste them, if there is no flavor of the dear Savior in them to my soul, then they are not for me now, though I may see no error in them, and may believe that they were sweet and profitable to those for whom they were uttered. As I lay them aside, or rather turn from them without trying to force them upon myself as food, I may receive a precious morsel from the Lord out of the same portion of the word, a morsel that was never given to the eminent expounder whose words are before me to taste. That is for me, and may be also for some other poor soul if I am led to speak or write it. Whatever the Lord gives us, that we have. Nothing else can be made to do us good by ourselves or by the most devoted brother. Whatever of error I may see, or think I see, must be rejected by me as well when found in the words of the wisest and most profound preacher as when found in the sayings of the least, even of myself. A simple honesty, the meek and lowly Spirit of Christ, in which is the only true boldness, requires me to state my conclusions, and leave the reasons and proofs with my brethren. I cannot say other than "A man that is called Jesus hath opened mine eyes."

I want to speak of a little treatise on the book of Joshua, written by Elder P. D. Gold. It is a good book. Precious and valuable things are told in it which at once are commended as the truth. It has been a comfort to me, and I have freely recommended it to my brethren, who speak of it as profitable to them. But brother Gold would not want any one to accept anything in

that book as truth *because he wrote it*. I have seen in it some expressions of which I had to say, "I cannot see it in that light." But no false doctrine is taught in the book, and these few points of difference, even if I should be right, do not hurt the book for me at all, any more than some specks on the surface of an apple or on the petals of a flower injure the taste of the apple or the perfume of the flower. The book has the perfume of Jesus' sweet name all through it, and abounds with the fruit of that apple tree under which we always sit down with great delight, and which is always sweet to the taste, and for the heavenly comfort of those who are "sick of love."

Your brother in the hope of the gospel,

SILAS H. DURAND.

STATE ROAD, Del., Jan., 1890.

BRETHREN EDITORS:—Had I the pen of a ready writer I might write you something of interest concerning him who is "fairer than the children of men," from whose lips grace is poured out, and through whom the blessing of God upon his people endures forever. He rides prosperously in the cause of truth and meekness and righteousness; and his arrows go forth, arrows of illumination as lightning, and arrows of conviction, whereby the people fall under him, or in subjection to his government. About all the things that any of us have made out touching this King are the things that accompany the salvation of his people. It is there that his power and his glory are seen; for the Lord is risen upon Zion, and his glory is seen upon her. But "Who is sufficient for these things?"

You suggest in your New Year salutation that writers should more frequently write of the dealings of the Lord with them as individuals, and of the way they have been led in their own personal experience. The experience of those who are called to be saints must always be in substance the same as is set forth in the word. As I read the appeal over I queried in my mind whether it were better to find what lessons of divine teaching we could in our own heart and life, or to go directly to the word and set it forth as we find it there. The word we know is always right, and if rightly understood must always witness with the experience of every one who is born of God. The individual experience is also always right, if it is indeed an experience of grace; but it remains true that he leads in a way that we know not, and consequently we are apt to fail to discover him, even when led by him, or to discern the way in which we are being led as that way in which he has always led his people, and which we had not before known. In many cases where people have undertaken to tell or write their experience, they will mention many things that are irrelevant, and of little, if any, account; while the more important

things, which would have great weight, and which others have observed, are passed over as not worth speaking of. In some cases one of the best points we get is an acknowledgment of disappointment in what they had expected. They have been desiring and longing to become christians, and to experience that change when they should hear the voice of the Son of God and live. They have imagined just what the change would be, and believed that they would recognize it at once when it came. Because such an experience does not come many have stumbled. If they have gone ere long to the church, they have gone doubting and distressed, because they have not the experience to tell that they hoped to have, and thought they ought to have. Some have waited and hoped and longed for what they conceive would be a brighter and better experience for months, and even for years, but which never came. This is a feature of the christian travel that is so common that we may be assured that there is a cause for it that is also common. It has always been the Lord's method in dealing with his people to hide himself and his purpose from their view. The blessings that are in store are held in disguise. If our travel could be anticipated it would not be experience. We should not learn anything, and no sorrow or distress would result. If our young men should see visions, such as to entirely satisfy them, and lift them into a happy frame of mind, and they were to go to the church doubting nothing and with no misgivings, and could tell their story of just when and where they experienced religion and became christians, I think the church would hardly know what to make of it, or what to do in regard to them. The experience that the Lord gives his people leads them to esteem others better than themselves, and tends to keep them humble and to feel their unworthiness. If they were as christians fully satisfied with themselves and with the evidences they had, they would have need of nothing. The confidence and fellowship of the brethren could do them no good, and for the best gospel or experimental preaching they would have no need. That the ground of a christian's faith must be wrested from himself and fixed upon Christ, and what Christ is unto him, is what we never understand until it is fulfilled in us. We would pride in ourselves and in our experience if we could possibly have anything to be proud of. Still it is not every one of us that comes to glorying in our infirmities. It has been supposed that the experience of Paul was of a kind to be very clear and satisfactory to himself. As to that, it may be observed that while he would rehearse it by order before kings and persecuting enemies, he did not speak of that particular experience among his brethren. He spoke of an experience that was common to them all. He told them

that he was less than the least of all saints, that he was the least of all apostles, and not meet to be called an apostle. He told them how he had thought that the law was ordained unto life, and that he found it to be unto death; and that as to all his hopes in good works and legal righteousness he had suffered an experimental crucifixion. He now, instead of boasting of his zeal in good works, adjudges himself the chief of sinners. He cannot do the things that he would. When he would do good, evil is present with him. Nevertheless he is ready to go to prison and to death for the name of the Lord Jesus. These are the things that he talks to his brethren, and in these things he will find access to their christian love and fellowship. His heathen judges would have understood none of these things. But they are the words that have the spirit and life in them. The psalmist had more special tokens of divine favor than Paul had, but they did not exalt him. Indeed, he did not seem to make account of them. He tells us that he loved the habitation of the Lord's house, and the place where his honor dwelt. He tells us that his soul thirsted for God, and that his heart and his flesh cried out for the living God. He spake of the pit and the mire, and also of the ends of the earth; and deliverance from his distress when it came appears to be that he was enabled to hope in the Lord. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." When the people came to John to be baptized he does not appear to have made much account of what they said. He preached repentance, a kind of repentance that produced its fruits in the life, and he wanted to see the fruits first. We do well to be looking up these fruits and exhibiting them to view. If that godly sorrow that worketh repentance, and brings forth the fruits of the Spirit, is exhibited in all its variety of development in the public ministry, it will find out its subjects. It discerns not only the outward life, but the thoughts and intents of the heart.

There is no one who has been wrought upon by the Spirit of God but what feels more or less interested. They do not receive the blessing without learning its value. Hence a witness borne to their own peculiar exercises, and that removes stumbling-blocks out of their way, must always be interesting and profitable. It is no evidence against them that they need the encouragement of good preaching. It was provided for that very purpose. I have thought that what was described as the pit and the mire was quite generally more a sense of hardness and deadness to all tender feeling, than a real melting down under a sense of condemnation. A melting down in bitter

weeping would sometimes be a real relief, but instead of this,

"Of feeling all things show some sign  
But this unfeeling heart of mine."

"The ungodly are not so." They have no trouble on this account. We shall not hear any of them saying,

"Tis a point I long to know,  
Oft it causes anxious thought," &c.

I do not mean by any of these remarks to suggest the least objection to brethren and sisters writing an account of the way that the Lord has led them, or if they so feel to relate the peculiar exercises of their minds as an inquiry whether the Lord has indeed been leading them or not. Even those who have yet made no profession, and who yet doubt their right to do so, let them also inquire whether this "thorny road will lead them to the mount of God." This is a good and profitable way in which to examine themselves whether they are in the faith. It is a subject that will always bear examination; and the more it is examined the brighter and more satisfactory it will appear.

The Lord gives his children a good title, and they are named in it; but I presume they will examine it again and again until they come into full possession.

In gospel bonds,

E. RITTENHOUSE.

RUSHMORE, Ohio, Dec. 18, 1889.

DEAR BRETHREN BEEBE:—I have been requested by several brethren to write my views on the subject of the parable of the prodigal son; but feeling so sensibly my weakness and inability to write to the edification of the dear saints of God, it is with fear and trembling that I take my pen to comply with the request of my dear brethren. I will send it to you to exercise your better judgment whether to publish it in our dear family paper, the SIGNS OF THE TIMES. Dear brethren, I want you to bear in mind that what I may write are only my views; and if they do not correspond with the infallible testimony of inspiration they must be rejected.

In Luke xv. the Savior says, "A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me." I understand that this parable is used to represent God and his visible kingdom, composed of Jewish and Gentile believers. The relationship of the two sons to the father is precisely the same, only the one is older than the other. The reason why the one is older than the other is because there was a manifestation of him first. Esau was older than Jacob, because he was born first. There was a manifestation of the elder son (Jews) before there was of the younger son.

"A certain man had two sons;" and the younger desired his portion of the goods. The portion that falls to the children of grace, while in a state of nature, is the same as all

others, and that consists in their own power and ability to keep themselves; their "free moral agency," their own righteousness, and, in fact, all that pertains to them in a religious point of view. That is their element. They desire nothing better. "When a strong man armed keepeth his palace, his goods are in peace."—Luke xi. 21.

"And he divided unto them his living." What he gave to one he gave to the other. It was God's predetermined will and counsel that his people (Jews and Gentiles), while in a state of nature, should inherit those goods; and their goods are in peace.

"And not many days after, the younger son gathered all together, and took his journey into a far country [just as far as he could get in sin and transgression], and there wasted his substance," or portion. It seems to me that about this time, because he was a son, God sent forth the Spirit of his Son into his heart, crying, Abba, Father.—Gal. iv. 6. And that Spirit revealed to him his true condition. He is not now that "free moral agent" that he thought he was. His goods are all gone. That is what produced the famine. A famine always comes after the provisions are gone.

"And when he had spent all, there arose a mighty famine in that land." Dear soul, do you know anything about such a famine, when sleep vanished, when the natural appetite failed you, when you were hungering and thirsting after righteousness? You had given up all hope of justification by the deeds of the law, and were deeply in want; and having tried every effort of your own, you concluded it might be that some one else might benefit you.

"And he went and joined himself to a citizen of that country." Remember, he was in a far country. "Wherefore remember, that ye being in time past Gentiles [younger son] in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—Eph. ii. 11, 12. Under those circumstances "he joined himself to a citizen of that country [an Arminian church]; and he sent him into his fields to feed swine." Why did he not send him into his fields to feed sheep? Because he had none. The sheep belong to the good Shepherd.—John x. 11-14. "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." No doubt the prodigal had become very talkative by this time, and the citizen to whom he had joined himself thought he would be a good hand to help evangelize the world. So he sent him into his fields, and he went

about his work. But the poor soul received no comfort or satisfaction from his own labors. The burden of guilt and condemnation still rested upon him. "And he would fain have filled his belly with the husks that the swine did eat." Yes, how glad the poor soul would have been could he have been satisfied with the rotten Arminian stuff that the swine did eat. There was no substance in it for him. He had tried it all, and it was no food for him. "And no man gave unto him." O how glad he would have been had there been one of the Lord's ministers or servants there to preach salvation by grace to him. "And when he came to himself." This shows that previously he had not been in his right mind, or that he had not been in possession of the mind of Christ; but now he has come to himself. "For God, who commanded the light to shine out of darkness, hath shined in our heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And by that light he is enabled to see and understand the fullness of his Father's storehouse. Now the poet's language applies to him,

"Come, humble sinner, in whose breast  
A thousand thoughts revolve;  
Come, with your guilt and fear oppressed,  
And make this last resolve:  
I'll go to Jesus, though my sin  
Hath like a mountain rose;  
I know his courts, I'll enter in,  
Whatever may oppose."

Yes, if there is any poor, perishing soul that sees this, who is hungering and thirsting after righteousness, let me say to such that there is plenty in your Father's house, and to spare; and the Savior says that you shall be filled. "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee." Poor, penitent sinner, he sees now that God is an everywhere present God, and that all his sins and transgressions have been committed against the throne of high heaven, and in the presence of the Father. "And am no more worthy to be called thy son." Yes, he is now perfectly willing to acknowledge his sinfulness and unworthiness; that he is not worthy to be called a son. "Make me as one of thy hired servants." Yes, make me a doorkeeper, or anything, just so that I can enjoy the bountiful blessings of thy storehouse. "And he arose, and came to his father. But when he was yet a great way off." Yes, "for the great love wherewith he loved us, even when we were dead in sins" (a great way off indeed). "His father saw him, and had compassion, and ran and fell on his neck, and kissed him." The neck is the uniting link between the head (Christ) and the body (the church), which fitly represents the eternal vital unity of Christ and his people. Yes, he fell on his neck. He remembered the relationship, that he was bone of his bones, and flesh of his flesh. "And kissed him." There is no act that manifests such

deep love and strong affection as that of kissing. The son confessed his fault, and said he was not worthy to be called a son. How grateful we ought to feel that our heavenly Father bestows more upon us than we ask, or are worthy to receive. The father did not stop at what the son asked, but said to his servants, "Bring forth the best robe." That implies that there are more robes than one. And as the son had been wearing a linsey-woolsey garment, one made of filthy rags (self-righteousness), the father wanted the best, one that was woven from top to bottom without seam; one that would cover all his nakedness. Was it given him to put on himself? No; that would destroy the idea of grace. But he put it on him, and "put a ring on his hand." The ring, without end, is made to represent the everlasting love of God. It is put on the hand. The hand is the member by which the poor, lame, halt and decrepit child is led. The ring being put on the hand, the poor soul is drawn by the cords of the father's love. "And shoes on his feet." The feet are the members we walk with.

And being shod with the preparation of the gospel, we are enabled to walk through the fiery trials that await us. And the fire shall not kindle upon us, and the thorns of tribulation shall not pierce our tender feet. Now comes the grandest and most glorious gift of all. "And bring hither the fatted calf, and kill it, and let us eat and be merry." I understand the Savior had reference to his own crucifixion. Here is a sacrifice that was prepared from the foundation of the world, the only offering that could take away the sins of the people. That sacrifice has caused more joy, more gladness, more rejoicing and merriment, than all the rites and ceremonies from the creation of the world to the present time. "And kill it." It was the servants that killed it; for it was "by the determinate counsel and foreknowledge of God ye have taken, and by wicked hands have crucified and slain" him. "And let us eat and be merry." He is the bread of life, which cometh down from heaven. And he is the water of life. And "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Poor, hungry soul, what would you give for just one crumb of the bread of life? O if I could only get one morsel of the flesh of the immaculate Lamb of God to satisfy my indescribable hunger, or one sip of the precious blood of Christ to quench my thirsty soul, or cool my parched lips! "For this my son was dead [dead in trespasses and sins; dead to everything spiritual], and is alive again." Yes, he not only has natural life, but he has spiritual life; for he is born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. "He was lost, and is found." "The Son of man is come to seek and to save that which was lost."

"And is found." "And they began to be merry." It seems to me that those who fail to realize the awful grandeur of the killing of the fatted calf miss the most glorious part of the subject; for what lasting benefit would there be in being clothed with the robe, and the ring on our hand, and the shoes on our feet, without that life-sustaining bread which cometh down from heaven? "And they began to be merry." What rejoicing there must have been when the Gentile believers first realized that Jesus had broken down the middle wall of partition between them and the Jews; that the promise of eternal life was extended to them, as well as to the Jews. "Now his elder son was in the field;" signifying a place of labor. He was still under the law, or covenant of works. His salvation depended upon his obedience to the law. "And as he came and drew near to the house [visible kingdom] he heard music and dancing. And he called one of the servants, and asked what these things meant." It was just as much of a surprise to the Jewish brethren to hear that the Gentiles had an interest in the atonement, as it was to the Gentiles. "And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in." The Jews were still under the law, and that was very strict about their having any dealings with other nations. The Jews would not recognize the Gentiles, until Peter's vision on the housetop, and his going to the house of Cornelius. There Peter was converted to the faith that God had a people in other nations. There he used the language so awfully perverted, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him." The Jewish brethren found fault with Peter; but after Peter referred them to the vision, and to Cornelius, they never complained of the apostle going to the Gentiles after that; so that I understand the "elder son" was there reconciled. "Therefore came his father out, and entreated him." It seems to me that to say the elder son was not reconciled, would be to say that Paul was mistaken when he said, "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." After the entreaties of the father, the elder son said to his father, "Lo, these many years do I serve thee, and thou never gavest me a kid," &c. The reason why his father never gave him a kid, or anything else, was because that under the law the Jews had to offer a sacrifice to God; but now, in the bringing in of a better covenant, and altogether a new dispensation, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may estab-

lish the second."—Heb. x. 9. Instead of the high priest having to continue to enter into the temple once a year to offer sacrifice for his own sins and the sins of the people, the Father now makes a sacrifice and atonement that was prepared from the foundation of the world. "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. 10-14.

Dear brethren, I have written the above by piecemeals, and the subject is only hinted at. It looks so much like a skeleton, I dislike to send it; but I have given such thoughts as were presented to my mind. Do as you think best with it. If you publish this, I think the brethren will never ask for my views again.

Yours in hope,

J. G. FORD.

### BOOK NOTICES.

WE have received a copy of the recently published book of Elder Silas H. Durand, entitled "Meditations on Portions of the Word." From the brief examination which we have had time to give it we are impressed with it as an interesting and valuable collection of the writings of the author since his reception of the knowledge of salvation by the grace of God which is in Christ Jesus. It contains selections from articles from the pen of our esteemed brother published since 1864. For terms, see notice on last page.

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## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 22, 1890.

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### THE STRONG HOLD.

(Concluded from last number.)

"TURN you to the strong hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."—Zech. ix. 12, 13.

"Even to-day do I declare that I will render double unto thee." In the eternal purpose of God his love has bestowed all spiritual blessings in Christ Jesus upon the chosen vessels of mercy; but that gift of his grace can be known to them only when it is revealed by his word which calls them with a holy calling. When they hear that word of life and liberty they are translated by its living power from the prison of the power of darkness into the kingdom of the dear Son of God, wherein is light and liberty. This good tidings of great joy is always a present experience to every one to whom it is communicated. It is not merely the assurance that their bondage shall be broken at some time in the future. They are liberated from prison when they hear the word of deliverance. It is always "even to-day" that they are free from the prison when the voice of their Deliverer comes to them. He is the glorious Sun of righteousness, at whose appearing the darkness of the night is dispelled, and they are free from all condemnation when the voice of their Redeemer is heard. So at the command of Jesus Lazarus lived and left the grave. The joyful day of the display of the presence of divine deliverance loosed the fetters and opened the prison doors where Paul and Silas prayed at midnight. It is not needful that this great day of the Lord should await the rising of the natural sun. The saint may truly sing,

"In darkest shades, if he appear,  
My dawning is begun;  
He is my soul's bright Morning Star,  
And he my rising Sun."

Even in that day when the terrible thunder of condemnation is proclaimed by infinite justice, this declaration of the God of salvation still speaks the immutable counsel of eternal love. While the awful revelation of the inflexible justice of God seems to forbid the possibility of delivering grace, the voice of truth declares in that very day the assurance of the fulfillment of all that hope desires for these favored prisoners. None ever see the justice of their own condemnation as sinners against the holy law of God but by

the light of that life which seals them as heirs of immortality in Jesus Christ, in whom they have redemption through his blood. Thus the very consciousness of just condemnation is the declaration of promise by which the sinner is identified as one of those "prisoners of hope," to whom the comfort of our text is applied. As Christ is the end of the law for righteousness unto every one who believes, so the law and the prophets testify of him as the only "Righteous Servant" of God, who by his knowledge shall "justify many; for he shall bear their iniquities." In him alone the letter and the spirit of the holy law of God is perfectly fulfilled; for he has loved the Lord with all his heart, and in the sacrifice of himself for the redemption of his people he proved that he loved his neighbor as himself. In this perfect obedience to the utmost demand of divine justice, Jesus met and satisfied the holy requirements of the law which held the members of his body as prisoners under its condemnation. Thus in the terrible assertion of its rigorous demands the law of sin and death is made the voice of the Lord God, declaring unto his chosen "prisoners of hope" that he will render double unto them. It is not consistent with the revelation of the justice of God to understand this declaration as signifying that they are to receive double punishment in the sense of twice as much as their sin has deserved. In our text, as in many other expressions in the Scriptures, the word *double* is to be understood as expressing the full satisfaction of the demand which it is designed to cover. In every inspired presentation of the truth of salvation as revealed in Jesus Christ, it is clearly shown that justice must be satisfied before mercy can be extended to the sinner. Here is the comfort to the lawful captives, who are called "prisoners of hope." They can see no possibility of their being freed from condemnation, since they are conscious of the sin which rests upon them. But they are comforted by the word of that God with whom all things are possible, who here declares that he "will render double unto" them. He will fully satisfy all the infinite demand of justice against them. This was done when Jesus paid the full penalty of their sins by laying down his life for them. On no other principle could death pass upon the holy Son of God but as he is the life of his body, the church, who in his death has paid the utmost penalty which justice can require of every one of his members in particular. It is not that justice has been compromised by the merely voluntary substitution of the sinless Redeemer in the place of the sinner. Such a transfer of guilt would involve two actions which the justice of God has condemned. "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."

Prov. xvii. 15. The wisdom of God before the foundation of the world provided the Strong Hold of salvation for his chosen people in their election in Christ Jesus. "In him was life; and the life was the light of men."—John i. 4. He says, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John x. 17, 18. When he cried on the cross of Calvary, "It is finished!" and gave up the ghost, that mighty voice proclaimed the complete satisfaction of all the jots and tittles of the holy law on the part of every one for whom he died. So Paul from his apostolic throne of judgment says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."—2 Cor. v. 14. Then the law was magnified in that it received its utmost demand. In thus yielding himself as the life of his body, to the death which was due to the sins of his people, Jesus by one offering perfected forever them that are sanctified. His resurrection from the dead is the witness of eternal truth that justice is satisfied in full on the part of every one for whom he died. In Christ Jesus as their life, his whole church has received that fullness of the penalty for sin by which "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."—Gal. iii. 13, 14. This is truly to every mourning sinner "Good tidings of great joy," which is not confined to the natural Israelites, but is "to all that are afar off, even as many as the Lord our God shall call." In view of this fulfillment of the declaration in our text, Isaiah was inspired to announce the finished work of deliverance, saying, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." How wonderful is the fullness of the grace in the salvation of the "prisoners of hope!" It is infinitely beyond the imaginary theories of men, in which they represent that the grace of God must be supplemented by some works of merit on the part of the sinner in order to render it effectual in the salvation which God has designed. Although in our text the Lord declares what he will do for these prisoners, and Isaiah rejoices in the gracious promise as already accomplished, about two hundred years before our text was written, there is no discrepancy in their testimony. In the immutable coun-

sel of God the end is declared from the beginning. Even the inspired servants who spake as they were moved by the Holy Ghost could not fully comprehend what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. That same Spirit shows the perfect harmony of all inspired testimony in the exhibition of the infinite and eternal wisdom and knowledge of the "Father of lights, with whom is no variableness, neither shadow of turning."—James i. 17. Without this divine perfection there could be no positive certainty of the fulfillment of any future event; but our God claims this as his own exclusive characteristic. Upon this sure basis rests all the consolation which the saints receive in those "exceeding great and precious promises" which are given them in Christ Jesus our Lord. God himself says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. This gives the sure foundation upon which is based all the confidence of that hope which sustains these favored prisoners.

"When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." In every announcement of his purpose to display his power in bringing his wonders to pass, God has definitely specified the time for their accomplishment. While he is not himself subject to the changes of time, he has given it as an important portion of the natural creation. In speaking to his people, who are in their earthly state creatures of time, he always suits his communications to their temporal capacity. He specifies in this verse the time for the fulfillment of the gracious promise in the preceding verse. In using the illustration of shooting with a bow, Judah as the royal tribe of the typical Israel is represented as bent in the hand of the Lord; and Ephraim, as typifying the remnant according to the election of grace among that nation, is the arrow with which the Lord will fill that bow. It is important to observe that in using this figure the Lord does not speak of either the bow or the arrow with which it is filled, as having any volition in the matter. He says, *When I have done this*. At that time this promise shall be fulfilled. By reference to the words of our Lord as recorded Matt. xxiii. 37, 38, we shall see the announcement of the very thing here declared as indicating the time when this prophecy should come to pass. Jesus says, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is

left unto you desolate." As a house is left desolate when no living inhabitant remains therein, so now the Lord had done that which was foretold in our text. In the hand of the Lord they who ruled in that natural kingdom had forcibly expelled from among themselves the remnant who are in our text called Ephraim. No longer was there left a living subject of the electing grace of God in that legal covenant of Judaism. While the carnal rulers of Jerusalem thus fulfilled the appointment of God in shooting out from their organization every subject of redeeming grace, they were entitled to no more credit for their action than was due to Herod and Pontius Pilate, when they were gathered together with the Gentiles, and the people of Israel, "For to do whatsoever" the hand and counsel of God determined before to be done.—Acts iv. 23-30. The Lord thus causes the wrath of man to praise him; and the remainder of wrath he restrains. When the Lord had thus removed that old legal heaven and its carnal ordinances, he raised up the sons of Zion against the sons of Greece in the manifestation of his wisdom, by which his inspired apostles were enabled to overcome all the wisdom of the world which was arrayed against his truth. The sons of Greece embrace all those religionists who "seek after wisdom." None of them ever have been able to withstand the divine power of the simplicity of the gospel, as spoken by these servants of God whom he has raised up against the systems which human wisdom has devised. The power of God gives the victory to his afflicted and poor people, and it is always bestowed in such a way as to forbid the claim that they have attained it by their own strength or wisdom. Thus the Lord is seen to be the power which triumphs in every conflict; and his saints can find no more ground for boasting in themselves than can the sword glory in that which is accomplished by it when it is wielded by a mighty man. To the Lord belongs all the glory of every victory over sin and falsehood. Those who are honored by him as the sword in his hand, even though they be the servants whom he has guided by immediate inspiration, are not allowed to boast of their achievements. Our Lord Jesus is the Author and Finisher of our faith. He is "Alpha and Omega, the beginning and the ending," and to him belongs the glory of salvation in every trial, as well as in the deliverance of the "prisoners of hope" from the bondage of sin.

#### EXTENSION OF TIME.

AS A number of our subscribers have complained that we have not given them sufficient time to procure new subscribers at one dollar a year, we have decided to extend the time a few weeks longer. All new subscribers until further notice will be

supplied with back numbers to the first of this volume until the supply is exhausted; and as we print a limited amount of extra copies, those that wish to get the first of the volume will have to send in early. The advantage of commencing with the volume is appreciated when the last number containing the index is received.

We are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

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#### MARRIAGES.

DEC. 26th, 1889, by Elder A. B. Francis, Fred. M. Cornwell and Lillian Lee Davis, both of Prince William Co., Va.

JAN. 9th, 1890, by the same, John W. Driscoll and Mary E. Holloway, both of Wicomico Co., Md.

#### OBITUARY NOTICES.

SISTER Sarah O. Gray departed this life Oct. 25th, 1889, aged 63 years and 28 days. She was baptized by Elder Joseph Furr in May, 1871, in the fellowship of the New Valley Church. So long as in her power sister Gray was a constant attendant upon the ministration of the word. She was one who enjoyed the full confidence and warm affection of all. I have known her since 1857, and unhesitatingly say that she was a good woman in every station in life. The wicked respected her, the proud esteemed her, and the righteous loved her.

Sad has been the life of this poor pilgrim. Her husband was shot down in the field while plowing corn during the war, since which time she has lost by consumption four children. Notwithstanding

all this, she bore her sorrow, so far as I know or ever heard, without a complaint or a murmur escaping her lips. I have thought, were we all like her, then the church would be in peace. She certainly desired no greater name than to be a humble follower of the humble Master, which is the greatest distinction ever acquired on earth, because the nearest to Jesus. I never knew one to come nearer than she in this respect. Contrast this fame with that which fills the mouths of orators who discourse upon the character they would extol. Herein we may mark the difference between the grace of the light of life and the power of enlightened reason. Around the one hang the dark shades of obscurity, sometimes hard-hearted criticism, abandoned friendship, forsaken and forgotten. Nevertheless in the hearts of a few there is built for them a never-perishing monument, and in heaven above a house not made with hands, eternal in the heavens. Men speak well, and rightfully, too, of men who do well. God does all they do; and abounding over all they know to do, exalts to pre-eminence those who have no name.

Sister Gray leaves three children and many dear friends to mourn their loss. May God in mercy remember the three boys, if it is his good pleasure.

E. V. WHITE.

LEESBURGH, Va.

My dear wife, **Emaline Clark**, died Oct. 22d, 1889, at her home near St. Edward, Neb., of apoplexy, aged 50 years, 4 months and 3 days.

Monday morning she seemed in usual health, and prepared dinner. I went to work in the field, and when I returned toward evening I found her lying on the floor in an unconscious state. Medical aid was summoned, but to no purpose. Early Tuesday morning she died, without regaining consciousness.

The deceased was born in Licking Co., Ohio, June 19th, 1839, and was married to John Clark Jan. 28th, 1858, with whom she lived a pleasant and happy life until death separated us. She received a good hope of the forgiveness of her sins through the redemption that is in Christ Jesus. She and the unworthy writer were baptized by Elder L. B. Hanover about fifteen years ago, and received into the Predestinarian Baptist Church called Hartford, in Delaware Co., Ohio, where she remained a worthy member until about five years ago, when we moved to Platte Co., Neb., and united by letter with the Predestinarian Baptist Church called Pleasant Run, in Stanton Co., Neb., where she remained a worthy member at the time of her death. She was sound in doctrine, steadfast in the faith, and a great lover of the SIGNS and the doctrine it advocates; and the doctrine of election and predestination was the theme that she loved to talk about.

She leaves a grief-stricken husband, one son and two daughters to mourn their loss of a kind companion and affectionate mother; but we desire to bow in humble submission to the will of our heavenly Father, who has seen fit in his wisdom to remove her, for we feel fully assured that she is at rest with her Savior. God's will must be done; and what a blessing indeed if we can be resigned to that holy will. She has left this world of sorrow, and has gone to that better world, to mingle her voice with those above in songs of praise to him who doeth all things well, and after the counsel of his own will.

Elder Pallace McCay preached at her funeral from the words, "For as in Adam all die, even so in Christ shall all be made alive." Her body was conveyed to the Evergreen Cemetery, and laid in the cold and silent grave, to await the resurrection morn. O how sad to turn away and say farewell for awhile! But we sorrow not as those who have no hope.

JOHN CLARK.

St. Edward, Neb.

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(ESTABLISHED 1832.)

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# Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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D. L. Blackwell  
1890-91

## CORRESPONDENCE.

"THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. viii. 1-4.

In this chapter the inspired apostle clearly exhibits the power of reigning and divine grace, and the glorious preparation our God has made for the consolation of his redeemed people. It had already been shown, in the sixth and seventh chapters of this epistle, that the doctrine of the free, full and complete justification of the church, through the righteousness of Jesus Christ, gave no license to believers to continue in sin that grace might abound; for he had clearly shown by their marriage to Christ that they were delivered from the law as a covenant, either of life or death. Yet he clearly and fully vindicated its true character, its use and authority; and with a holy boldness he declares that there is no condemnation to them that are in Christ Jesus. While that glorious state of believers could not be accomplished by the law, it is clearly and fully shown to have been effected by the incarnation of the Son of God, by whom the law has been fulfilled in all its righteous requirements; not destroyed, as legalists often charge believers with holding. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" and it was fulfilled for all his members, who are one with him.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." This word "therefore" is a connecting link between what precedes and what succeeds, and is equivalent to the phrases, for that or those reasons; this consoling declaration follows from what had already been stated concerning them who had been brought to a knowledge of their true condition before the just and holy God, and who had evidence that Christ died for them. It equally shows that had they remained under

the law, they would certainly be under condemnation; but since they have died with Christ, and thereby having given complete satisfaction to the law, both in its penalty and precept, it was not possible that by it they could be condemned. This now then certainly distinguishes the two conditions, viz., the condition of man under the law, and his condition under grace; or, in other words, his natural and his supernatural condition. The same apostle says, "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." By nature they were the children of wrath, even as others (if they are not sinners thus addressed, who are they?); but now they are accepted in the Beloved, and are not under the curse of the law, but another covenant, in which grace and forgiveness are bestowed freely upon them. For the new covenant language is, "For this is the covenant [*diatheke*, arrangement] 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 heart: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Sufficient Scripture has been quoted to show how any of the race of mortal men are brought to a knowledge of the truth as it is in Christ. The apostle does not say that there is nothing in them, as men, which is not corrupt; but they are viewed exclusively in Jesus Christ. The expression is very definite, for it is to them; and he proceeds to show that their blessed condition does not exempt them from the internal warfare to which they are subjected while in the flesh. For, viewed in themselves, they carry about a body of death; for said the apostle, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus

Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

"Which are in Christ Jesus." It is very important to keep before the mind, if possible, the distinction between the immortality of the church in Christ, and the implanting that in a vessel of mercy; for much confusion is caused in the minds of many by not making the proper separation. In the last chapter of this epistle he says, "Salute Andronicus and Junia, my kinsmen and my fellow-prisoners, who are of note among the apostles; who also were in Christ before me." "Now if any man have not the Spirit of Christ, he is none of his." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." These quotations show that the man is made the recipient of eternal life; and that he "hath delivered us [just such men as the apostles, who "were by nature the children of wrath, even as others"] from the power of darkness, and hath translated us into the kingdom of his dear Son." To talk about delivering the spiritual life of the church in Christ from the power of darkness, and translating it into the kingdom of God's dear Son, is wholly unintelligible; but the man who is made the partaker of the divine nature. For said the apostle to his brethren, "That ye should show forth the praises of him who hath called you out of darkness into his marvellous light." "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were some time darkness [not partially dark, but darkness in the abstract; for the original word is *skotos*, total darkness], but now are ye light in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord." It is not said in the clause of the text we are now descanting upon that Christ is with his people, or at their right hand, but that they are in him; and when their faith is in lively exercise they know that being in him they have nothing to fear. For what evil can reach to harm them who are one with the Son of God? This unity is represented by various terms in the Scriptures, and many similitudes, to show the security of the vessels of mercy,

some of which we will now adduce to sustain and corroborate the glorious truth of the certain victory of every vessel of mercy over all their foes, both external and internal. "For ye are dead, and your life is hid with Christ in God." "Yet a little while, and the world seeth me no more; but ye see me. *Because I live, ye shall live also.*" "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." "He that is joined to the Lord is one Spirit." This unity is the foundation of the soul-exalting, joy-inspiring and God-honoring doctrine that the obedience and sufferings of Christ are imputed to his people, they being one with him who fulfilled the law and satisfied the justice of God. Not any place in the Scriptures is it reckoned that Christ suffered and died as a substitute for his people. What! divine justice receive a substitute? Certainly not; for said Peter, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." "For he hath made him (to be) sin for us, who knew no sin, that we might be made the righteousness of God in him." In prophecy it was declared that "He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify [not simply pardon, and still leave them guilty] many; for he shall bear their iniquities." If these last quotations do not show that Christ died for sinners of Adam's fallen race, and in unity with his people, then the terms of language have no force, and there is no possible way of expressing facts.

"Who walk not after the flesh, but after the Spirit." These declarations characterize them who are in Christ Jesus; but they do not assign the reason or the cause of their exemption from condemnation who are in Christ Jesus. For the apostle does not say, *because* they do not walk, but "*who* walk not after the flesh, but after the Spirit." This walking is an evidence that they are in Christ Jesus, and in no sense whatever is the cause assigned to thus walking. The apostle said, "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 [the power] is God which worketh in you both to will and to do of his good pleas-

ure." "But God be thanked that ye were the servants of sin; but ye have obeyed *from the heart* that form of doctrine which was delivered you." The marginal reading is, "whereto ye were delivered." Whether the figure is taken from emptying melted metals into a mould, or to the wax or clay, or some other soft substance that takes the exact impression from the mould or the stamp, there is an exact conformity; and be it ever remembered that all outward formalities, however much zeal may be manifested, if the principle be not in the heart it is not obedience before God, but sheer hypocrisy. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Before speaking of the more gross and immoral principles caused by the carnal, depraved nature, it seems necessary to notice that believers sometimes go back to legal works, called by the apostle "weak and beggarly elements;" for he said to the Galatians, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days and months and times and years. I am afraid of you, lest I have bestowed upon you labor in vain." Whenever any one turns again to legality, thinking thereby to merit blessings, by performing external deeds, such an one is walking after the flesh, not in what men would call gross, immoral conduct, but openly departing from the truth of the gospel. Hence the children of God, who take the written word of God as their guide, should have nothing to do with the modern inventions of men, such as so-called temperance societies, Bible societies, Sunday Schools, missionary organizations, &c., all of which have not one particle of countenance in the New Testament, under the gospel; neither set apart certain days, and certain things to be prayed, as they term them. For God's dear children "ought always [not at stated times] to pray, and not to faint," for so spoke the Redeemer. "If we live in the Spirit, let us also walk in the Spirit." "If ye then be risen with Christ, seek those things which are above [all legal forms and ceremonies], where Christ sitteth on the right hand of God. Set your affection on things above, not on things

on the earth." Be it distinctly borne in mind that all things brought forward by any man or men, pertaining to religious worship, as it is termed, or to cause visible additions to an organized church, which have not divine authority, are "things on the earth," and will surely come to naught sooner or later. How careful true, Predestinarian, Bible Baptists ought to be in keeping themselves separate from all such things; for the command is, "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (*touch not, taste not, handle not, which all are to perish with the using*), after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body, not in any honor to the satisfying of the flesh."

Now it seems necessary to show forth some of the gross and outwardly immoral conduct of the carnal mind or lusts of the flesh. The apostle specifies them in plain, unequivocal terms; for 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; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Here are seventeen terrible vices named, yea, some of them real crimes; but in a communication it would occupy too much space to dwell upon each vice separately, but make some general remarks. The remark has, in gone-by days, but not much recently, grated on the ears of the writer of this, "I don't care what becomes of this old body." But can any one, when walking after the Spirit, use such language? No! Peter said, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to *glory and virtue*." Paul, in perfect harmony with Peter, says, "Therefore glorify God in your body, and in your spirit, which are God's." Why should the apostle say thus? In the verse preceding this declaration the same apostle tells why. "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?"

Now according to the carnal theory advocated that the sinner of Adam's fallen race is not interested in this time state after having divine life implanted, all such passages of Scripture as the last quoted were written in vain; but thanks be to God, he is not only interested, but his interest is of paramount importance to him, for he is the subject of redemption. Read carefully the entire epistle to the Colossians, and see if the sinner

is not the subject of gospel injunctions and precepts. It is a lamentable truth that sometimes there are cases of professors, being very strong in the letter of the word, talking predestination, election, grace, and the final victory of the church over every foe, yet their course of life seems to contradict everything they say about the glorious doctrine; therefore it is as true to-day of certain characters as it was when Peter by inspiration of God declared of certain characters, "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." The swine and the sheep make tracks about alike; but follow them to their resting places, a hot, sultry day in the summer, and you will find the swine, if possible to get into it, wallowing in the mire, and the sheep resting in the shade and chewing the cud. Although the tracks seem nearly alike (the swine's track a little more crooked, however, than the sheep's), the resting-place decides what animal it is; and said the "fairest among women," "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." Did not the inquiry show the desire to rest with the flock? Now when they who profess to be followers of the Lamb of God are found resting or enjoying the society of them who assemble in the gambling saloon, or taking an active part at the card-table, and remaining in such company until a late hour of the night, and frequenting such "dens" of vice often, does not such conduct show the resting-place or the company that exactly suits? When such conduct is rebuked, such ones are very apt to show anger, and sometimes openly declare, "If I cannot enjoy my pleasures, I don't care to be in the church, if it is to be a prison." All who feel that way, the sooner they leave the church the better it will be for the happiness of them who love the truth as it is in Jesus. As the apostle has designated the terrible vices caused by the lusts of the flesh, I will cease dwelling upon them; and may God enable the writer, as well as the readers of this communication (if published), to "crucify the flesh with the affections and lusts."

(To be continued.)

#### VISIONS AND REVELATIONS OF THE LORD.

WILL Elder S. H. Durand please give his views through the SIGNS OF THE TIMES on 2 Cor. xii. 1-4, and oblige me, a poor, unworthy sister, if one at all?

MARY C. HANSFORD.

ELKINS, W. Va.

REPLY.

THE request quoted above appeared in the SIGNS for Dec. 11th, and I will try to comply with it. For a number of years I have responded to such requests privately rather than publicly, when able to reply at all. My reasons for this course concern

myself only, and have reference to my feelings about the character of my gift, if I have any gift at all for the benefit of the Lord's people. My course in this has not been because of any lack of high esteem for those who have thus expressed their fellowship for me, nor for want of willingness to serve my dear brethren in whatever way I can feel assured the Lord directs. I will express such thoughts as I have upon the portion of Scripture proposed by sister Hansford, and submit them to her and others who may read them. I do so under a deep sense of my inability to think anything as of myself, or to express anything that shall be profitable to spiritual readers, except as enabled and directed by the Spirit of God, which "searcheth all things, yea, the deep things of God." I do not think I have any desire, since I received a hope in the Lord, that any views presented by me upon spiritual subjects should be received by any one upon any other ground than as being clearly in accordance with the inspired Scriptures. It is only by a manifestation of the truth that any true servant of God is, or desires to be, commended to the people of God; and that commendation is not because of any personal qualities, acquisitions, power, position or authority in the servant, but of the power and authority of Jesus manifested in the word of truth; for the commendation is to the conscience of every one in the sight of God.—2 Cor. iv. 2.

What a great breadth of ground is covered in the two epistles written by the apostle to this church. How fully he has set before them the variety of subjects concerning which it is necessary for their establishment and comfort that they have a correct understanding. He has set in order for them the doctrine, ordinances and commands of their King, and has spoken clearly of the exercises, temptations and trials, duties and privileges, and liabilities to err, of a child of God. The portion immediately connected with the subject of the text begins, in my understanding, with the tenth chapter. The apostle speaks of the apostolic authority, and particularly of that vested in himself, defending it from the assaults of some who, professing to be friends of the church, were really her enemies. His peculiar manner of vindicating his claims to the possession of apostolic authority clearly has reference to the manner of argument and the insinuations used against him. To meet the charges and aspersions of his enemies most effectually, and to make their false and malignant character most clearly appear to his brethren, he appears to follow their example of boasting, that he may show the only true ground of boasting; and to match himself against them as to glorying after the flesh, in order that he may bring forth more clearly to the view of his brethren the vanity of any such glorying.

Since his brethren are so prone to "look on things after the outward appearance," and to be so deceived by false pretenses as to "suffer fools gladly," he insists that they shall suffer him to boast himself a little, though as a fool; while "in this confidence of boasting," "not after the Lord, but as it were foolishly," he shows the great superiority of his claim as a minister and an apostle of Christ to that of these "false apostles, deceitful workers," who have tried to deceive them, even according to their own carnal standard of judging and glorying. In clear, powerful, pathetic language he refers not only to his pure lineage and exalted standing as an Israelite, but to his more abundant labors, the bitter persecutions and sore afflictions he endured, the frequent perils of various kinds which he was in, and "the care of all the churches," which came upon him daily. What could they show in comparison?

But now he plainly acknowledges and declares that it is, without a doubt, not expedient for him to glory. That is, neither in his fleshly relation to Abraham, nor in his standing as a Hebrew and a Pharisee, nor in his character or labors or sufferings as a minister of Christ, was there any true ground for him to boast himself or glory; and he could only be warranted in appearing for a moment to judge in such a foolish glorying, that he might more clearly expose its foolishness in some whom they had received on their own commendation, and more plainly present by contrast the true glory of that dear Savior to whom alone all glory belongs.

"I will come to visions and revelations of the Lord." Here is all that a child of God has to speak of. Whatever knowledge he has of heavenly things has come to him in this way. No one will ever be allowed to receive in any other way the least particle of that divine knowledge. "Then Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Matt. xi. 25. "In the wisdom of God the world by wisdom knew not God." "The natural man receiveth not the things of the Spirit of God." He could have received them if it had been God's purpose; but he was not made with such capacity, therefore "he cannot know them, because they are spiritually discerned."—1 Cor. ii. 14. It was God's purpose, "it seemed good in his sight," that these things should be revealed unto babes. The same purpose, will and power which caused the light to shine out of darkness is required to cause one of these babes in Christ, these children of Zion, to experience "the light of the knowledge of the glory of God."—2 Cor. iv. 6. No one can possibly receive any knowledge of spiritual things from his brother or neighbor, for all of

them shall be taught of the Lord, and each knows only what he has himself seen, felt, tasted and handled.—Jer. xxxi. 34; 1 John i. 1.

It was in vision that the Father spoke to his "Holy One, saying, I have laid help upon one that is mighty."—Psa. lxxxix. 19. To him the knowledge of salvation came in vision and revelation. It is "the revelation of Jesus Christ, which God gave to him."—Rev. i. 1. It is shown unto his people by the same spirit or unction from the Holy One by which he, as the Head and Savior of the church, received it. It is, therefore, this anointing of the Holy Spirit, by which "they know all things."—1 John ii. 20-27. Those who have this knowledge cannot glory in it, for it has not been obtained by their own labor, but given them by their Lord and Savior, who is in them as their light and wisdom. They cannot glory in their labors and acts of obedience, nor in their patience under persecution and afflictions; for it is the same dear Savior in whom they have righteousness and strength who also has wrought all their works in them.—Isa. xxvi. 12. The praise for all knowledge, all good works, and all power to endure affliction, and to suffer patiently, belongs to Jesus, and is most freely given to him by his dear children.

But to the natural man this all appears simply foolish. What credit or satisfaction, he says, for the one who acts or suffers, if he is merely a machine, and Christ does it all? He cannot endure that this Man shall reign over him and work in him "to will and to do of his own good pleasure." He cannot give up his claim to some individual distinction on account of power and merit possessed and manifested by himself. He cannot agree with the declaration that "God is no respecter of persons," for his hope is based upon his confident expectation of being personally distinguished and favored by the Lord on account of what he is, and what he shall do. But the spiritual man rejoices in the hope that he is respected by the Lord only in the person of Christ; that he was loved in him with an everlasting love, and that he "is accepted with him." There is nothing in "the outward appearance" of the most faithful christian, nothing in his words or actions, to distinguish him in the sight of the world from the veriest hypocrite. "Therefore the world knoweth us not, because it knew him not."

While it is a blessing to be constrained and enabled to walk in the truth, to put on all the graces of the Spirit, to suffer patiently all persecutions and afflictions, and to endure hardness as good soldiers, there is nothing in all this to cause one to feel exalted in himself or to glory. It is by the meek and lowly Spirit of Christ that we have done and suffered all; and our thanks and praises are due to his dear name for the heavenly favor. So we all have to come,

and are glad to come, with Paul, "to visions and revelations of the Lord;" not that we can glory in the vision as having been given to us instead of others, but to him who has been revealed to us in the vision.

"I knew a man in Christ above fourteen years ago (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth); such a one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth); how that he was caught up into paradise, and heard unspeakable words, which it is not lawful [possible] for a man to utter."

It is clear that in this remarkable language the apostle is referring to a personal experience of his own; an experience so entirely of a spiritual character that the body, with all its senses, its avenues of knowledge, and the knowledge received through them, with all the powers and capacities of its natural life for enjoyment or sufferings, with the carnal mind and heart and all their deceitfulness and wickedness, was so completely lost sight of that it could not afterward be remembered in the least degree in connection with the vision. He does not assert that this man in Christ was not at that time in the body, but merely declares his ignorance as to whether he was or not.

It is to be observed that the apostle speaks of this man in Christ as distinct from himself in some sense. "Of such a one will I glory; yet of myself I will not glory but in mine infirmities." Again, it is to be observed that it is the same one who thus distinguishes himself from the man in Christ, who knew that man, and who will glory in him. It may be necessary also to notice, in view of some doctrines that have been held by some brethren, that the one who knew the man in Christ who was caught up into paradise, and who knew of the visions and revelations, and who knew that the words which were heard were unspeakable, was himself a man of infirmities. I do not propose to undertake the solution of the mysteries which abound here, nor to make anything clear to the natural understanding; but merely remark that any thought we may have, and any conclusions we may draw in regard to what the apostle said, must be consistent with his own forms of expression.

"If any man be in Christ he is a new creature."—2 Cor. v. 17. Salvation is "not of works, lest any man should boast. For we are his [God's] workmanship, created in Christ Jesus unto good works."—Eph. ii. 10. It is the life or Spirit of Christ manifested within a chosen vessel of mercy by the power of God which constitutes him "a new creature," the workmanship of God, a "man in Christ." He is not a new creature in himself by virtue of any recreating work wrought upon the sinful and corrupt powers and pas-

sions of his carnal nature to make them pure and holy; but he is a new creature in Christ by virtue of this new life which he now has, and which was never in him before. It is in the divine life in "Christ, who is our life," that we are now regarded by the Lord, and not in the flesh. "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you."

The mysterious relation between life of any kind here on earth and that body which possesses it, or in which it is manifested, we cannot understand. There is a connection between them, and at the same time a distinction; but finite powers cannot comprehend the mystery. A tree possesses life, and by its power grows, blossoms and bears fruit. The life leaves it, and soon it ceases to exist in that form. There was a saving quality in the life. So with an animal. So with a natural man. Now a man in the possession of natural life is made by the wonderful working of God's mighty power to possess spiritual life. This life must be regarded as distinct from him unto whom it is given, being of a different origin and nature, and each life retaining its original nature in the christian, the one contrary to the other.—Gal. v. 17. Yet it is his life as essentially as the Adamic life is his; and in a spiritual light this is his only true and proper life, the body being dead because of sin, but the Spirit life because of righteousness.—Rom. viii. 10. This life, like all life, has a saving power; but unlike any other, death can never stop the work of that saving power. The salvation of soul and body, the salvation of the man, the sinner, is in that life. It saves from death. He who is our life is forever above death, and they who believe in him shall never die.—John xi. 26. This life is lived in the flesh, and its beneficent control is over the flesh, yet its holy principles cannot be understood by the fleshly man. By this life alone can its own glorious nature and power be known, and heavenly things be understood and felt. By the Spirit of Christ alone is the sweet and holy relation of sonship to God known and acknowledged. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, 'Abba, Father.'" We have received the Spirit of adoption, whereby we cry, Abba, Father.—Gal. iv. 6; Rom. viii. 15. The control which this divine life is capable of exercising over the carnal nature, when God so wills, extends even to "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—2 Cor. x. 15. It is on this account that the saint has seasons of sacred rest, when he is "filled with all joy and peace in believing, and abounds in hope through the power of the Holy Ghost."—Rom. xv. 13.

The man in Christ who was caught

up to the third heaven was wholly divine, for of him Paul would glory, while of himself he would not glory, only in his infirmities; yet we see, as though he were standing by, and looking on with wonder and delight, a poor, weak man, full of infirmities, who sees himself the chief of sinners, and one not worthy to be called an apostle. And here is the child of God, the christian in his complex character. The Lord gives him testimony that he is righteous, holy, pure, and he wonders and rejoices, and seems to be looking at the holy character and exalted powers of another being, "a man in Christ," while of himself he says, with Job, whom the Lord declared perfect, "Behold, I am vile." In the flesh he is vile, in the Spirit he is holy—the same christian. In one person the character and principles of two men; "the first man," who "was of the earth, earthy," and "the second man," who "is the Lord from heaven." The first, or old man, is put off. Our hatred of sin puts him off; our holy desires and hungerings for righteousness put him off, hate him, turn from him, and fain would get us entirely away from him. Sometimes the second or "new man, which after God is created in righteousness and true holiness," exerts such sweet and powerful control that we forget all about the unholiness of the other, easily and gladly putting on the new man in our conversation. So far as hope and belief, doctrine and order and fellowship with the saints are concerned, we have put off the old man, and have put on the new man. But so far as words and actions in our daily life are concerned, we continually need the exhortation to do so over and over, not to let the principles of the Adamic nature control us, but to turn from them, however strong the desire to rail, or lie, or indulge pride and vanity, or ambition, or to seek revenge, or to act selfishly in any way, and to seek to be controlled by the holy principles of the new man, the Spirit of Jesus, which is meek and lowly and unselfish.

In this divine nature we stand holy before God. Yet it is this which causes us to see the sinfulness and deformity and infirmities of the carnal nature, and therefore causes all our mourning on account of sin and infirmity. It is also the source of all joy and rejoicing. The experience referred to by the apostle was such a view of the things of God as can never be expressed in mortal language. The first heavens are the legal dispensation. The second, or new heavens, are the gospel dispensation.—Isa. lxxv. 17-19. The third heaven is the paradise of God, where Jesus dwells eternally in glory with his redeemed. What Paul saw there he could not tell, and therefore no one else should undertake to do so. If we ever have any measure of such heavenly experiences, we shall find them, as he did, "unspeakable." "The Spirit searcheth all things, yea,

the deep things of God;" and we may therefore believe that those who have the Spirit are sometimes caught up by its glorious, revealing power, as John and Ezekiel and others were, above the things of time and sense, to hear unspeakable words, and look for a little while upon the unsullied glory, and feel the unalloyed blessedness of eternal realities, and listen in the Spirit to the enrapturing melodies of heaven, and rest in the holy serenity and satisfying light of the presence of God.

Whatever was the character and extent and fullness of these visions and revelations of the Lord, the apostle presents them as most enrapturing, filling the soul with unspeakable delight. He who experienced this delight is the very one who had such infirmities that he was liable to be exalted above measure. Now Christ cannot be exalted above measure, nor can his Spirit in his people, for that always beholds the face of God in heaven.—Matt. xviii. 10. The highest heaven, the paradise of God, where holiness forever reigns, and sin can never enter, is its dwelling place. Whether regarded as in the heart of a poor sinner or as in glory, we cannot think of the Spirit of Christ as being in any degree in contact with sin, or as breathing a polluted atmosphere. It always brings its own essential purity and holiness wherever it comes. Like the wind, it brings the perfume from the heavenly fields into the soul; but it differs from the wind in that it cannot be touched by the vile odors of this sinful world. To be liable to be exalted above measure suggests infirmities. He who is composed of both flesh and spirit, of both a carnal mind and "the mind of Christ," might be so exalted as to lose sight of the world while living in it and having to do with it. In this undue exaltation he would forget that there are temptations to encounter, trials to endure, burdens to bear, an old man to put off and a new man to put on, and that in all these things constant help is needed, a continual manifestation of grace and mercy, because we are not sufficient for these things. This exaltation above measure would cause one to forget that all true spiritual exaltation is in Christ alone, and would therefore be likely to bring into view the boastful spirit of the flesh, the old man, which is always ready to show itself when allowed to do so. So a thorn in the flesh is given him, a messenger of Satan, to buffet him. That thorn cannot pierce the Spirit, but is struck into the flesh, stirring up the sinfulness and depravity of the carnal nature, and causing most intense pain. This necessary work of trying and buffeting the Lord's people is given into the hands of Satan. In the trial of Job the corruption of the flesh was manifested in sore boils. In Paul it was the thorn that caused the painful manifestation of sin and infirmity, the very thing which the

earth brought forth unto man when his sin caused the curse of God to fall upon it. When those thorns crowned the dear, suffering Savior with the fullness of inexpressible pain and agony, then was the curse removed; and ever from that wonderful day the thorn brings to the experience of the followers of Jesus the fellowship of the sufferings that removed the curse from them. To a living soul nothing can be so painful, so full of anguish, as the manifestation of the corruption of the flesh, of his own flesh, of himself. It is not merely that I see the depravity of the old man, as though he were another being separate from myself, concerning whose corruption and deceitfulness I have no particular feeling of responsibility. These are my own sins, this is my own vileness that I feel. As the thorn sinks deeper, and the wounds fester, and the pain increases, the cry comes forth from the aching heart, "Behold, I am vile. I abhor myself."

This pain gives me business at the throne of grace. Now behold a poor, helpless, mourning soul, crying for help. The visions are not gone, but their comfort seems to be broken in upon. I want to enjoy them quietly, selfishly, without interference, but sin will not allow that, but will intrude upon the sacred scene, with its hateful and loathsome presence, and disturb and break up the peaceful and sweet solemnities. So Paul besought the Lord thrice that it might be removed from him. In infinite mercy the Lord refused his prayer, but gave him an answer of infinitely greater value than the one he sought. "My grace is sufficient for thee; for my strength is made perfect in weakness." How much higher, better, wiser, the Lord's ways and thoughts are than ours. Without this weakness, pain, infirmity, being thus sorely felt, the strength of God could not be known by us in its glorious perfection, and we should never be able to measure the unsearchable riches of his grace. "Most gladly, therefore, will I rather glory in my infirmities [hateful as they are], that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 16, 1890.

CAMP HILL, Ala., Dec. 2, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—It affords me peculiar pleasure to peruse the SIGNS, which comes as usual laden with precious fruit to the household of faith. Every issue seems to be fresh with the good news, things new and old, brought forth from the treasure-house of the scribes who are well instructed in the things of the kingdom. It bears the precious fruit of the lasting hills and the ancient mountains of God's absolute predestination, the election of grace and

the revelation by the Spirit. While reading it I am made to think, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The glorious, stupendous work of salvation is presented to our minds, and we are made to say, "It is high; I cannot attain unto it." O the depth of the riches and wisdom of God! His ways are past finding out. Who hath known the mind of the Lord? When by faith and the Spirit the deep and hidden things of his counsel are made plain unto us, we are struck with wonder, astonishment and admiration, and know that he is God.

I am going to offer a few thoughts that have occurred to me, and submit them to the brotherhood. If they are not according to the righteous will and revelation of God, then I am subject to be corrected; for I do not wish to advance or hold anything that is contrary to what God has revealed. While I was out of the church, I once felt thankful to God that Adam had transgressed, and was somewhat distressed about it, and asked others if they had such exercises. They said they had not. Then I was afraid I was given over to the devil and had gone astray. It became a matter of prayer with me, and after much anxiety it was shown me that unless I had fallen in Adam I could never have been raised in Christ. Then my trouble was all gone; and if I had then read Paul's expression I would have been comforted, where he says, "God be thanked that ye were the servants of sin." But this Scripture was presented after I became satisfied, "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." The question may be asked as to whether God intended for Adam to keep the law. If he did, then when Adam violated it he was frustrated. If he was frustrated, he was not a perfect God; for that forbids the idea. His perfection is too plainly demonstrated to a child of grace to have any such a notion. The cause of the introduction of the law in the garden is one of the secrets of the Lord, but is revealed unto us by the Spirit, yea, the deep things of God. The secret of the Lord is with them that fear him, and unto them he will show his covenant. Jesus said that because they were his friends he had told them all things. That anointing of the Holy One teacheth us all things. The fact that Adam did transgress the law cannot be denied. I believe he did what he was created to do. While he violated the law of God, he kept another law which God would have kept inviolate; which was revealed by Jesus Christ, the second Adam, when he said, "For this cause shall a man forsake father and mother, and shall cleave unto his wife; and they twain shall be

one flesh." Adam did this when he went under the law with Eve. When Adam violated the law he made manifest what he was; that was, that he was not perfect, and that God had not reproduced himself in creating Adam. This ordeal through which we pass, as sinners of Adam's race, only exhibits the wonderful wisdom and perfection of God, and at the same time the nature of all sublunary things; the creature man and his nature, and the creator God and his boundless perfection; that he is God in the absolute sense, and besides him there is none else. His name alone is Jehovah, who does his will in the armies of heaven and among the inhabitants of the earth; and none can stay his hand, nor say, What doest thou? The Arminian idea of Adam is as rotten as the balance of their ideas of Christ and the gospel. They debase Christ and exalt man; and it may be truly called manism, for that is what it really is. It is that earthly, fleshly doctrine of man, and cannot arise above itself, but can only seek and find its level in the fallen things of earth. While they amplify on probabilities and possibilities, the saints are comforted on realities in the sublime doctrine of the cross and sufferings of our great High Priest, who has entered into heaven, and who is on the right hand of the throne of God.

I have heard it advocated that Adam was absolutely able to stand, but liable to fall. He fell; and if things were not exactly as they are, I do not know how they would be. If things are not as God would have them, then why can he not have them so, as he has all power? and all the powers that be are ordained of God. Then if he has all power, and all powers are derived from him, and the crucifiers could have no power but what God granted them, without God they could not have crucified the Lord of glory. There is a great deal said about Adam's accountability, and some go so far as to ascribe to him eternal life. But the promise of eternal life was after the fall was manifested, and through this process only could Adam reach this principle, and understand and appreciate this glorious doctrine of eternal life through Jesus Christ our Lord.

Then the question as to the object of God's creating the world and peopling it with Adam's posterity. We are told that all things were created by him, and for his pleasure they are and were created. We are also taught that he declared the end from the beginning, and from ancient times the things not yet done, saying, "My counsel shall stand, and I will do all my pleasure." We have conceived the idea of the Son in the creation of the world, and the government of the same; and if we had not gone through this very process, which was ordained of God, I do not know how we could have reached the place and seen things as they really are. The infinite perfections

of God are demonstrated here and there, and it is absolutely necessary for us to have just what we have, and do just what we do, to correctly arrive at all the facts in the case. I can understand why a natural man cannot receive this doctrine: because the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them. Thus is brought to view the natural capacity for receiving knowledge of natural things, and the spiritual capacity for receiving the knowledge of spiritual things. Because men see not these, they decide that no one else can see them, and thus make themselves standards by which to judge others. As to how much or how little is revealed in the word of God, I would not like to say, unless I felt sure I knew it all and thoroughly understood it. Therefore we ought to be careful lest we judge before the time, or judge with unjust judgment. The saints are generally fearful lest they go too far; but when a matter is revealed to them by the Spirit they are assured of the fact that that is true. There are some advanced positions now taken that I cannot say I know are wrong; but still I must wait. If I am taught the truth of it in my experience, I can then say, Amen, but not before. It is however a fact that the saints may know a thing, and not know they know it; but when preached and shown then they know it, and knew it before, but were ignorant of the fact that they knew it. This sublime, mysterious principle of life is the deepest question I have ever thought of. But I am persuaded that this eternal life principle in the people of God is the embodiment of all knowledge, and is continually being manifested to us while here in this world. The man who has a vast stock of knowledge pertaining to this world is exceedingly wise in comparison to a brute, who knows only by instinct; but the man who is divinely taught of God, and blessed with this heavenly principle of eternal life, is much higher above the earthly wise man than the earthly wise man is above the brute. One has a wisdom and knowledge acquired and attained unto by observation, reading and study, the exercise of the natural faculties; but the other receives the knowledge of God by faith and revelation of the Spirit, the grandest and highest order of correct knowledge, the broadest, the deepest and widest knowledge possible of the sublimest and grandest things that can possibly be conceived. By this way, founded in infinite wisdom, we receive the knowledge of God the Father, God the Son and God the Holy Ghost, the only true and living God.

I submit the matter; do as you see fit with it. This has been a wonderful year with us. God has blessed us abundantly with health and fine harvests, and we have been delivered from pestilences, and can truly say,

Bless the Lord, O my soul; and all that is within me, bless his holy name, and forget not all his benefits.  
Yours in hope,

W. LIVELY.

BRADFORD COUNTY, Pa., Feb., 1848.

DEAR BROTHER BEEBE:—Although I am not a subscriber to your paper at present, yet I have the privilege of reading it, and I want to bear my humble testimony to its worth, for I have often been edified and instructed by its contents. To me it is a precious epistle of love, coming as it does laden with the fruits of the Spirit; for all that are taught by the Spirit of Christ must speak the same language. It is seventeen years since (I think) the Lord taught me that I had sinned against his holy law; therefore I was justly condemned. Deeply was I made to drink of the wormwood and the gall. Days and weeks did I go mourning my lost and ruined state. I saw no way that God could be just and justify such a wretch as I saw myself to be. Often was I afraid the earth would open and swallow me up, and I should go down to hell, with all the nations that forget God. But, blessed be the name of the Lord, he did not leave me to perish in my sins, but taught me that he had provided a way whereby he could be just, and the justifier of every one that believeth in Jesus. I cannot tell, as the most of God's people do, the exact time when Jesus revealed himself unto me as my Savior; but my burden of guilt was removed from me. I tried hard to get it back again, but I have never found it from that day to this. It was some time before I could believe that I had met with a change; but the Lord strengthened me from day to day to believe in his name, and I felt a love for the people of God that I never felt before. I now loved the things that I once hated, and hated the things that I once loved. I was constrained to go to the church and tell them what the Lord had done for my soul. I went, was received, and baptized by Elder H. West on April 10th, 1831. Then I thought that my troubles were all over, and that I should sail on a smooth sea to the haven of eternal rest. But O how I was mistaken! for I soon found that there was a law in my members, warring against the law of my mind, bringing me into captivity to the law of sin and death; for when I would do good, evil was present with me; and the longer I live the more I see of the corruption of my heart, which is deceitful above all things, and desperately wicked; who can know it? Sometimes I think I feel to rejoice that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And he will gather in his own elect from the four winds under heaven, in his own time and way; for he will work, and none can let or hinder. I think I have great reason to praise and adore the name of our God, because he hath not suf-

fered me to go with the aliens, although at one time my feet had well nigh slipped, and that because of the flesh; but, blessed be the Lord, he brought me back with deep repentance and humbleness of soul, and gave me an undoubted evidence that the Old School Baptists were the people of his choice; therefore they were my people, my friends and my kindred, and I hope to ever live with them in the mansions of eternal bliss. When they shall sing the song of redeeming love and dying grace around the throne of God and the Lamb, that I may join with sweet accord, is my prayer.

I will come to a close by subscribing myself as your unworthy sister in the bonds of the everlasting gospel,  
ABIGAIL DODGE.

(See obituary on page 39.)

NORTH JAY, Maine, Dec. 24, 1889.

DEAR BROTHER BEEBE:—Will you please to give your views through the SIGNS OF THE TIMES on Revelation v. 5? I have of late meditated on this subject with great interest and comfort. It seems to me that the comfort which John received is given to every one of that great multitude which no man could number, who stood before the throne and before the Lamb, "And cried with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb." If you will comply with this request you will oblige one who wishes to understand gospel truth. I hope you will forgive me for intruding upon your time with my poor scribbling. I am well pleased with the SIGNS OF THE TIMES, for its contents agree with the Scriptures of truth, and are sweet to my taste. I wish that you may receive many more subscribers, so that you may be enabled to continue to publish weekly, and reduce the price of the paper to one dollar a year. May the Lord bless you with clear understanding of the revelation of his truth.

Your unworthy sister in hope of eternal life,

MRS. A. MACOMBER.

(Editorial reply on page 38.)

#### INFORMATION WANTED.

ANY one knowing the address of Mrs. E. Moody, whose communication appeared in the SIGNS OF THE TIMES for December 18th, 1889, will confer a favor by sending the same to this office, as we have two remittances to credit her when we learn her address.—ED.

#### THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 29, 1890.

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

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

G. BEEBE'S SONS.

## WEEP NOT.

"AND one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."—Rev. v. 5.

Although much has been written upon the subject of which this verse is a portion, the theme is not exhausted; and in compliance with the request of our esteemed sister Macomber, as expressed in her note in another column, the following thoughts are submitted to the consideration of our readers.

The first important point to be observed in the consideration of any record given by inspiration of God is that no mortal is at liberty to wrest it from the connection in which it is placed by the inspired writer. All that is found in this book is declared to be "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Not even this favored apostle of our Lord could understand any of the things which he was moved by the Holy Ghost to write except as they were shown to him by the immediate teachings of that same Spirit by which he was directed to record them. When thus revealed to him or any of the servants of Jesus Christ they are plain and clear as the noonday sunshine; but when reason would investigate them the task is as hopeless as the attempt to produce the light of the sun in the darkness of midnight. Jesus himself 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."—Matt. xi. 25, 26. The desire to reduce these hidden things to the comprehension of the natural mind is not prompted by the Spirit of Christ. However plausible may be the theories which men have devised in explanation of this or any other passage in the Scriptures, it is not the truth which God designs to be expressed in them unless that explanation bears testimony to the doctrine which exalts Jesus as the Savior of his people from their sins. The manifestation of this truth always ascribes glory to that God who thus reveals himself, and humbles the saint to whom it is shown, as he sees his own vileness in the same light which reveals the glory of God in Christ Jesus.

In all the revelations written in

this wonderful book there is not a single expression in which the apostle claims to have learned what he records by diligent study. The same angel of Jesus by whom they were signified to John can at the command of the Lord show these things to every babe to whom he will reveal them. Indeed, while there are many expressions in the Scriptures which are beyond the comprehension of the saints, the anointing of that Spirit by which they are sealed gives them to know all things.—1 John ii. 20. It is not presumption, therefore, in the weakest saint to bring his own experience to the test of comparison with the most sublime expressions of inspired prophets and apostles. Only as they can see in these sacred records what they have been taught of God can they be instructed and comforted by their contemplation.

"And I wept much." The occasion of this weeping appears in the immediately preceding context. The angel of Jesus showed John what no efforts of his own could ever have discovered. The revelation was given to him by the will of Jesus. He looked, and behold, a door was opened in heaven. "And the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne." It is needless to adduce evidence to identify that glorious One. There is none but our triumphant Redeemer to whom the accompanying description can apply. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts x. 43. This is signified in the record of the chapter preceding the one containing our text. The ceaseless adoration of the "four beasts" (which are evidently identical with the "living creatures" seen by Ezekiel, i. 5), the "seven lamps of fire burning before the throne, which are the seven Spirits of God," and the worship of the "four and twenty elders," can be found nowhere but in the exalted majesty of the glorified Son of God. As this King of glory sat upon the throne, John saw in his right hand a book written within, and on the back side sealed with seven seals. No man was found in heaven, nor in earth, neither under the earth, able to open this sealed book, neither to look thereon. From this fact the grief of the servant John was manifested in that he wept not a little, as he might have mourned a temporal or earthly sorrow, but "much." Tears could not assuage the infinite pain of his soul in the manifestation of the darkness signified by the immovable seven seals with which that awful record was shut up from his sight. The bitterness of this grief is not the result of disappointed curiosity, nor of the failure to dis-

cover the hidden mystery of the infinite will of God. These tears are significant of the consciousness that those immovable seals shut out from the sight of the guilty sinner the only way of salvation. In the fact that this sealed book was "in the right hand of him that sat on the throne," is signified the exclusive power of our exalted Redeemer to manifest the sacred mystery of his will to the chosen subjects of his grace, by revealing unto them the things which he has prepared for them, while they remain forever sealed from the sight of every eye until they are thus shown by the Spirit of Christ. Our risen Redeemer himself declares that "All power is given unto me in heaven and in earth;" and assigns this fact as the authority by which he sends his apostles to teach all nations to observe all things whatsoever he has commanded them as his messengers to teach. The "right hand" of God is always in the Scriptures used to signify his omnipotence. That he has this sealed book in his right hand shows that he has committed the execution of the eternal purpose of his grace to no created agencies. He still works all things "after the counsel of his own will."—Eph. i. 11. If the assurance of this truth were always present with them, the saints would not suffer the perplexity which so often troubles them in view of the prosperity of the wicked and the afflictions of the righteous. But let it be remembered that the book of the decrees of our God, both in his providence and in his grace, is still in the hand of our exalted Jesus; this is the everlasting consolation of those who love God, even when they cannot understand the wonders of his way in the administration of his temporal government. Though they must weep much in consequence of their inability to read the sealed book of the will of God in the tribulation under which they mourn, yet in that tribulation they receive the blessed assurance that their Lord has overcome the world, and gives them the victory. Thus through much tribulation they "enter into the kingdom of God." The saints in all ages have been a weeping people; but in his delivering grace they hear the voice which spoke to John, as recorded in our text.

"And one of the elders saith unto me, Weep not." John does not claim to have discovered by his own searching that there was no occasion for his weeping. One of those elders spoke comfort to him, whose peculiar glory is displayed in their falling down and ascribing dominion and majesty to the Lord, confessing to him, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." It is not essential to inquire which of the four and twenty elders spoke to John, or to us in our time of weeping. Neither need we select just that number of

inspired witnesses as represented by those elders. By them the angel of Jesus is pleased to signify unto the servant of our Lord all the fullness of the testimony of God as revealed by the Spirit of truth. That testimony is united in worshipping our victorious Redeemer; and his praise is proclaimed in all that they have done and said. Prophets and apostles, with the psalmist and all who spoke as they were moved by the Holy Ghost, are included in the glorious array of these inspired witnesses; "And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." In all the religious world there is not to be heard such worship as this. All false teachers, of whatever name, deny this infinite and unlimited holiness of the immutable God. None of the theories which men have devised can say to the weeping sinner, "Weep not." But the inspired messengers by whom Jesus speaks to his called and chosen mourners with one voice say, "Weep not." The proclamation of the gospel brings to them the "Good tidings of great joy, which shall be to all people." The revelation of Jesus as that Savior which is Christ the Lord is the voice with which the tears of every such mourner are dried. It would be a great relief to these weeping characters if they could always remember that this is the only message which is brought by the authority of Jesus. No other doctrine harmonizes with the everlasting praises ascribed to our Lord by the adoration of these elders.

"Behold, the Lion of the tribe of Juda, the Root of David." To natural reason it would seem unnecessary to thus call the attention of the weeping saint to behold him who is the shining Sun of righteousness in the gospel heaven. But the faith of the saints is so beclouded by the bitter tears of their weeping that they cannot even see the great Fountain of light until the word of his grace commands their attention. His light shines in their darkness; but so gross is that darkness that it failed to comprehend the light until the power of his word reveals it in their heart. Although "His glory covered the heavens, and the whole earth was full of his praise," it could not be seen by the weeping one until his eyes are opened by the commandment from his throne, saying to him individually, "Behold!" Then Christ Jesus is manifested not as in weakness seeking the favorable consideration of the sinner, and offering to attempt to do something for his relief; but as "the Lion of the tribe of Juda." The significance of this title of our Lord is too evident to need argument. Throughout the Scriptures the lion is emblematic of power; but the description is still more forcible than this would express. He is not only a lion, but emphatically "The Lion of the tribe of Juda." Juda was the tribe divinely designated as the royal tribe of

the typical Israel. In the blessing pronounced by Jacob upon this tribe it was declared, "Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. xlix. 9, 10. Surely there is deep significance in the application of this wonderful name to him who has already prevailed as declared in our text. But the name is still more gloriously presented by the elder. He is also "the Root of David." In this is declared his underived royalty. The eternal God has decreed his exaltation, saying, "Also, I will make him my First-born, higher than the kings of the earth."—Psa. lxxxix. 27. With all the royal honors bestowed upon king David, he was but a type of this Shiloh (signifying "place of rest," and "sent"), who is the Root without which David is a lifeless tree. He alone is found worthy to open the seals, and to look on the sacred record therein written by the wisdom of God.

"Hath prevailed to open the book, and to loose the seven seals thereof." Without this complete work of our Lord Jesus Christ there could be no end to the weeping of those who have seen the righteousness of God in their condemnation as guilty sinners. Hence, the testimony of divine truth, witnessing that the law of God is fully satisfied in Jesus Christ as the only Savior of his people from their sins, is of infinite interest to every one of them. No works of righteousness which they have done, nor tears of penitence which they might shed, could ever have delivered them from the dreadful darkness of that judgment which already has concluded all the sinful race of Adam under condemnation. No hand polluted by the leprosy of sin is worthy to touch the holy things required by the perfect law of God. Death has passed upon all men, for that all have sinned. Man is not in a state of probation, awaiting the development of this character. (That sealed book is not in the hand of the sinner. He that is worthy to open the book must be holy as God is holy. The very sight of the sacred record is death and condemnation to every one that continueth not in all things which are written in the book of the law to do them. The holiness of the commandment can be answered by no man in heaven, nor in earth, neither under the earth. The "seven seals" signify not only the impossibility of this book being read by any curious eye, but that it is finished and complete. No power can change a word of that which God has thus effectually confirmed with the "seven seals" of all his divine perfection. Only by the spotless righteousness of Jesus in fulfilling the utmost demand of infinite holiness can the impenetrable darkness of the "seven seals" be made to

shine with the refulgence of eternal day in the salvation of his people from their sins. When this victory of the Lion of the tribe of Juda is revealed in the experience of the sinner, immediately he ceases to weep; and in the fullness of heavenly joy "His tongue breaks out in unknown strains, And sings surprising grace." There is no end to the rich provision of gospel comfort with which this subject abounds; but time and space fail. May our sister be led to enjoy the testimony of Jesus in every inspired declaration of his sufferings and of his glory; and to our gracious Redeemer be praises forevermore. Amen.

#### EXTENSION OF TIME.

AS A number of our subscribers have complained that we have not given them sufficient time to procure new subscribers at one dollar a year, we have decided to extend the time a few weeks longer. All new subscribers until further notice will be supplied with back numbers to the first of this volume until the supply is exhausted; and as we print a limited amount of extra copies, those that wish to get the first of the volume will have to send in early. The advantage of commencing with the volume is appreciated when the last number containing the index is received.

We are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

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

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OUR supply of blue gilt-edged small hymn books is entirely exhausted, and we do not expect to have any more of them for some time. We have all other styles on hand ready to fill orders promptly.

#### MARRIAGES.

By Elder T. M. Poulson, near New Church, Va., Dec. 30th, 1889, Martin E. Chesser and Nancy C. Ewell, both of Accomack Co., Va.

By the same, Jan. 4th, 1890, in Worcester Co., Md., Joshua J. Coulburn and Mary E. Timmons, both of said county.

#### OBITUARY NOTICES.

OUR dear sister, **Abigail Dodge**, departed this life Monday morning, Jan. 13th, in the 77th year of her age, and her funeral was on Wednesday, on which occasion I spoke to the people, using as a text the words recorded in Romans v. 21. Her home for some years had been with Mr. and Mrs. Henry J. Hallock, in Wyalusing, Pa. Mrs. Hallock was her niece. She appeared to feel much content here, and to enjoy very much the comfort of this pleasant home. She visited her kindred in Christ when able, and attended the meetings of the saints as often as she could. This was her chief enjoyment. During her last illness of nearly two months she received every attention that the loving care of the dear family could suggest, and also had the attendance for some time previous to her departure of her only remaining sister, Mrs. Sallie Viall.

Her friends were as many as her acquaintances. She was widely known among the brethren, many of whom will remember her when they read this as one who was very familiar with the Scriptures, and of clear understanding in the truth, very spiritually minded, and a valuable companion for those who love spiritual things. She had visited many churches and associations, having gone as far as North Carolina.

She was born April 18th, 1813, was received by the church in Terrytown, Pa., and baptized in the fellowship of that church by Elder Hezekiah West, April 10th, 1831. I believe her membership was never removed from that church, then called the Asylum Church, but of late years known as the Asylum Church at Vaughan Hill, where all the meetings have been held for the past twenty-five or thirty years.

Sister Abbie was very useful in the church, and her judgment much relied upon by her brethren. From the time I was received into the fellowship of the church, and so became better acquainted with her, she has been very dear to me, and I have esteemed her as a pillar. She was inclined to be silent in company, but not for want of thought and feeling on the one important subject, as any one would soon discover who desired conversation with her upon spiritual things. She wrote occasionally for the SIGNS; and although her letters were short, there was always something in them peculiarly attractive to those of like precious faith with her. A more single-minded, devoted christian I never saw. The expression of the dear Savior, "Pure in heart," seems to describe her. She never was married. One sister survives her, and many children and grandchildren of her sisters and brother, all of whom seemed to hold her in dear affection. She was "Aunt Abbie" to a great number of devoted friends.

Hereafter some more satisfactory particulars of experience and extracts from letters will be prepared for publication in the SIGNS, the paper she read from its commencement, and loved so well. I would like to have you republish in the number containing this notice a short sketch of her experience which was published in the SIGNS for June 15th, 1848.

She appeared to contemplate and speak of dying with perfect calmness, and manifested much joy at the prospect of being with the dear Savior. I will here copy a paragraph from a letter of hers published in the SIGNS for March 15th, 1853:

"Sometimes I think I do rejoice that I have not always to tarry in these low lands of sin and sorrow, but that the time will shortly come when this corruptible shall put on incorruption, and this mortal shall put on immortality, and the saying that is written shall be brought to pass, 'Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?' The sting of death

is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.' Death has lost his sting to the believer, for he is not under the law, but under grace; for Christ has become the end of the law for righteousness to every one that believeth."

The last words that she was heard to say were,

"Jesus, lover of my soul,  
Let me to thy bosom fly."

That hymn was sung in closing the public exercises at her funeral.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 16, 1890.

(See communication on page 37.)

DIED—In North Berwick, Maine, June 17th, 1889, brother **Josiah Staples**, aged 72 years. I baptized him in the year 1858, and he remained a worthy member in the church with us until he died. In his last days he suffered much, but was patient through it all, and willing to die. We miss him much, but we believe that our loss is his eternal gain. He leaves three children, three brothers and many other relatives to mourn.

ALSO,

DIED—In North Berwick, Maine, July 1st, 1889, sister **Hannah Weymouth**, aged 70 years. Elder Hartwell baptized her before I came here, and she remained a humble follower of Christ in the church until she died. She was one who had many doubts and fears that she might be deceived, but always moved forward in the commands of Christ willingly. She was willing to die, being stronger in the faith than ever before. A little before she died she asked me to sing, "All hail the power of Jesus' name," &c., which I did, and she was as happy as she could be in the flesh. She has left two brothers, one sister and many others to mourn.

ALSO,

DIED—In North Berwick, Maine, July 1st, 1889, Miss **Peace Hall**, aged about 81 years. She never made any profession of a hope in Christ, but was very peaceful in all her life, never giving an occasion for any one to speak ill of her.

ALSO,

DIED—In North Berwick, Maine, Nov. 17th, 1889, **Jennie S. Stillings**, wife of Samuel Stillings, aged about 40 years. She was a fine woman. She died very suddenly, leaving her husband, six children and many relatives to mourn.

ALSO,

DIED—In Sanford, Maine, Jan. 7th, 1890, sister **Sarah Pray**, aged 95 years and 3 months. She received a hope in Christ in early life and united with the Baptists, and when the division took place she remained with the Old School party, and that was her home until she died. She was a fine woman, beloved by all who knew her. Her husband died years ago, but she has been well cared for by one of her sons and his wife, with whom she lived until God took her to her eternal rest. She has left two sons and many others to mourn.

WM. QUINT.

NORTH BERWICK, Maine.

BROTHER **Hermon Wolf** departed this mortal life at his residence in Albany, N. Y., at about 4 o'clock a. m. on Sunday, Jan. 19th, 1890. He took to his bed on Saturday p. m., Jan. 11th, with "La Grippe," which developed into pneumonia.

Brother Wolf was born in or near Hanover, Germany, Feb. 10th, 1823, and was therefore nearly sixty-seven years old. He came to America in the year 1847, and a year or more after was united in marriage to Miss Helena Vandewater, daughter of the late J. Vandewater, of Albany, who emigrated from Holland to America a few months after brother Wolf reached these shores.

Brother Wolf was baptized by the late Elder Gilbert Beebe, in the fellowship of the church at Middletown, Orange Co., N. Y., on Sunday, June 14th, 1874, where his membership remained until his decease. He is survived by his companion, sister Wolf, who has been an esteemed member of the church with him since June 12th, 1876; also three sons.

Brother Wolf, as all who knew him will testify, was possessed of the ornament of a meek and quiet spirit, which in the sight of God is of great price. While he said but little when favored to meet with the church in conference, yet he was quite free to talk on spiritual matters in his own home and in the homes of his brethren. The little company of brethren and sisters at Albany, who are all members of the church at Middletown, N. Y., are filled with sadness because of his departure. They testify that he was wonderfully favored of the Lord with ability to teach and edify, and that their heart has often burned within them while he expounded to them portions of Scripture that had been very dark and mysterious to them.

The funeral services were held at his residence in Albany on Tuesday p. m., Jan. 21st, and were conducted by his pastor, Elder Benton Jenkins; after which his mortal body was deposited in the "Rural Cemetery," about four miles from his late residence. May the Lord comfort the mourners, and fill the places made vacant among the saints.

"It is not death to die,  
To leave this weary road,  
And, 'midst the brotherhood on high,  
To be at home with God."

"It is not death to fling  
Aside this sinful dust,  
And rise, on strong, exulting wing,  
To live among the just."

J.

**DIED**—At the house of her son-in-law and daughter, Mr. and Mrs. J. V. Hill, in Seward, Nebraska, Jan. 7th, 1890, Mrs. **Rebecca Ashbrook**, relict of Deacon James A. Ashbrook, who died near Mattoon, Ill., Jan. 24th, 1879.

The subject of this notice was born in Ohio in 1811, and was married to James A. Ashbrook Nov. 10th, 1836. She and her husband and family moved to Illinois in about the year 1855, as near as I can learn, where they lived until his death, as above stated. Mr. and Mrs. J. V. Hill moved to Seward, Neb., in the spring of 1883, and their mother, having lived with them since before the death of her husband, came with them. Their tender care for her never ceased, but as old age came upon her their tenderness seemed more marked than ever, the grandchildren sharing in their devotion and attention. From the union of James A. and Rebecca Ashbrook there were nine children born, one dying at the age of about three years, and the other eight all growing to manhood and womanhood and marrying. There are now living seven of their children; three in Illinois, two in Kansas, one in Washington, and the other is Mrs. Hill, at whose house her mother died. Deacon Ashbrook was first married to another lady in Ohio, who died, leaving two children, one of whom, Mrs. Samuel Groves, now lives in Kansas, and the other, Elder E. P. Ashbrook, lives in Loxa, Coles Co., Ill.

The writer tried to speak words of comfort on the morning of the 9th inst. to the daughter, son-in-law, grandchildren, and other friends assembled, using as a text Romans viii. 38, 39, and hymns 1217 and 1257, Beebe's Collection; after which the body was laid away in the Seward Cemetery to await the call to life at the trumpet of God.

J. M. TRUE.

SEWARD, Neb.

My beloved wife, **Tabitha Johnson**, was born Dec. 1st, 1813, in South Carolina, moved with her parents, Hocada and Nancy Brister, to Pike Co., Miss., when quite young, came to Holmes Co., Miss., in 1834, was married to E. S. Johnson in Dec., 1836, and settled near by, where she remained until her death, which occurred Feb. 8th, 1889, aged 75 years, 2 months and 7 days. She was the mother of nine children. All lived to be grown, and all married but one. The deceased joined the Primitive Baptist Church about the year 1845, and was a consistent member of the same until her death. She was a great sufferer from paralysis for eight years, caused by falling from a wagon, which broke her right arm, which thereafter became permanently paralyzed; and from repeated falls her arm was broken five times. Her last fall hastened her death. During this long period of time her suffering was great. She was helpless for some time. Notwithstanding her great afflictions, she was resigned to the will of him who doeth all things well, and bore it all with great patience and fortitude. While her husband, children and friends mourn their loss, they have reason to hope that their loss is her eternal gain, and that she has gone where the wicked cease to trouble, and where the weary are at rest.

E. S. JOHNSON.

WEST, Miss., Jan. 17, 1890.

**Willie Susie Hamilton**, daughter of Van and Emma Hamilton, was attacked with flux Sept. 29th, and died Oct. 3d, 1889, in Amite Co., Miss., aged 11 months and 14 days.

This dear little babe has passed away from sin, sickness and suffering to that bright realm of the redeemed of the Lord, where all is joy and peace. No wonder the blessed Jesus said, "Suffer little children, and forbid them not; for of such is the kingdom of heaven," since so many of the human family die in infancy; and all those who do not thus pass away must be converted and become as little children before they can enter the kingdom of heaven.

May God, who works in a mysterious way his wonders to perform, lead the sorrowing parents and all who mourn to trust in Christ, and find in him a solace for all their sorrows, is the humble desire of the writer.

J. C. W.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 5, 1890.

NO. 6.

## CORRESPONDENCE.

### ROMANS VIII. 1-4.

(Concluded from last number.)

"THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. viii. 1-4.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The particle "for" shows that there is a very close connection between the declarations in this verse and the preceding one. In this verse the apostle shows conclusively why there is no condemnation to them who are in Christ Jesus, and that it is because of their unity with Christ—that they have been freed from the law of sin and death; but the apostle does not say that the carnal, depraved nature of the child of God is so sanctified or set apart as to be made holy, which, if so, would contradict what he already had said concerning the believer's internal warfare with sin, as made known and exhibited in his own experience. He looked forward by faith to the glorious moment when he would be completely liberated; and what was true of him concerning internal conflicts, remains true with the vessels of mercy to-day when brought by reigning and abounding grace to see themselves in the "divine mirror." "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." When that light shines in the heart of a vessel of mercy, such soon sees that in him, that is, in his flesh, there dwells no good thing.

"For the law of the Spirit of life in Christ Jesus." The term "law" in the Scriptures, like many other terms, has its just meaning according to the connection in which it stands; and it is from *nomos*, ordinance, and is recorded in the New Testament from the same original word about two hundred times, with a fixed and definite meaning wherever used. Our English word signifies laid, set or fixed, like a statute or constitution, and it comes directly from *statuere*; therefore in attempting to elucidate any passage of Scripture containing

the word "law" it should receive grave attention, and not be passed over hastily. The inspired prophet said, "To the law and to the testimony: if they speak not according to this word, it is because there is no light [margin, morning] in them." Christ in the believer "the hope of glory" certainly is the Spirit of life; therefore the law of the Spirit of life is in him and proceeds from him, and the Holy Ghost is not under the condemnation of the law, for "where the Spirit of the Lord is, there is liberty." That divine principle is the same continually, and is therefore the power which causes freedom; for there can be no power which can possibly "shackle" that Spirit of life. The believer thus united to Christ, standing complete in his righteousness, partakes of that glorious truth that "Christ Jesus, who of God is made unto us [him individually] wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, 'He that glorieth, let him glory in the Lord.'" Are not such important principles "marrow and fatness" to the heaven-born and spiritually-taught? Most certainly they are; and although there may be much zeal, many pleasant things uttered, and the letter of the doctrine advocated, so far as the outward or visible course of professors is concerned, there will be no food to the hungry children of our God unless Christ is set forth as the "Alpha and Omega, the beginning and the end, the first and the last," and the author and finisher of the faith of the members of his body, which is "the bride, the Lamb's wife." What the inspired apostle said in his epistle to the Colossians concerning certain characters should be strictly heeded in this day; for said he, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels [ministers], intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

This law in the believer not only enlightens, but quickens the recipients of it, for David prays a number of times to be quickened; but it may be said that the Lord must quicken the distressed one, and most certainly that is so. Where Christ is, there is also the law of the Spirit of life, for they are never separated, no more

than the fruit can grow separated from the vine. Said the Redeemer, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." Said the apostle, "For God is my witness, whom I serve with my spirit in the gospel of his Son;" which shows that the Spirit of life is the gospel, and that there is no spiritual service where that Spirit is not. The gospel of the grace of God is certainly a living and divine law, and no violence is done to the gospel by denominating it a law; and that law of life testifies of the almighty Savior, "whom God hath set forth (to be) a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." As a law has authority, and binds to obedience, so the gospel bears the stamp of divine authority in all that it reveals; for said the Lord Jesus, "If ye love me [not if you view me as a tyrannical king, who will execute summary vengeance on all who do not obey me], keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Said the apostle concerning the gospel, "By whom we have received grace and apostleship, for obedience to the faith [not carnal reason] among all nations, for his name." Although the gospel is proclaimed as a grace, it is grace accompanied with divine authority, and is expressly called a law; for "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion [not Sinai] shall go forth the law, and the word of the Lord from Jerusalem." Almost precisely the same words are recorded in Micah iv. 2. In the Psalms it is many times called a law; and in the one hundred and tenth Psalm, referring to its power, it is declared, "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies;" which certainly means, By thine own almighty power. The gospel, then, is the law of the Spirit of life, by which Jesus rules his people; and it is declared in the first chapter of this epistle to

be "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." It should be carefully noticed here that it is not the mere proclamation made by mortal man to his fellow-mortals, but the gospel, and it is expressly called "the ministration of the Spirit;" and the third chapter of Second Corinthians settles that great matter with every one who loves and believes the Scriptures. This chapter clearly shows that the gospel is the law of the Spirit of life, the ministration of which by the Holy Ghost giveth life, in opposition to the mere letter or old covenant, which killeth; and in prophecy it was declared, "And shall put my Spirit in you, and ye shall live, and I shall place you in your own land [Immanuel's land]; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Enough Scripture has been quoted to clearly show the glory, majesty, dominion and power attending the law of the Spirit of life in the children of God, who are completely passive in the reception of that divine life, and active in manifesting it; for the power of the law of the Spirit of life is such as to cause the recipients of that life to rejoice at times with joy unspeakable and full of glory.

"Hath made me free from the law of sin and death." In the closing part of the preceding chapter the apostle said, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Having given, while dwelling upon the former clause of this verse, the technical terms pertaining to the word "law," I shall not repeat them, more than to say that the definition and the "root" of the word apply here as there. Have any of the professed followers of Christ in modern times advanced so in the divine life that they feel not to be troubled as Paul was? If so, his description of the conflicts he endured is an unmeaning and useless declaration; but if in their measure they know the same conflicts and deliverances, there will be perfect harmony between

them. Now what is it that operates with the force of a fixed law? It certainly is the corrupt, depraved principle fixed or existing in our flesh; and there is no exception to this corrupt principle, for the infant as well as the adult is under the dominion of this law. "For all flesh [no exception whatever] is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." The apostle combines sin and death: "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Not only the death of the body, but everlasting separation from God and holiness, to all the race of mortal men, were it not for the righteous life, bitter and agonizing death, and triumphantly glorious resurrection of the Son of God, who satisfied divine justice for his elect people.

It may be called the law of sin, since without it sin could not exist; for "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." "The sting of death is sin; and the strength of sin is the law." "Because the law worketh wrath; for where no law is, there is no transgression." "But sin is not imputed when there is no law." "For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin."

It seems absolutely necessary to right here insert what may be justly termed a "caveat;" for it is quite common now to hear them who contend for the just difference between the two covenants branded as being Antinomians, than which nothing can be more unjust, as shall be shown by divine testimony. How any man can read the eighth chapter of the epistle to the Hebrews and not see, in the letter of the word, the difference between the old, legal covenant, "which stood only in meats, and drinks, and divers washings, and carnal ordinances [ceremonies], imposed on them until the time of reformation," and the covenant of grace, does seem very strange; but, alas! none can see until they have eyes. Now we will examine and see what kind of teaching abrogates or sets aside the inflexible justice or law of God. The very popular sentiment now is that Christ by his life and death did not absolutely redeem one sinner, but suffered as an example, showing thereby God's hatred of sin and iniquity; and now, "if fallen sinners will only believe on him and do the

best they can, God will forgive the rest," &c. Now, whoever he or they may be teaching that sentiment, either the learned after the flesh or the ignorant, are setting forth the very quintessence of Antinomianism, or lawlessness; for that sentiment is a perversion of both law and gospel, for it is neither. They who are so unspeakably blessed as to be under the reigning power of grace have been made to know that mercy is not bestowed upon sinners "over" justice, but that every "jot and tittle" of the law has been fulfilled by the Lord Jesus Christ for his chosen people. How often it is said, "If that be so, it makes no difference how I live or what I do; for if I am to be saved I shall be," &c. When such language is uttered it shows the woeful state that such persons are in. But what says the apostle concerning the matter? "For sin shall not have dominion over you; for ye are not under the law [as a covenant, for that no mortal ever has or ever can keep], but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid?" The conduct in the present day of a vast number of the professed followers of Christ gives a just ground for the caviling infidel and the scoffing atheist to speak derisively of such characters; and then another very numerous class are so left to themselves as to throw off nearly all restraint; for the murders committed in our land, both homicides and suicides, attest the truth of prophecy that we are now living in the last days; for said the apostle to Timothy, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." There was a class of characters in the apostle's time who showed their hatred concerning God's absolute control over his creatures, and said their conduct ought to be received without any rebuke; but the servant of God met their carnal sayings and "solidly" refutes them. "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God [margin, answerest again, or disputest with 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?" See also Isaiah xxix. 16; lxiv. 8. Jude said, "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning

the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

The inspired apostles in their epistles give no lenity to wrong-doing of any kind whatever. Where in all the boasted systems of morality in this day can we find anything comparable to the purity of the virtues enjoined on believers in the closing chapters of Paul's epistle to the Romans? In these things he draws from the fountain of heavenly truth; and in the epistle to the Thessalonians he says, "Prove all things; hold fast that which is good. Abstain from all appearance of evil." In the epistle to the Galatians he says, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." When persons are really (not merely professing to be) brought under the power of reigning grace, instead of such being licentious characters, they are the best citizens that any community can be blessed with; for instead of God's law being a dead letter to them, written on tables of stone, they know much of its power in their hearts, for it is there as a living fire; and they feel at times with much force what the apostle said concerning their course of life here, for said he, "And ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Also, "I exhort [margin, desire] therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." The Spirit which caused that exhortation, at the present time causes the heaven-born and spiritually-taught to desire the same things. "For the grace of God that bringeth salvation hath appeared to all men [both Jews and Gentiles], teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with *all authority*. Let no man despise thee."

The humble followers of the meek and lowly Lamb of God love to see peace and harmony in the organized church. They delight to see brethren and sisters fill their places in the stated meetings of the church for public worship, and not letting trifling excuses keep them away. They desire men to be honest in their dealings with their fellow-men; for honesty and integrity are with them of great value. Hypocrisy in literal dealings and in church matters they abominate. When they

have made a promise, if God will, they certainly will fulfill the same. Vile company of any kind they detest; and they often feel a desire for the peace and prosperity of the public, and would rejoice to see less manifestation of crime. Now, such being their emotions, do they show that because the church, as a body and as individuals, is saved by grace they become disobedient, lawless characters? No. They desire to deal justly, to love mercy, and walk softly and humbly through this vale of gloom and sorrow, remembering that their dear Redeemer said, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." The psalmist said, "I will never forget thy precepts; for with them thou hast quickened me." Also, "I hate vain thoughts; but thy law do I love." They who possess that love are honest and truly moral; not because the law of a state or nation makes them so in appearance outwardly, but because the *principle* of true honesty is implanted by the grace of God within them. A man may be bound by law to pay his just demands to his fellow-man in such a way that he cannot evade it; and, at the same time, in heart, if he could shirk his responsibility, he would do so. Is he not dishonest before God? Certainly he is. Also, much is said about morality in our day; but let us test that. If a man is outwardly upright before men he is pronounced moral; yet, at the same time, in his heart vice, corruption and gross abominations are what he really loves, and would, were it not for outward restraints, daily practice those things. He is not moral before God. All those abominations are despised by the true followers of Christ; and he is a God-fearing character; for he has been made to 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 discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." Knowing and feeling the force of those awfully momentous principles of truth in the heart, is what makes a man truly honest on every subject, and not the fear of literal statutes enacted by man.

As this communication has already been lengthy, nothing will be said concerning the last verse at present, but at some future time it may be resumed. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Jan. 27, 1890.

TAYLORS, Miss., Dec. 22, 1889.

ELDER P. J. POWELL—DEAR BROTHER IN CHRIST:—Your esteemed favor of the 15th inst. came to hand three days ago, and I was glad to hear from you again. Your delay in writing to me caused me to fear that you were sick. You speak, dear brother, of being down in the valley of Lodebar, and feeling that you are almost lost, &c. I think I know what it is to be there, as you have reason to know that I have been there time and again; and I hope I know how to sympathize with you. But I have long since learned that help and deliverance in such trials are beyond the reach of mortals; and it is a sad fact that I make the only source from whence my help cometh the last resort. After I have tried every other refuge, and failed, then I flee to the God of all comfort for refuge, and he gently and graciously lifts the burden from my troubled soul. While I deeply sympathize with you, dear brother, I can only point you to the great Burden-bearer for poor, lost and helpless sinners, whose ear is ever open to the cry of the poor and needy, and who has said that he will "avenge his own elect, that cry unto him day and night," and that he will "avenge them speedily." I enjoyed your article in the SIGNS for Dec. 18th, on the subject of "the bondwoman and her son." I heartily accept the views you advocate in your letter to me; but I was made to wonder why you asked the question, "Can you prove to the contrary?" I am sure I have no disposition to "prove to the contrary;" for that doctrine (the absolute and unlimited sovereignty of God) will stand the test of eternity. I was glad you quoted, "He maketh wars to cease unto the ends of the earth." This, of course, applies to wars of all descriptions, but, I think, more especially to "wars and fightings" among the saints. These "wars and fightings" among the saints come "even of your own lusts," and breed much sorrow and trouble; yet their existence is but the fulfillment of the purpose of our God as foretold in the Scriptures. When they have served their purpose the Lord makes them to "cease unto the ends of the earth." When the Lord "giveth quietness, who then can make trouble?" I will add, When trouble gets in among the saints, who but the Lord can make peace? I have learned, both from experience and observation, that when brethren get to "biting and devouring" each other, and doing wrong generally, no power on earth can convince them of their wrongs. You may labor with them, and bring up various Scriptures to convince them of their error, but it will all prove abortive; but when the Lord undertakes to show a brother or brethren wherein they have done wrong, he is not forced to the necessity of using any argument. He simply chastens the erring one, and brings him into

trouble and to judgment. He hides his face from him, and leaves him to stumble and grope in the dark, so that he is bereft of all hope in the mercy of God, and is made to realize with David, "The sorrows of death encompassed me, and the pains of hell gat hold upon me;" and he is brought to realize that the "Lord shall judge his people." He is made to understand what a "fearful thing" it is to "fall into the hands of the living God," and is made to experience that "certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." He hears the voice of inspiration saying, "What shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" In fine, they are made to realize that the "way of the transgressor is hard." "To obey is better than sacrifice, and to hearken than the fat of rams." To show that the suffering of the saints in their sore chastisements is according to the will of God the inspired writer says, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." When the disobedient and erring one is thus brought to realize all these fearful judgments of God he then needs no one to tell him he is wrong; he needs no argument to convince him that he is wrong, and altogether wrong; for he realizes it in his own bosom, and begins to pray to the Lord for forgiveness, and to pray for his brethren. When one or more are brought into this state of humility before God no persuasion is necessary to get them to fall at the feet of their brethren, and to say from the heart, I have sinned; I have done wrong; the Lord has shown it to me; I have suffered enough; I beg forgiveness. Then those in whom the Spirit of Christ dwells need no persuasive arguments or entreaties to get them to forgive and receive the erring one or ones into the arms of their affection and fellowship; and he who refuses to forgive, under such circumstances, certainly shows (to say the least of it) no love or sympathy for the children of our God. Give me always the man or woman that does wrong and confesses the wrong; but deliver me from the one who never does wrong. The state of things among the Baptists in your section, as well as in many other places, is to be greatly deplored by all consistent, loving Baptists. But you know that I have passed through, and am still passing through, some of the same severe trials that are now harassing you and others. It is a pity that Baptists cannot come to some definite understanding as to what order and discipline is, and then abide by it, and thus put a stop to all this clash and clamor and evil speaking and circulating of

evil reports. It is time to learn that all things that are lawful are not expedient, and that those things which do not edify and tend to the peace and fellowship of the saints had best be let alone. It is a pity that all Old Baptists do not possess more of the spirit that prompted the apostle Paul to say, "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory." Baptists have become too surmising and suspicious of each other. There seems to be a lack of that confidence and charity that ought to characterize them as the saints of the most high God. They are too ready to circulate evil reports, and to "cast out," rather than to heed the admonition to "receive one another," and to "love one another."

There is no doubt in my mind but what a great many of the exclusions and nonfellowship resolutions, and the closing of pulpits against preachers of the gospel of the present day, are the result of prejudice, envy and jealousy, instead of love, charity and gospel discipline. Christ Jesus did not come into the world to "destroy men's lives, but to save them;" and this is the spirit that ought to characterize every subject of divine grace. It is an easy thing for a preacher to go here and yonder and everywhere, and to be received and recognized by all, when at the same time others are prescribed and proscribed simply because somebody has said or written that they are "considered in disorder," are "restless and unruly," &c., or that they have "outlived all their Baptist friends," &c. Nothing better might be expected of the religious world, or of profane persons, who make no pretensions to godliness; but for Primitive Baptists to be guilty of such heinous sins, it seems to me, is a shame and disgrace to the name. In the present condition of the Baptists in some places, a man hardly knows who or what is right. A preacher may be all right among his brethren at home, and when he gets off into another section of country he may be confronted with the fact that his church or association is considered in disorder, because they tolerate worldly institutions, &c. Or he may oppose such disorders at home, and get the name of a "restless and unruly Baptist," and then, when he gets into another section of country, have the pulpits closed against him, because he is "not in good standing at home;" and simply because he has opposed error and disorder, and contended "earnestly for the faith once delivered to the saints." I hold that one church should not be held accountable for the disorders of another; neither should a whole association be held as a criminal because of the missteps of a single church. Neither should an individual member be held at variance because of what his church or association has done. It is written, "Every man shall bear his own

burden." "Let every man prove his own work," &c. There may be, and no doubt are, churches in your country that need to be (as you say) "cleaned up;" but that is no reason that all do. I am satisfied that there are churches in that section of country whose organizations are according to gospel order; and though they at one time were fellowshiping disorders, and are, perhaps, yet, to some extent, that fact should not unchurch them nor render all their acts null and void. I believe that Mt. Zion is all right, and I am satisfied, as to my own part, that your baptism and ordination are good, just as good as mine, and I have no reason in the world to doubt the validity of my own. You know, dear brother, that I have always persistently contended for gospel order and a clean church organization; and I sometimes feel now that I have been too rigid and exacting in my course. One thing I do know, that my course has brought me into the deep waters of trouble and tribulation, and to some extent into disrepute. God help me if ever I am guilty of excess again in these matters of order. Not that I would flinch from my duty as a servant of God for fear of persecution, or even of death itself; but I want to feel a clear conscience in all that I do. God forbid that I should ever again be guilty of doing or saying anything that would offend "one of these little ones that believe in Jesus;" for it were better for me that a millstone were hanged about my neck, and I cast into the depths of the sea. I think my troubles during the present year have taught me some very important lessons, and I hope I shall profit by them. I think I have learned to appreciate the fellowship of the saints and church privileges. Another lesson is humility. I think I have learned to be more charitable and forbearing toward others, and more ready to look over the faults and failings of others, and, best of all, to "stand still and see the salvation of God," and to be reconciled to whatever God sees fit to send upon me. I hope I have learned to avoid "endless genealogies, which minister strife rather than godly edifying." In the future I feel that if there is any "cleaning up" to be done, some one else must do it besides me. I hope to be able to forget the things which are behind, looking forward to those things which are before, and to press forward toward the mark for the prize.

I am in favor of demolishing every obstacle, and removing every unscriptural resolution, and "cleaning up" every brush that hinders the union and fellowship and correspondence of all Old School or Primitive Baptist Churches in the United States, and let them be one people; for Paul says, "Let there be no divisions among you; but be ye perfectly joined together in the same mind and the same judgment."

Such a "cleaning up" as this I am willing to join heart and hand in, and am not afraid but what such a "cleaning up" would meet with the approval of the King in Zion. I would feel that I was but fulfilling the prophecy of Isaiah, when he says, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the ends of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." May God in his mercy speed the time when this language shall be felt and realized among the Old School or Primitive Baptists of America. If I were back in Alabama I would agree to accept everything (so far as these irregularities are concerned) just as it is, and then try to get all to be on their guard in the future. Let the past be the past, and bury forever all animosities and hurts of the past, and try in the future to live more to the honor of him who has called us out of darkness into his marvellous light. I hereby make a public confession of my wrongs and shortcomings. I desire that every brother or sister who has ever been hurt with me for anything that I have said or done should forgive me, and pray for me, that I may henceforth walk circumspectly, and regard with great care the feelings of all God's little ones. I hope the Lord has shown me that I am but a poor, depraved and finite worm of the dust. I feel to say with David, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." "A day in thy courts is better than a thousand."

Now, dear brother Powell, this is the best answer I can give to your letter. You may be rather surprised at its contents; but they have welled up from my heart, whether they meet your indorsement or not. I hope these thoughts have been prompted by the unerring Spirit of truth, and I send them to you for what they are worth. After you have read this letter, I request that you send it to the SIGNS OF THE TIMES for publication, as there is nothing in it that I am ashamed for any one to read; in fact, I desire that my confession should be published, that all may know my feelings. I hope, through the blessings of God, that what is here written may serve a good purpose in the re-establishment of correspondence and fellowship between those of our brethren who have become alienated from any cause whatever. We should remember that God has called us to peace, and that "God is not the author of confusion, but of peace, as in all the churches of the saints."

I do not think that such terms as "absolute predestination," "eternal vital unity," &c., ought to divide the Baptists; for we now only "see in part, and know in part." We know nothing of divine things only as they are revealed to and in us by the Spirit. I expect to remain where I am for the present. We have kind neighbors and good friends, and some close Baptist neighbors, who visit us often and are very kind to us. I feel that the outlook is more hopeful than it has been, and I feel encouraged, and am better satisfied than I have been for years. We are all enjoying very good health, and hope this may find you and family all well. Remember me in love to all the brethren where you go, and let me hear from you again soon.

Your unworthy brother in hope of immortal glory,

H. J. REDD.

P. S.—There is no honor in doing wrong, but there is honor in confessing and retracting wrong.

H. J. R.

NEWMAN, Ill., Oct. 29, 1889.

DEAR BRETHREN:—Through the kind providence of an all-wise God, my unprofitable life is spared, and I am permitted to try, in my feeble manner, to tell something of what I hope has been a work of grace in my heart. I have been requested by beloved brethren to leave on record a sketch of my travels from this world to that which is to come; and also my own children have requested the same of me. And since I feel that I am near the end of my journey, being now eight-four years old, and in former years at times have felt impressed to leave a short account of my life for those that come after me, that they may know in part how the Lord has been pleased to lead me by his grace, I make this effort. I will give a short sketch of my progenitors.

I was born in Scotland, in the year 1805. Our family consisted of father, mother, three sons and one daughter. We crossed the Atlantic Ocean in the year 1820, landing in Canada in August. From Quebec we worked our way to western Canada. Some of our acquaintances had come over two years previous, and some of them belonged to the Baptists in Scotland. Deacon Dougald Campbell was of this number, he being a Baptist preacher before he came to Canada. My father being a poor man, his means were all exhausted in coming the long journey, so he was not able to buy land. In the course of two or three years the government set apart a township for new settlers. My father made a selection of a farm, and we moved on it. In the meantime my sister was married to Thomas McCall. He owned a farm, and engaged in school teaching, and afterward began preaching. After having moved to this new, wilderness country, we had no preaching of note, except occasionally an Arminian preacher

would come that way, and they did not amount to very much.

My parents brought their letter with them from the Presbyterian Church, to be presented to a church of the same kind wherever providence should order. Said letter I hold, bearing date of May, 1820. Although we moved into a new country, in a few years we had a comfortable home. Father sent an invitation to Dougald Campbell and Thomas McCall to come and preach for us. Father was well acquainted with Dougald Campbell in Scotland, and had heard him preach often. It was, according to my memory, the latter part of May, 1828, that they came. We had appointed the meeting to be held in father's log barn. Between three and four dozen gathered there to hear the Scotch Baptist preach. I firmly believe that this was the first gospel sermon ever preached in that township. The text preached from by Dougald Campbell astonished some of his hearers. It is recorded in the Song of Solomon, viii. 8. I have never heard any preacher of any denomination speak of it since.

I wish now to say a word to those who may read this short sketch concerning the labors of these God-fearing servants, how their labors have been blessed and owned by the Master, which many of the Baptist preachers of the United States can testify. There were seven or eight that dated their first spiritual awakening on hearing these servants proclaim the glories of their Savior. While listening to the old man preach, as suddenly as a flash there appeared to my soul a representation of Christ on the cross, and seemingly, as I passed by him, with my own hands I put the spear in his side. Then rushed into my mind the Scriptures recorded in Rev. i. 7 and Zech. xii. 10. O! the agony of my soul, human tongue cannot express. I felt, O! if I had not been born, or if I had been born a four-footed animal, that had no soul to go to judgment, as I was sure I had. I there and then gave judgment against myself, that I was worthy of eternal damnation. The corruption of my nature was so great that the sovereign Creator of the universe, I thought, could not look on my sins with the least degree of allowance. In the evening I went to a private place to try to entreat the Lord, if possible, to extend pardon to such a hardened wretch. When I made the effort, I found I was totally dumb. I could not move my tongue. I had to lie passive at the Savior's feet.

Next day we had preaching again. All I could do was to groan, shed tears, and lie passive in my Savior's hands. During preaching the language recorded in Luke xiii. 6-9, was profusely applied to my guilty conscience, which left me without the least shred of power to help myself to get rid of the awful guilt of piercing the Son of God. The reply of the dresser of the vineyard, "Lord,

let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down" (8th and 9th verses), gave me a faint hope that there was yet hope of mercy. O! the weight of that thought, "If it bear fruit, well." It has, in a great degree, by the grace of my God, enabled me to try to follow the footsteps of his humble flock. It has also helped to wean me from following the transitory things of this world.

My brother-in-law invited me to go home with him. I consented to go. On arriving at his home he found a letter awaiting his return, from a man by the name of Daniel White, of North Carolina. They were highly pleased with it, but my own troubles were so great it interested me but little. Dougald Campbell remarked, "As cold water to a thirsty soul, so is good news from a far country." I was interested in his remark, though I did not fully understand its meaning. After separating, I went back of a piece of clearing, there to ask my sovereign Lord not to allow my dreadful sin to return again. The dread I had of witnessing my own act in piercing the side of my dear Savior, words cannot express. I was on my knees perhaps two or three minutes, when there came a terrible rush as of a drove of wild deer. I raised my head, and looked about me, but there was nothing to be seen. I knew not what to say. However, I was not willing to leave there until I should try to make my request known. I selected another place, this time away from the green timber. I knelt down, but was not on my knees more than half as long as I was the first time; for I had only mentioned the name of the Lord, when there came the same kind of a rushing noise; but this time it was closer, and, strange to say, when I immediately raised my head there was nothing to be seen. I knew not what to say or what to do. My burden of guilt was so great that I could not return without trying to make my desire known to him who has all power. The thought came into my mind that I would go into a meadow across the farm. I went near the middle of this field, and knelt by a stump, and there I was permitted to make my desire known to the Lord.

I have great reason to thank God, in that he has not permitted the enemy of my soul to harrass me in like manner during my sixty years' journey. In the course of about one week the source of my tears dried up. This caused me to become alarmed about the state of my never-dying soul; for I can truly say I had some hope of pardon while that tenderness of spirit remained with me. Also, the fifth chapter of Matthew was desirable and sweet to me during this time; but, alas! it was very different now. Nothing could get room in my mind except the words recorded in Exodus ix. 16,

"And in very deed for this cause have I raised thee up, for to shew in thee my power." Tongue cannot express the agony of soul that I felt. I knew this was said of Pharaoh. I could see from the account given that Pharaoh never received pardon. It appeared to me that I was in the very same condition. The above words were in my mind day and night. At that time Satan was too strong for my weak faith. He tried to make me believe there was no more pardon for me than there was for Pharaoh, and that it would be better for me, as I was but a young man, to drown myself in the river Thames; that I could go directly north through the woods, and nobody would know what had become of me. At this time I think my heart was as hard as sin and wickedness could make it.

While I was in this deplorable condition I saw a little book entitled, "The Afflicted Man's Companion," written by Willison, of Dundee, Scotland. I concluded to read it, thinking perhaps I might find something that would ease my troubled mind. He quoted a certain text in the Old Testament. I got the Bible, and read his proof-text, but could not understand the meaning. I laid the Bible aside, and read a little farther. It occurred to me that I ought to read Willison's proof-text again, though I was sure I had read it correctly before. But the impression was so strong that I must read it again, that I got the Bible a second time, opened it, and turned to the passage, Micah vii. 8, and read, "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." As soon as I had read these glorious words, I was so overcome that I burst out in an audible voice, for the effect on my spirit was such that I could not control myself. I was forced to adore my Savior and my Lord. My affections were immediately taken from this world, and were made to rest in the glorious realities of the world to come. Then the Scripture recorded in Matt. ix. 2, came to my mind, "Son, be of good cheer; thy sins be forgiven thee." This glorious, unexpected and unlooked for moment filled my soul to overflowing. But an hour before I would have given all that I had could I but have shed a tear, but that was out of my power. O the effect of the hardness of the heart of a sensible sinner! No one can know it except those who have felt its iniquity. As John Bunyan says, "No one this do know, except him that heart-work knows." Had it not been from the effect that followed, I could hardly have received the wonderful revelation. At least it appeared so to me. But that I should be confirmed, this Scripture was applied, "My grace is sufficient for thee."—2 Cor. xii. 9. The full assurance of my Redeemer's

love was given to me at that time, and since then I have firmly believed it would never be obliterated in time nor in eternity. And now how vain the transitory things of this world appear to me.

The Scripture recorded in Exodus ix. 16, "For this cause have I raised thee up," never came into my mind again until the present year, 1889, which is now more than sixty years. O how wonderfully the sweet love of my Savior has followed me, even in my crooked path! I feel now that his everlasting love has no ending. But I must say that I at times appear to be traveling the same road that Job traveled when he said, "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."—Job xxix. 2-4.

JAMES MCINTRYE.

GLENWOOD, Texas, Dec., 1889.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—I often feel an inclination to write a few lines for our beloved SIGNS, but it is very seldom that the opportunity and the desire come together; and when they do, the vast importance of such subjects as are presented to my mind, when compared with my insufficiency, cause me to shrink from the task. The above will serve as a reason to those who have inquired why I do not write oftener.

I feel a desire to-night to pen a few thoughts with reference to the latter part of the fourth chapter of Solomon's Song. The twelfth verse reads, "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." I think I see in this figurative language much more than I can hope to be able to express; nor do I doubt but there is much more in it than I have ever been able to see. Throughout the inspired record it is the Lord's plan to set forth the glorious mysteries of his kingdom in parables; and our blessed Savior has not left us without a reason why he has done this. When his disciples inquired of him, "Why speakest thou unto them in parables?" he answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given." Without a revelation by the Holy Spirit no man can comprehend the spiritual import of those parables. Jesus thanked the Father that he had hid these things from the wise and prudent, and revealed them unto babes. The sinner must be born again, born of the Spirit; yet he cannot understand the mystery of that spiritual birth until it is unfolded in his own experience. Even then it is like the wind that bloweth where it listeth; he hears the sound thereof, but cannot tell whence it cometh and whither it goeth: so is every one that is born

of the Spirit. It is the Spirit that makes manifest. The Spirit makes known to the sinner his true condition; for God, who commanded the light to shine out of darkness, shines in his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. God finds him, as he did Jacob of old, in a waste howling wilderness; he leads him about and instructs him. While guided by the natural mind, they see the glory of God only in the face of the law. Guided by the Spirit of God they are weaned from the paps of the law, so to speak, and finally brought to see the glory of God only in the face (merits) of Jesus Christ. Having been manifested by a natural birth, as a child of Adam, they are manifested (or born again; for a birth is only a manifestation) again, by a spiritual birth, as a child of God. From this life or Spirit that manifests him an heir of God and a joint heir with the Lord Jesus Christ, all his spiritual emotions emanate. His hunger, his thirsting, his longing desires, his panting for his Savior's face, his abhorrence of sin and self, are all fruits of this life or Spirit. It is this same Spirit of which Jesus speaks when he says, "I will send you another Comforter," &c. "He shall take of mine, and shew it unto you." It is this Spirit of which the psalmist speaks when he says, "The angel of the Lord encampeth around about them that fear him, to deliver them." It is that Spirit of which Paul speaks when he says, "For as many as are led by the Spirit of God, they are the sons of God." It is this Spirit that unfolds to the child of grace the meaning of these "dark sayings," called parables, just as the heavenly Father sees his needs demand.

In the figure under consideration, we hear (according to our understanding) the Son of God speaking of his church, of which he speaks with various endearing appellations, as "my sister," "my spouse," "my love," "my dove," &c. Another name by which his bride is known is "the kingdom of heaven." Every subject of this kingdom is as much embraced in the comforting promises of the King, Husband and Elder Brother, as is the entire kingdom collectively.

"A garden inclosed is my sister, my spouse." The church of Christ is not only a garden, in which many precious fruits are grown, but it is a "garden inclosed." With what is it inclosed? "Salvation will God appoint for walls and bulwarks."—Isa. xxvi. 1. "But thou shalt call thy walls Salvation, and thy gates Praise."—Isa. lx. 18. The protecting power of God is thrown around that garden, and none can enter those sacred gates until he opens and bids them enter.

"Fenced with Jehovah's shalls and wills, Firm as the everlasting hills." The encroachment of no enemy can destroy those precious fruits or fragrant perfumes of this garden.

The Keeper has well prepared the soil in this garden, and carefully deposited his seed; and, as the result of his pains, he reaps delicious fruits and sweet-smelling perfumes. The "pomegranate, with pleasant fruit; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices." The Lord, in preparing the heart of his children, takes away the stony heart, and gives them "a heart of flesh." He puts within them a "new Spirit." Now the fruit of that Spirit is symbolized by the various kinds of precious fruits and perfumes named in the quotation above. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are indeed precious and pleasant fruits, and grow only in the garden of the Lord.

"A spring shut up, a fountain sealed." The spiritual enjoyments and privileges of the house of God are reserved (shut up) by him for his poor, thirsting, hungering, little children. Hence he says, by the mouth of one of his servants, "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." What comforting language to the poor sinner who is hungering and thirsting after righteousness, but finds no righteousness in himself; who looks upon all his own righteousness as filthy rags. He has no money to buy. To just such characters Jesus opens this sealed fountain, and says, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." While the happy partaker of the healing waters of this fountain at first is so full of joy that he may conclude he will never more see trouble, never more thirst or grow hungry, yet the same kind and gentle hand that has led him to those living waters now calls for the "north wind;" for he says, "Awake, O north wind," and his little one is shivering with cold, is enshrouded in darkness, seemingly almost overwhelmed with doubts and fears. Yet he will not let him die with cold, nor perish with hunger or thirsting; for again he calls for the "south wind," and says, "Blow upon my garden, that the spices thereof may flow out." How often it is that the child of grace desires to enter in and enjoy the fruits of this garden, and to partake of the healing streams of this sealed fountain; and yet it is out of his power. It is the office work of the Holy Ghost to take of the things of Jesus and show them unto us. Sometimes we go to meeting, and everything is dull, lifeless and formal; at least it seems so to us. We know that the preaching is truth, but we do not enjoy it. To us the fountain is "sealed," the spring is "shut up." Everything seems to be shut up; and O what

would we give could we but enter into the sweet pleasures of this garden, as we have done at times before! Yet, perhaps, before we leave the place the south wind comes, and we are made to rejoice in its pleasant breezes. Then we are constrained to say, "Let my beloved come into his garden and eat his pleasant fruits."

Dear brethren, the above has been hastily written, but I submit it to your disposal, hoping that if you publish it you will correct all mistakes, as I have not time to copy. There are some things that I desired to say in connection with what has been said with reference to the duties and privileges of Zion being circumscribed by the laws of her great Head and Lawgiver; but hoping that some abler pen may be constrained to portray the beauties of this sublime subject, I forbear.

I am, as ever, your unworthy brother in hope of eternal life,

H. B. JONES.

JANUARY, 1890.

MY DEAR BRETHREN BEEBE:—Through the kindness and benevolence of a very dear old brother I am credited with a full year's subscription to our dear family paper, the SIGNS OF THE TIMES, and am now in receipt of the number for Jan. 8th, current volume. I want to say to you that there is no other publication now existing in the world to my knowledge that stands out boldly and unqualifiedly for the doctrine of God's predestination of all things; and for this reason I esteem it above all others, and would to God that all his dear people in the United States would in sweet fellowship and unity concentrate their prayers and means in support of it, so that all could enjoy the blessed privilege of communing one with another through its columns.

I do not propose to enter into a discussion of God's decrees or predestination, for my abilities are not adequate to the work; and if they were, there is no need that I should undertake it while such brethren as Durand, Purington, Jenkins, and others, are spared to wield their pens. It would take too much time and space for me to tell the circumstances under which this glorious truth was sweetly unfolded to my understanding and applied to my experience fifty-four years ago. I only wish to say that I do believe and love the doctrine as set forth in the original prospectus of the SIGNS, and so ably advocated in its columns for fifty-seven years. It seems to me to be the basal principle of all stability, progress and prophecy, and I learn it from meditation upon the handiwork of God in the material universe. I observe it to be the principle upon which men act, so far as their vacillating and impotent nature will permit; but above all, I learn it from the Scriptures and experience. I confess that I have not yet learned, from any of

these standpoints, to distinguish between God's absolute and permissive decrees. It seems to me that if he decrees to permit anything, it is because he wills it to be so; and his will is absolute (certain); for his counsel shall stand, and he will do all his pleasure. Again, I think history will bear me out in the assertion that the doctrine of predestination, personal and unconditional election, and salvation by sovereign, free and unmerited grace, has been the basal doctrine of all reformatory religious movements, from the Augustinian and Pelagian controversy, in the fifth and sixth centuries, to the time when God in his all-wise providence raised up your beloved father and others to wield "The sword of the Lord and of Gideon," in beating back the tide of Fullerite Arminianism nearly threescore years ago; and I firmly and joyfully believe that it will be the principle upon which the great and final battle will be fought, and all the enemies of God and his church shall be overcome and slain by "the sword of his mouth."

This is not written for publication, but from a desire to give you a word of encouragement in your arduous labors of love for the household of faith. Go on then, dear brethren, in the strength of Israel's God, remembering that it is "not by might, nor by power, but by my Spirit, saith the Lord."

This is yours, but do not exclude better matter to publish it. If you do so, please only give the initials.

Yours unworthily, in hope of that life which God, who cannot lie, promised before the world began,

R. F. H.

MITCHELL, Ark., Dec. 19, 1889.

G. BEEBE'S SONS:—I would like very much to see your views in the SIGNS OF THE TIMES on the subject recorded John iii. 16, 17. This Scripture seems to prove a universal salvation; and with other texts it is used in this part of the country to prove the "do and live" system. Another expression which is so used is, "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—1 John ii. 2. The word "world" in these quotations is where the trouble is with me. Please comply with this request as soon as convenient, for we have but little preaching in this part of the country that does me any good. We would like to hear from brother Durand, or from any other brother who has light on the subject proposed.

Yours, as ever,

S. S. TAYLOR.

(Editorial reply on this page.)

#### THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 5, 1890.

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

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

G. BEEBE'S SONS.

#### THE WORLD SAVED, AND THE WORLD CONDEMNED.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John iii. 16, 17.

"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—1 John ii. 2.

While uniting in the request of S. S. Taylor, in another column, for the views of brother Durand, or "any other brother who has light on the subject proposed," we will submit for the consideration of our readers such thoughts as are given us in connection with the texts above quoted. It should be remembered that the testimony of inspiration is infallibly true, and that the views of any man, however highly esteemed, are of no value except as they accord with the record which God has given in the Scriptures. That record is one harmonious witness; and when correctly understood there can be no conflict between its doctrine, as declared by any one servant of God, and the same truth written by any other of those holy men who spake as they were moved by the Holy Ghost. The truth cannot contradict itself; and when any expression of the Bible seems at variance with any other expression of the same truth, the difficulty is in the imperfection of our understanding, and not in any lack of harmony in the testimony which is given by inspiration of God. The denial of this fact involves the rejection of all the Scriptures as unworthy of belief, which is open infidelity.

It is true that portions of Scripture may be detached from their legitimate connection, and misapplied, so that they will in the letter be found contradictory of each other. But no one who has any reverence for the word which God has given would dare willfully thus to wrest the testimony of inspired truth. Even in an earthly court the language of a witness is entitled to be taken as explanatory of itself, and nothing is construed as contradictory which can be understood as in harmony with the whole substance of the statement of the witness. Certainly the sacred record of divine truth is entitled to be construed with the same degree of justice which would be awarded to the words of a mortal. This much being settled, it follows as a necessary consequence that no construction of any passage of Scripture can be correct unless it is in accordance

with the whole testimony of revealed truth.

"For God so loved the world."

The love of God is here presented as the motive from which proceeds all the wonderful manifestation of his providence, as well as his most marvelous grace in the appointment of the way of salvation from sin through the unspeakable gift of justification which is in his Son. The same motive is declared as the ground of the hope of the saints, in the expression of Paul, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. ii. 4-6. This "great love" is not manifested in the gift of mere natural favors to those toward whom it is revealed. On the contrary, Paul says, including with himself all the subjects of this electing love, "If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. xv. 19.

The word "world" is used in the Scriptures with various significations. In some cases it evidently means the natural creation of the material universe, with the whole race of mankind, as it is said, "He was in the world, and the world was made by him, and the world knew him not." Again, it is used to signify the Roman empire, as when "There went out a decree from Caesar Augustus, that all the world should be taxed." The same word is used to designate those who are dead in sin as enemies of the saints and opposers of the doctrine of Christ. So it is written by the same apostle by whom these words are recorded, "We know that we are of God, and the whole world lieth in wickedness." Many other passages might be cited in which the connection shows clearly that the meaning of this word is dependent upon the connection in which it is used. Those who are at all familiar with the letter of the Scriptures will readily recall such expressions. Certainly no candid seeker for truth will rest upon a forced definition of this word in our text as authorizing the denial of the fundamental principle of the omnipotence of God, which is the essential and vital truth on which rests the whole fabric of the salvation which is revealed through the redemption which is in Christ Jesus. This would necessarily result from the assumption that the declaration in our text applies to the natural creation, whether that application should include the material universe, or should be restricted to the whole natural family of the earthly Adam. It is expressly declared in the Scriptures that "Thou, Lord, in the be-

ginning hast laid the foundation of the earth; and the heavens are the works of thine hands. **THEY SHALL PERISH**, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."—Heb. i. 10-12. The natural earth and heavens are not the world, therefore, which God loved with that great love. It is with equally positive language recorded that a portion of the natural children of men are already "set forth for an example, suffering the vengeance of eternal fire."—Jude 7. Surely it will not be claimed that in our text our Lord asserts that the love of God embraced these vessels of wrath who were already sunk in everlasting destruction, to which the just judgment of God had consigned them nearly two thousand years before he spoke these words. But if "the world" in our text includes all natural men, they are included; so the same application of these words also would embrace all the workers of iniquity against whom the wrath of God is denounced by the awful sentence of our Lord. Those who can rely upon such a perversion of plainly recorded divine truth must indeed be wrapped in the darkness of utter infidelity. The God who reveals himself in the Scriptures is immutable; if he ever loved these characters his love must still embrace them; therefore, it is not his pleasure that they should be doomed to everlasting destruction. The absurdity of this theory is too manifest to require argument, or to be entertained for one moment by any one who has ever known the perfection and infinite power of God. The love of God never embraced any sinner except such as were chosen in Christ "before the foundation of the world, that we should be holy and without blame before him in love." All whom he sanctified in this eternal choice are "preserved in Jesus Christ, and called." The love of God embraces every one of these "vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." These subjects of the election of grace constitute the world which God so loved, as declared by our Lord in the expression under consideration. No others can be included by any fair consideration of the text.

"That he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This clause confirms the construction which has been given of the preceding verse. The love of God is manifested in this gift of his only begotten Son. No such love has ever been known among created beings as that great love which God has attested by this amazing gift. "For scarcely for a righteous man will one die; yet peradventure for a

good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. v. 7, 8. If the caviler should claim that in this expression is implied that the Son of God was given for the salvation of all sinners, then the absurdity results, as before shown, that they are included upon whom the wrath of God had already been executed, as plainly declared of the inhabitants of Sodom, and of the ungodly world who perished in the days of Noah. If Jesus died for them, and yet they were not saved, it necessarily follows that the death of Jesus did not save them. But if one for whom his blood was shed was not saved by that blood, there must be something more than the blood of the Son of God necessary to secure salvation. In other words, the blood of Jesus alone is not sufficient to save a sinner. This blasphemous conclusion cuts off all hope for the salvation of any sinner. "For there is none other name under heaven given among men whereby we must be saved."—Acts iv. 12. Instead of proving the doctrine of universal salvation, therefore, this perversion of the language of our Lord results in the denial of the only revelation which God has given of salvation for any of the guilty children of Adam.

In the beginning of this record of the gospel it is declared concerning this Son of God, who is there called the Word, that "In him was life; and the life was the light of men." This specification is exclusive, and forbids the claim that there was life in any other. So it is written of him again that he alone possesses everlasting life. For he is "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."—1 Tim. vi. 15, 16. In the earthly Adam nothing but death is the heritage of all his family. Life is manifested in no other name but in the only begotten Son of God. He says, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."—John x. 27, 28. Surely no believer in Jesus will contend that this life can be obtained in any other way except by this divine gift. Jesus expressly defines what is meant by this gift of eternal life. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." This is the gift which he gives to his sheep. It is not given to any others, neither can it be obtained from any other source. Herein appears the infinite grace of our Savior. He freely bestows upon the subjects of his eternal love the knowledge of God and of himself as the Christ (that is, the

Anointed) of God, in whom alone is eternal life. Those who have received this gift of his love are distinguished from all others by the effect of that living evidence abiding in them, which causes every one of them to believe in him. If the darkness of natural reason could comprehend heavenly light, men would not construe this saying of Jesus as an offer of everlasting life upon the condition that the condemned sinner would believe in Jesus. In regard to earthly things every sane man knows that belief is not dependent on the will of the believer. Men believe only as the effect of the evidence in their possession. When convincing evidence is presented they as fully believe that which they would not choose to accept, as what they wish to be true. They may indeed be forced to profess belief of that of which they have no evidence; but they simply lie when they make such profession. No honest mind can think such profession acceptable in the sight of God. The witness of that faith which is the fruit of the Spirit, abiding in those who are led by the Spirit of God, produces in them the belief of the truth. They are thus identified as believers in the Son of God. The love of God is displayed in the fact that this evidence is wrought in them by the Holy Ghost which is given unto them. Of such believers it is the design of God in his infinite love that they "should not perish, but have everlasting life." This perfectly agrees with the declaration of our Lord when he says, in conclusion of the parable of the sheep which was gone astray, "Eyen so it is not the will of your Father which is in heaven, that one of these little ones should perish."—Matt. xviii. 14.

Such was the manner of that love which the Father hath bestowed upon us, that we should be called the sons of God. He "so loved" us that he "spared not his own Son, but delivered him up for us all." Can any one who knows the perfection of God for one moment suppose that there was any uncertainty in reference to the accomplishment of his purpose in that amazing display of his love? The whole volume of the Scriptures which testify of Jesus forbids the awful suggestion. The utmost stretch of finite thought cannot go back further than his declaration of the certain result of his great sacrifice. From "the beginning" he declares the end. This clause of our text plainly asserts that the design of God in this gift of his only begotten Son is "that whosoever believeth in him should not perish, but have everlasting life." Unless this purpose is accomplished the wisdom and power of God must have been defective. This cannot be admitted by any one who really believes in the perfection of the attributes of God. It is the will of God that every believer shall have everlasting life; both the faith which produces belief, and the life which is thereby

manifested, are received alone by the gift of God. Therefore the evidence is conclusive that every believer already has everlasting life.

(Concluded next week.)

#### EXTENSION OF TIME.

AS A number of our subscribers have complained that we have not given them sufficient time to procure new subscribers at one dollar a year, we have decided to extend the time a few weeks longer. All new subscribers until further notice will be supplied with back numbers to the first of this volume until the supply is exhausted; and as we print a limited amount of extra copies, those that wish to get the first of the volume will have to send in early. The advantage of commencing with the volume is appreciated when the last number containing the index is received.

We are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

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

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

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## OBITUARY NOTICES.

**W. M. Deetz** died at his residence in the town of Wayne, La Fayette Co., Wis., Jan. 5th, 1890.

He was born in the state of Pennsylvania, May 7th, 1824, was married to Miss Mary A. Kleese, March 4th, 1852, and in 1857 emigrated to Wisconsin. To them were born five children, three daughters and two sons. Brother Deetz obtained a hope in Christ in his youthful days, and united with the Old School Baptists in Pennsylvania, but never united with any church in this country. He was a firm believer in the revealed religion of the Lord Jesus Christ, and always attended our meetings regularly, ready to administer to the necessities of the poor and needy, and was highly esteemed by his friends and neighbors.

He leaves his dear old companion, four children, two brothers and one sister to mourn their loss. The writer of this notice tried to preach a discourse at his residence from 1 Cor. xv. 26, "The last enemy that shall be destroyed is death," to the mourning family and a large congregation of sympathizing friends; after which his remains were taken to the town cemetery in Wayne, and there deposited in the tomb by the side of his father, to await the general resurrection of the dead. May God bless the entire family, is my prayer.

ALSO,

**SISTER Elizabeth Leece**, of Lena, Ill., departed this life Jan. 5th, 1890, in the village of Lena, aged 77 years.

Sister Leece united with the Primitive Baptists about fifty years ago, in the state of Missouri, and obtained a letter from the church about forty years ago. She and her husband emigrated to the state of Wisconsin about that time, and united by letter with the Bethlehem Church. About twenty-eight years ago the church dissolved. She then moved to Stephenson Co., Ill., and united by letter with the Providence Church, where she remained a worthy member until released by death. Sister Leece was an old subscriber to the SIGNS OF THE TIMES, and a firm believer in the doctrine it contains. The writer of this notice has been personally acquainted with her for nearly forty years. She always loved to attend her meetings, and was dearly beloved by the brethren and friends.

On Jan. 7th her remains were taken to the Providence Church house, and there services were conducted by Elder Thos. Davy and other brethren present; after which her remains were interred in the cemetery, there to await the general resurrection of the dead.

She leaves the church (her husband died in the late war, and she had no near relatives that we know of) to mourn their loss; but we do not mourn as those who have no hope.

BENJ. SALLEE.

WARREN, Ill.

**DIED**—Jan. 19th, 1890, brother **Delos Ely**, of Cherry Flats, Tioga Co., Pa. His disease was pneumonia, being sick but a few days. He leaves a wife and two children, also a sister, who deeply feels her loss, as he was the only one of the family left besides herself. I think he was in his forty-fourth year. Brother Ely had many friends, being a very friendly man. Kind neighbors and friends did all that could be done for his comfort in his sickness. He had been a member of the Old School Baptist Church of Cherry Flats for several years, the writer baptizing him, and he was held in high esteem by his brethren. He was very reserved in his manners, and of few words, but manifested a deep interest in the cause of Christ, showing his faith and love by his works. He was sound in the faith, believing in salvation by rich and reigning grace, and in the unlimited predestina-

tion of God. But he has gone home, and his children, sister, the church and many friends mourn their loss; but we believe it is his eternal gain. The world is ended with him, and he is enjoying in its fullness that which he desired and hoped for while here below, no longer waiting for the adoption, to wit, the redemption of the body; for he is in eternity, where there is no waiting, no yesterday, no tomorrow. With us who are alive there is time past and future. We are waiting for the adoption, to wit, the redemption of the body; and soon we too will be called to our eternal home. God grant those that mourn grace to help in this and every hour of need, if it is his will, for Jesus' sake.

The writer spoke to a very large and attentive congregation on the funeral occasion.

D. M. VAIL.

WAVERLY, N. Y.

**LITTLE Mary Elma Cole**, daughter of Kendric and Jennie Cole, of North Fork, Va., died at the age of 10 years and 7 months.

She was always very delicate, and at last was taken with diphtheria, and died in a few days. She asked her mother if she thought she would live through the night, saying she hoped not, if she had to have another spell like that. She said she had a long story to tell her, but was too weak. The next evening she clasped her little hands, looked above, smiled so sweetly, as if she were taking a view of a better world, and then fell asleep in Jesus.

May God in his all-wise providence give strength to the bereaved family, make them know the work of his love and grace, lead them by his Spirit, guide them by his counsel, and afterward receive them into his glory.

"A precious one from us has gone,

A voice we loved is stilled,

A place is vacant in our home

Which never can be fill'd.

"God in his wisdom has recalled

The boon his love had given;

And though the body molders here,

The soul is safe in heaven."

HER AUNT.

My mother, **Mrs. John Vandewater**, formerly of Albany, N. Y., died on Jan. 8th, 1890, aged 78 years, 7 months and 13 days. She was sick only three weeks.

ALSO,

My husband, **Charles Johnson**, died on the 12th of January, 1890.

"Adieu, ye scenes of noise and show,  
And all this region here below,  
Where naught but disappointments grow;

A better world's in view.

My Savior calls, I haste away;

I would not here forever stay;

Hail! ye bright realms of endless day!

Vain world, once more, Adieu!"

MRS. CHARLES JOHNSON.

FLACKVILLE, N. Y.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 12, 1890.

NO. 7.

## POETRY.

### IN TRUST.

DEAR LORD, no present ray of light  
Pervades my soul from thee;  
But well I know, my soul's delight!  
Thou art not far from me.

My Lord, I'll wait thy coming here—  
O let it not be long!  
The voice of birds and rills I hear,  
But I have not a song.

My Savior, when thy face is hid  
I cannot even pray;  
Come with thy light of love, and bid  
My darkness turn to day.

But I can trust thee, Lord, indeed,  
Though flesh and spirit fail,  
And though the presence that I plead  
Is still behind the veil.

It's but a veil, and it shall rise—  
Blest Jesus, thou art there!  
I'll wait the dawn of clearer skies,  
And still uplift my prayer.

### AN EVENING PRAYER.

I COME to thee to-night,  
In my lone closet where no eye can see,  
And dare to crave an interview with thee,  
Father of love and light.

Softly the moonbeams shine  
On the still branches of the shadowy trees,  
While all sweet sounds of evening on the breeze  
Steal through the slumbering vine.

Thou gav'st the calm repose  
That rests on all—the air, the bird, the flower,  
The human spirit in its weary hour—  
Now at the bright day's close.

If I have turned away  
From grief or suffering that I might relieve,  
Careless the "cup of water" e'en to give,  
Forgive me, Lord, I pray,

And teach me how to feel  
My sinful wanderings with a deeper smart,  
And more of mercy and of grace impart,  
My sinfulness to heal.

Father, my soul would be  
Pure as the drops of eve's unsullied dew;  
And as the stars, whose nightly course is true,  
So would I be to thee.

Nor for myself alone  
Would I these blessings of thy love implore,  
But for each penitent the wide earth o'er  
Whom thou hast called thine own.

And for my heart's best friends,  
Whose steadfast kindness o'er my painful years  
Has watched to soothe affliction's grief and tears,  
My warmest prayer ascends.

Should o'er their path decline  
The light of gladness, or of hope, or health,  
Be thou their solace, and their joy and wealth,  
As they have long been mine.

And now, O Father, take  
The heart I cast with humble faith on thee,  
And cleanse its depths from each impurity  
For my Redeemer's sake.

## CORRESPONDENCE.

ST. JOSEPH, Mo., Dec. 25, 1889.

WILL brother Silas H. Durand answer (through the SIGNS) the following questions that seem to belong to the following declaration of Scripture?

"Even as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it."—Eph. iii. 25, 26.

1. Did Christ love the church before the foundation of the world?

2. If so, where was the church then, as he gave himself for it?

3. They must have been separated, and not united.

4. As he sanctified and cleansed the church, how, and when, did the church become unclean?

Yours in love,

H. B. LUCAS.

SOUTHAMPTON, Pa., Jan. 19, 1890.

DEAR BRETHREN BEEBE:—The above inquiries, forwarded to me by you, I return with such answers as I am now enabled to give. How very little I know of the "mystery of godliness!" Even where the Scriptures appear to speak directly and plainly upon a subject, a little meditation leads me into unfathomable depths of mystery. There are times, however, when a portion of the word is unfolded to the view of a child of God, even the weakest, without effort of his own, and he is led sweetly, understandingly and comfortingly into its unsearchable riches. When questions arise in my own mind, or come to me from another, to which the Scriptures do not furnish me a clear and direct answer, I desire to go with great care, and to suggest any views I may have for the consideration of others, rather than confidently to assert them.

1. To the first question I answer, Christ did love the church before the foundation of the world. He says in the prayer recorded in John xvii., "And hast loved them, as thou hast loved me." And, "Thou lovedst me before the foundation of the world." "As the Father hath loved me, so have I loved you."—John xv. 9. Jesus Christ is "the same yesterday, to-day and forever." He can love no one at any time, therefore, whom he did not everlastingly love. This the church is made to know. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."—Jer. xxxi. 3.

2. The second question is somewhat like the one which the Lord asked of Job, whom I regard as representing the church. "Where wast thou when I laid the foundation of the earth? Declare if thou hast understanding."—Job xxxviii. 4. In response to this Job said, "What shall I answer thee? I will lay mine hand upon my mouth."—Job xl. 4. I have no doubt that the Lord searches the innermost recesses of the heart at times with such deep, absorbing, unanswerable questions as he asked Job, in order to let us know how unsearchable and past finding out are his ways and judgments, and that the mystery of godliness must still ever remain a mystery to all below the sun. Though we can never with our finite minds comprehend the boundless extent of the infinite, we cannot cease to search, and meditate, and wonder. Nor should we try to stifle thought and meditation, but trustfully look to the Lord while we meditate; for only by the teaching of his Spirit can we know heavenly things. When the dear Savior comes near, the little, humble babe finds rest from all his vain searchings, and is content with whatever of spiritual understanding the Lord is pleased to give. I will defer the consideration of this question for the present.

3. This is a declaration, rather than a question, which I will also consider in another place.

4. "How, and when, did the church become unclean?" "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." "By one man's disobedience many were made sinners."—Rom. v. 12, 19. This is the testimony of the Holy Spirit by the apostle, who further declares concerning those who were chosen in Christ before the foundation of the world that they "were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."—Eph. i. 3, 4; ii. 3, 4. The above inspired testimony clearly teaches that those who are manifested as the church became unclean when Adam disobeyed God's command; that they were pure before he fell; that they were loved before the foundation of the world, and were loved even when dead in sins. We are also taught that the love of God to them, with every other spiritual

blessing, is, and ever was, in Christ Jesus.—Rom. viii. 39.

I will now refer to the figure of husband and wife, which is particularly presented in the text proposed; and in presenting, as far as the Spirit may enable me, the deep and rich meaning of this figure, by which the Lord has been pleased to illustrate the mysterious relation of Christ and the church, each of the questions of brother Lucas will be as fully answered as I am at present enabled to answer them.

"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." "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." "And the Lord God said, Behold, the man is become as one of us, to know good and evil." "In the day that God created man, in the likeness of God made he him; male and female created he them, and called their name Adam, in the day when they were created."—Gen. i. 26, 27; ii. 22, 23; iii. 22; v. 2, 3. "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. v. 14. "The first man Adam was made a living soul; the last Adam was made a quickening spirit."—1 Cor. xv. 45. "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. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."—Eph. v. 25, 28–32.

In what I have thus quoted of the inspired record the figure is pre-

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sented very clearly and fully. The peculiar expressions in which the scriptural declarations are made are to be particularly noticed. It was in the day when he was created that man was made in the likeness of God. The sentence following this evidently tells something of what that likeness is. "Male and female created he them, and called their name Adam, in the day when they were created."—Gen. i. 1, 2. The woman created in the man, and they having one name before her separate formation, shows the church in Christ before the foundation of the world. It was not until Adam had followed his wife in the transgression that the Lord said, "The man is become as one of us, to know good and evil." Then the likeness to Jesus, the heavenly Husband, is complete, is fully manifested; for he was to know evil as well as good; to have knowledge of all the sins, sorrows and infirmities of his fallen bride, in order to redeem her. It was not until after the fall that "Adam called his wife's name Eve [life, life-giving], because she is [not shall be] the mother of all living."—Gen. iii. 20. It will be noticed that the apostle, in connection with this very subject of Christ having given himself for the church, uses the very language of Adam when the woman was brought to him, and then says, "This is a great mystery: but I speak concerning Christ and the church." Thus he more fully shows how Adam, with his wife, is the figure of Jesus, with his church; and the correctness of this view is established.

With reference to the thought suggested by brother Lucas, that he and the church must have been separated and not united, since he gave himself for them, we will notice that the apostle in this connection speaks of the man and his wife as being one flesh, so that in loving her he is loving himself; and he says he speaks concerning Christ and the church. We see such a relationship between Christ and the church when he loved her. As he loved her before the foundation of the world, and still loved her when she was defiled, and that love brought him to her under the law, we must see the relation of husband and wife before he redeemed her, and see it as the cause and legal ground of that redemption; and also that in loving her he loves his own body, loves his own flesh.—Eph. v. 28. This is the glory and power and blessedness of the love of God in Christ to his dear people. "Behold, what manner of love!"

The transgression of the woman caused a separation for a time of the husband and wife, but did not break or disturb this relation in the least degree. They are still husband and wife. This is the significance of the likeness, the beauty and glory of the figure. We see two Adams; one that appears to the natural understanding, and is given to the faith of God's people to represent and illus-

trate the other, who is infinitely above and beyond the comprehension of man. For this purpose they are both called Adam—the first Adam and the second Adam. It is not for the natural mind to comprehend the deep and precious meaning that is couched in this figure. Faith only, the faith of God's elect, the faith of the little, trembling, loving child, can receive it. We may try in vain to make these things look reasonable and consistent to this blind, but bold and intrusive carnal mind of ours. We must keep the figure, or any other form of teaching used by inspired men, steadily and persistently in view, and be guided by that, whatever our reason may say.

Adam stands at first in our view alone; but we afterward learn that his wife was created in him, and named with his name. All the blessings of the earth and the commands of God were given them before she was separately formed. So we see the second Adam, the Lord from heaven, as being, in a glorious and deeply mysterious manner, the antitype of the earthly Adam. His people were chosen in him before the foundation of the world. Grace and all spiritual blessings were given them in him then, and are received by them now according to that choice.—Eph. i. 4; 2 Tim. i. 9. There is a sense, therefore, in which he is declared to have been their dwelling place before the mountains were brought forth, or ever he had formed the earth and the world.—Psalm xc. 1. He is the one who is called the Word, which was in the beginning with God, and which was God; and in whom was life, which was the light of men.—John i. 1-4. He is the one who, as Wisdom, says, "The Lord possessed me in the beginning of his way, before his works of old." "Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men."—Prov. viii. 22, 30, 31. Thus all his rejoicing in eternity as the Son of God is presented as in his relation to those who, in the sweet and comprehensive figure we are considering, constitute his bride.

When Eve was formed and brought unto the man as his wife, she was pure. So the Scriptures present the church of God, the bride of the second Adam, as pure before the fall. All the figures, all the doctrine, clearly teach this; otherwise there could have been no going astray of the sheep, no transgression on the part of the woman, no fall of the church. The great mysteries connected with this wonderful subject are past my finding out; but my inability to understand God's ways and thoughts does not make the truth less clear, nor prevent our seeing the plain teaching of the figure or pattern.

But while the people of God must be viewed in the light of Scripture

as, in a mystical sense, existing in a state of purity before the fall, the bride as chaste and pure before she was in the transgression, we are to keep in mind that no one figure, no one view, can measure and comprehend the fullness of this amazing and infinite subject. While all the different forms of teaching, all the variety of figures and patterns used, are perfectly consistent with each other, and present to the view of faith a perfect whole, yet no one figure or form of teaching will be of any value when carried beyond its just domain; and he who dwells exclusively upon one figure in all his teaching cannot be presenting the fullness of the gospel. There are many different things to which the Savior likens the kingdom of heaven; but no one shows the fullness of it, nor can one take the place of another. All are necessary, and each in its place. So a birth, a being brought from death to life, the coming forth of a branch from the vine, and many other things, are used in the teaching of Jesus to show the manifestation of his children, and their close relation to him; but each has its necessary place and use in the doctrine of him who spake as never man spake. We shall only manifest the confusion in our own minds, and tend to produce the same in the minds of others, when we press one parable or pattern into a service to which he has not assigned it. And, on the other hand, would one be wise to reject the evident meaning of a figure, like that we are considering, and deny the previous relation of Christ and the church so plainly presented in it, because he does not see it presented in some other part of the infinite field of gospel teaching?

We will now notice that in speaking of the people of God as the "elect," "the church," the "predestinated," the "chosen," the Scriptures constantly use terms which indicate the fallen condition in which they were to be found in time, under the condemnation of the law, and the work of grace necessary to redeem them, and to bring them into manifest union with Christ as their Husband. So their election before the world began is an "election of grace."—Rom. xi. 15. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—1 Peter i. 2. From the beginning chosen unto salvation.—2 Thess. ii. 13. "Chosen in Christ before the foundation of the world, that we should be holy and without blame before him in love." "Predestinated unto the adoption of children," "to the praise of the glory of his grace."—Eph. i. 4-6. The word "foreknowledge," as used in referring to their election and predestination, seems to present a kind of foreview of that fallen condition, from which the choice of them in Christ before the world began insures their salvation, and also of all the afflictions through

which they are to become manifest as the elect; while they are still presented as pure in that prior relation to Christ, his yet unfallen bride. This foreknowledge on the part of God, with whom a thousand years are as one day, is presented in the wonderful language of Christ by the psalmist, "My substance [bone] 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 [embryo], 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."—Psa. cxxxix. 15, 16. They are seen as his substance (bone of his bones), and as his body in embryo; and all the wonderful, secret work of God's Spirit within them, bringing them in their experience into the lowest parts of the earth, and forming them for himself, to show forth his praise, are seen, ordered and recorded by him, *while as yet there were none of them.*

Some have thought to make all this mystery plain by asserting that the children of God existed in a body of flesh and bones in heaven before the world began. This gross, natural and unscriptural theory I have never seen any reason to accept, but have constantly opposed it. I will here only observe that when the members of Christ's body were written in God's book, *as yet there were none of them*; which, I believe, means none manifested, none formed.

Others have spoken of them as eternal, spiritual children, existing as a distinct family in eternity, and manifested by a birth in time, and that they are to be considered as distinct from the Adamic family. It is, however, acknowledged by them that the manifestation of the eternal, spiritual child by a birth always takes places within a natural man, who was predestinated for that very purpose; and that in the resurrection both the natural and the spiritual man become one. In the promulgation of this error by some there has appeared so much of truth as to make it often bewildering to the humble follower of Jesus. I do not find the elect of God spoken of as children until after their manifestation by a birth; neither do I think the Spirit or life of Christ in the vessel of mercy is ever spoken of as a child of God in distinction from the vessel of mercy, either before or after manifestation. It is true, I think, that the Spirit is spoken of as "born of the Spirit," when referred to in its distinction from "that which is born of the flesh." So, also, faith is said to be born of God, but it is not called a child of God.—1 John v. 4. In the manifestation of the children of God, both the first and second Adam, as two headships, are represented. They are partakers both "of flesh and blood" (Heb. ii. 14), and "of the divine nature."—2 Peter i. 4. They are always alluded to in the Scriptures

in a way that intimates that need of salvation which brought Jesus to them under the law. It was sons whom the Captain of their salvation brought to glory.—Heb. ii. 10. It is children of God whose iniquity shall be visited with stripes.—Psa. lxxxix. 32. It is the chosen who need salvation, the elect who need the sprinkling of atoning blood, the church that needs washing.

But let us return to the figure, the husband and wife in the garden, pure, innocent, not ashamed, knowing good, but not evil. Here is not only unity of life, but union. Does not this figure warrant us in speaking of the union of Christ and the church before she was separated from him by transgression? Did he not follow her in the transgression? Or do we regard the heavenly Husband as seeking a wife which was not his before? I see no valid objection to the phrase, "eternal, vital union," so long used by the Old School Baptists here, and by our brethren in England. But neither can I feel warranted in making this a bar of fellowship; for I know very dear brethren who do not see as I do in regard to this expression.

Now we look upon the deep and terrible fall of the bride, the sad separation for a time of the two whom God hath joined together, and the awful destruction of holy peace and comfort by the transgression. For a space of time, however long or brief, these two are put asunder. The wife is over in the darkness and depths of sin and death, while the husband remains in the white, pure light of innocence and truth? Can we imagine the consternation and sorrow with which he looks at her over the awful line, over the fearful precipice of sin? Yet how can we think of him as suffering at all while still himself unfallen? We can only have such a thought by regarding her as a part of himself who has gone from him. Does he hesitate to follow? Not for a moment. He was not deceived, as the woman was, nor was he ignorant of the consequences of the step he must take; but love prevailed; for "love is strong as death." Over there in the dark and awful shades of sin, under the curse of the law, and struggling with death, he beholds his loved wife. He sees her condition as she does not see it herself; yet he must come to her, for his heart is with her. She is still "bone of his bones, and flesh of his flesh." Does anger take the place of love in his heart, and affection cease to shine on her from his eyes? He loves her still with a love that no other earthly husband has ever been given to know, that he might be presented to the faith of God's people through all time as in the likeness of Jesus, to set forth his wonderful love to his people. He turns no sad look of regret upon the sacred and hallowed scenes of the garden, which he must now leave, but goes unhesitatingly to the darling of his soul, takes at

her hand the forbidden fruit, and sinks with her into the awful abyss of sin and death. O! what do we see here that swells the heart with love to Jesus "passing the love of woman?" No love of an earthly wife to the best and dearest husband can compare with that wonderful love that fills the heart of the poor sinner when the dear and blessed Jesus comes to him with the sacred whispers of love and peace, bringing the knowledge of salvation, and saying, I loved thee, and gave myself for thee. I have suffered and died to redeem thee from death and the grave. I became poor, that thou mightest be rich.

Jesus could not put away his wife because of her sin, for he loved her, and they were one, and "he hates putting away."—Mal. ii. 16. "If the case of a man be so with his wife," the poor, ignorant disciples said, "it is not good to marry." But this true, loving, faithful Husband replied, "All men cannot receive this saying, save they to whom it is given."—Matt. xix. 3-12. Could the Husband remain in glory while the wife, who had been loved with an everlasting love, was "plunged in a gulf of dark despair?" No! He loved her before she sinned, and loved her the same when dead in sin; and that love constrained him to follow her, and give himself for her.

"Down from the shining courts above  
With joyful haste he fled;  
Entered the grave in mortal flesh,  
And dwelt among the dead."

In this he "commended his love toward us, in that, while we were yet sinners, Christ died for us." How heavy his wrath appeared to us when we were alone under the condemnation of the law, appearing as though it must rest upon us and bear us down forever under the curse. Yet it was only for "a small moment," and "in a little wrath," that his face was hidden; but with great mercies and everlasting kindness the glorious, loving Maker and Husband of his chosen will gather and have mercy upon them.—Isaiah liv. 5-8. His love was never broken, never interrupted, even for a moment.

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

It is not enough to say, "Our life was in Christ," although that is true. It is "we," "us," in the Bible. "I am the Vine, ye are the branches." It is not enough to say, The life of the branch was in the Vine, and the substance or body is gathered up from elsewhere in the mysterious process of growth. The branch came out of the Vine; I do not know how. The woman was taken out of the man. The church was in Christ, was separately manifested, was involved in sin, defiled; and the same church was washed, not to make her his church, his wife, but to make her "holy and without blemish," because she was

his, and because of his great love to her. But when the natural mind begins to ask questions about this, "How can this be?" and, "How can that be?" the Scriptures provide no answer, nor does faith want any.

When Jesus was glorified it was with the same glory that he had with the Father before the world was; and the same glory he has given them, who are members of his body, loved as he was loved, and to be one in him manifestly and experimentally, as he and the Father are one.—John xvii. 5, 21-24. I cannot answer the questions that rise in my own mind concerning the unfathomable mystery; but I keep in view the patterns while considering this mysterious subject. I see men chosen out of the world presented as the body, and Jesus the Head, who redeems them. I know that the union between the Head and body is in eternal life. In the figures of Husband and wife, Shepherd and sheep, Father and children, Vine and branches, the same sweet truth of eternal life relationship is variously taught. I cannot explain, but my heart rejoices in believing, and feels sweet comfort and peace, as I feel and see in these solemn mysteries the way of salvation for a poor sinner, the ground upon which his precious hope is based. To him who appears in time as a vile sinner, I hear the solemn accents of eternal love calling, "Return unto me, for I have redeemed thee," and I believe that the redeemed sinner, the bride, the Lamb's wife, in the power of the Spirit, returns to the Husband, to dwell with him forever in the glory which he had with the Father before the world was.

I cannot understand the solemn, glorious, joyful mystery; but neither can I understand how God "declares the end from the beginning," nor how he "callet things that be not as though they were," nor how he "inhabits eternity," nor what that eternity is; nor can I entertain the thought of boundless space or of endless duration. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Psa. cxxxix. 6.

Your brother in the hope of the gospel,

SILAS H. DURAND.

Ghent, Ky., Jan. 13, 1890.

DEAR BRETHREN BEEBE:—I am requested by a very dear sister, whose home is in the state of New York, to offer through the SIGNS OF THE TIMES some thoughts in regard to what is revealed in the last five verses of the twelfth chapter of the book of Revelation, which read as follows, "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly 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. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And 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 first verse of this chapter reads as follows, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Evidently the woman mentioned in that verse is the same referred to in the thirteenth verse. She was clothed with the sun, and the moon was under her feet. This figure certainly represents the church in the gospel dispensation. The church then stood forth as the sun in a cloudless sky. She was no longer enveloped in the clouds and shadows of the legal dispensation. She had risen with her glorious Lord above that shadowy dispensation; for the moon, which represents that dispensation, was under her feet; and she had upon her head a crown of twelve stars, which represents the twelve apostles of the Lamb, to whom he said, "Ye are the light of the world. A city that is set upon a hill cannot be hid."—Matt. v. 14. As the natural sun affords natural light to the world, so that sun with which she was clothed affords light, yea, sheds its healing rays upon the spiritual world. But this great wonder appeared in heaven—the Jewish heaven. That people did not expect her to appear, for the reason that they did not believe that their dispensation would ever be changed; therefore it was a wonder to them. But the dragon mentioned in the thirteenth verse was evidently a figure of the Roman empire in her pagan idolatry. He was called the great red dragon, because of the blood he shed in the persecutions of the woman and the remnant of her seed. At that period in the history of the world Rome was tottering and her decline was rapidly approaching. Many of her wisest men saw that there was nothing but outward show in her religion, and were ready to abandon it. This was made evident by Paul's preaching to the Athenians. He said to them, "As I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you."—Acts xvii. 23. While they had a vast number of idol gods in Rome at that time, they were dissatisfied with all of them, and made that inscription to "the unknown God." That being her condition, the dragon saw that he was cast unto the earth, and he persecuted the woman that brought forth the man child. The Emperor then seeing that the religion of his empire was

in danger of overthrow, speedily engaged in that persecution, believing, as the natural man has ever done, that he could maintain his religion by overthrowing others. He in his fury attempted to destroy the man child, which was none other than the babe of Bethlehem, the man Christ Jesus. To carry out this diabolical purpose he caused the male children in the land of Judea to be slain. But this language of John was prophetic, and by it were foretold the persecutions that would overtake God's dear people in coming time. John says, "To the woman were given two wings of a great eagle, that she might fly 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." It will be seen that to her (the woman, the true church) were given two wings of a great eagle, that she might fly into the wilderness. This symbol is entirely appropriate. It is declarative of the swiftness of her flight from the face of the serpent. Why did she fly? is an appropriate question. Evidently it was from the persecutions of the great red dragon, or pagan Rome. All the apostles except John had suffered martyrdom under the reign of Nero. These persecutions continued with slight abatement at intervals until A. D. 249. Then it increased with great rapidity, and under the reign of Decius and Gadius the persecution of God's people was so great that they were compelled to flee from the face of the serpent. In the year A. D. 252 they fled into the wilderness. The historian tells us, "No sooner had Decius ascended the throne than a tempest was raised, in which the fury of persecution fell in a dreadful manner upon the church of Christ. In all the provinces of the empire, during the space of two years, multitudes of christians were put to death by the most horrid means which an ingenious barbarity could invent." That persecution made it necessary that the church should flee with great rapidity, as symbolized by the "two wings of a great eagle." History tells us (and I have no doubt about its truth) that about A. D. 252 a very large number of christians fled into the valleys of Piedmont, situated between Italy and France. It was literally a wilderness. They took with them their church organizations, and thus they continued the worship of God, free from the persecutions of the dragon. They continued this worship in the glorious simplicity that has ever marked the true worship of God.

There she was nourished for a time, and times, and half a time. Here was fulfilled the promise of God to his people recorded by Isaiah, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee. For I am the

Lord thy God, the Holy One of Israel, thy Savior."—Isa. xliii. 2, 3. But the serpent cast out of his mouth water after the woman, which means his diabolical persecutions. But the earth helped her. God, who overrules all things for the good of his people, intervened by his grace, and used natural things to protect his people. It is said that a great pestilence broke out among the Romans about that time, which prevented the pursuit of the christians who were fleeing from the face of the serpent. In that way the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth. The sixth verse of this chapter reads as follows, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

That number corresponds with the time, and times, and half a time, mentioned in the fourteenth verse. "A time" representing a year, "times" two years, and "half a time" half a year, gives three and a half years; and counting the years at 360 days, as they were then counted, makes the 1260 years that the church was nourished in the wilderness; a day in prophecy representing a year. But for some two hundred years the christians continued to flee into the valleys of Piedmont from persecution. It was thus the true church was nourished for 1260 years. But at the end of that time, and soon after the commencement of the "Reformation" began by Luther, Calvin, Zingle and others, the Pope becoming alarmed, charged that those christians in Piedmont had joined the Reformation, and sent an army into those valleys in the dead of winter, and drove them out amidst scenes of fearful persecution, suffering and slaughter. But the charge that they had joined the Reformation and were taking part in it was false. While they sympathized with the reformers, and rejoiced with them in the effort to put down the falsehood and fearful crimes perpetrated in the name of the religion of the meek and lowly babe of Bethlehem, yet they took no part with those reformers, for the reason that they were not looking to the entire overthrow of the corruptions, practices and doctrines of Rome. While Luther and Calvin had been raised up by the Almighty for a great purpose, which was to expose the corruption of the old Mother of Harlots, yet they brought out of that corrupt organization much that never did and never will belong to the true church. Luther brought out of that most worldly organization the doctrine of transubstantiation, and infant sprinkling for baptism; and Calvin also brought the latter, and by his practice showed that he regarded earthly power as being necessary to enforce obedience to the commandments of him who

had said, "My kingdom is not of this world." One of the charges made against those Waldenses, or inhabitants of the wilderness, by the Pope and his prelates was that they refused the holy sacrament of baptism. That charge was made against them because they refused to take any into their communion who had been sprinkled, without baptizing them by immersion. For that cause they were called by their enemies Anabaptists. For that cause many suffered the most cruel persecutions. They were the true church, and in them was fulfilled the language of inspiration, "All that will live godly in Christ Jesus shall suffer persecution." Our Lord has ever had a true church on earth, which has been, and ever will be, known by its strict observance of all things whatsoever he has commanded. They have never been reckoned with the nations of the earth, and have ever been a poor and afflicted people, who trust in the name of the Lord. But when those inhabitants of the wilderness were driven out of those valleys they went forth preaching the everlasting gospel. They went in obedience to the commandment, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." They went under that great commission into Italy, France, Germany, England and North America. But they went forth as sheep in the midst of wolves; and wherever they went, bonds and afflictions abided them. But none of these things moved them to turn away from the simplicity of the gospel of Christ.

The seventeenth verse reads as follows, "And 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." Here is fulfilled the language of inspiration, "The carnal mind is enmity against God." The dragon not being able to destroy the church (symbolized by the woman), turned his persecutions against the remnant of her seed. So it has ever been. When vain and wicked mortals have failed to defeat the purposes of God, they have called to their aid earthly power, even to the use of the sword, to carry out their Satanic purposes. It was thus they crucified our Lord, and put his disciples to death. But the dragon made war with the remnant of her seed. The historian tells us, "But independent of those that fell by the sword, the inquisition was constantly at work from the year 1206 to 1228, and produced the most dreadful havoc among the disciples of Christ." The bishops found it necessary to stay the fearful havoc that was being made by the monks of the inquisition, and said to them, "It has come to our knowledge that you

have apprehended so many of the Waldenses that it is not only impossible to defray the charges of their subsistence, but to provide stone and mortar to build prisons for them. We therefore advise you to defer for a while augmenting their number until the Pope be apprized of the great multitudes that have been apprehended, and until he notify what he pleases to have done in this case." Here is presented a literal fulfillment of this prophecy, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed." After the true church had taken refuge in the wilderness from the persecutions of the dragon (pagan Rome), and from the beast (papal Rome), there was a remnant of her seed left in Italy, Spain, France, England and Germany, and it was upon that remnant that war was made. The dragon gave his seat and great authority to the beast with seven heads and ten horns, which was papal Rome. Hence the persecutions continued with unabated fury till the Almighty, in his power and in his love for his redeemed, removed those persecutors from the earth, or brought them so low that there are but few so low and degraded as to do them honor. The office of Pope in the Roman Catholic Church, that once swayed an universal sceptre, is now held by one whose power only extends over a very limited space.

But inspiration does not leave us to guess as to the character of "the remnant of her seed." They were they "which keep the commandments of God, and have the testimony of Jesus Christ." Ah, what a contrast between the children of the true and living God, and poor, sin-polluted and unregenerated man, against whom the apostle draws this strong indictment, "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful."—Rom. i. 29-31. Those persecutors of whom we have been speaking must plead guilty to every allegation of this indictment; while in the contrast we see the power of God's regenerating grace made manifest in all the redeemed sons and daughters of the Lord Almighty. They keep the commandments of God, and have the testimony of Jesus Christ. Those commandments are holy, just and good; for they emanate from on high. In keeping those commandments they have the testimony of Jesus Christ. In that testimony they are enabled to behold and realize the power of regenerating grace, by which they are made experimentally kings and priests unto God; made heirs of God and joint heirs with the Lord Jesus

Christ; heirs to an inheritance which is incorruptible, undefiled, and that fadeth not away. By that testimony they are enabled to behold the wonders of redeeming love; that love which shines in all its wondrous power in the glorious Son of God. Ah, my dear sister, when you by grace divine were enabled by faith to see in your glorious Lord all things needful for you, both in time and eternity, then you could cry out in an ecstasy of joy and delight, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." May you, while clothed in mortality, be continually in the sweet enjoyment of that ever precious faith. But you will please pardon me when I say to you that you gave me a subject that was greatly too large and too full of interest for one who is as ignorant of sacred things as I know myself to be. I now realize that upon these pages I have barely touched the subject.

H. COX.

GITTINGS, Md., Dec. 27, 1889.

DEAR BRETHREN BEEBE:—It is with some degree of pleasure that I attempt to pen a few thoughts on "the name of Jesus."

"How sweet the name of Jesus sounds  
In a believer's ear;  
It soothes his sorrows, heals his wounds,  
And drives away his fears."

"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." We cannot even call his name, but in his name, or power and authority. "No man can say that Jesus is the Lord, but by the Holy Ghost," or by his authority. "The name of Jesus," what is it? The apostles cast out devils in his name, healed the sick, &c., all in "the name of Jesus," or by his power and authority. The eleven apostles were commanded to go into all the world and preach the gospel to every creature.—Mark xvi. 15. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word [preached] with signs following." These went in the name (power and authority) of Jesus; and the evidence that they preached in the name of Jesus was manifest, or followed them. They never could have performed the miracles they did if they had not gone "in his name." It was only in his name that Peter could bind or loose. If these apostles had undertaken to preach some other doctrine than what Jesus commanded them, there would have been no signs following, no healing, no evidence. But to accomplish what he intended it must be in his name, by his authority and power. My Father's little children, when you first felt the condemning power of God, and realized your sinful and lost condition, did you not try to make peace with God in your own name? Was it not in his name, power and authority that you were brought into the belly of hell, and from thence

delivered? Did you in one single instance realize any comfort from your own exertions? Did they not continually condemn you? When you tried to pray in your own strength and in your own way, did you ever realize an answer to your prayers? But when you could pray in faith, believing that God would answer in his own time and way, did you not rest in peace? When the answer came it was sweet, and you had the assurance of the blessing, and had the evidence that your prayer was indited by Jesus, and was in his name. If you ever heard a gospel sermon that gave you food and comfort, it was preached in his name, received in his name, and you rejoiced in his name. If you meet in the assemblies of the saints in his name, it is by his power and authority. He has commanded and does command us to love one another. Can you do so of your own will? You know by experience that you cannot. If you are commanded to assemble yourselves together, you will be assembled in his name, because of his authority. When he commands you to "let brotherly love continue," to "let love be without dissimulation," you will do so in his name; and unless he commands you never can let brotherly love continue. It must be by his command, by his authority, in his name; and if you feel the command resting upon you, you will obey; because with the command he has given you the desire and power to perform. This is in his name. When the sinner is first convinced of sin, and sees the terror of Mt. Sinai, it is by the name of Jesus; and when brought to Mt. Zion, and he realizes the forgiveness of his sins, this also is in the name of Jesus. His power and authority are most wonderfully portrayed here. How readily does the little child realize the sweet power of Jesus' name in his deliverance from the bondage of sin, and rest in the sweet promise of the Savior, "I will never leave thee nor forsake thee." "Whatsoever ye do, do all in the name of the Lord Jesus." My dear brother, or sister, do you always do this? I think not. When you follow the lust of the flesh, or the desire of the fleshly mind, this is not in the name of Jesus, but in your own name or power, and no blessing is in it. Obedience to God is always in his name; and I cannot name any duty or privilege of the child of God that is not performed in his name. If we go to meeting against our will, we are not sure that it is not in his name, but with a desire to follow after the flesh. Yet we know not, if we go even in this way, but there may be a blessing awaiting us. If we do not go, we cannot go in the name of Jesus; but if we go, it may be in his name. If we find fault with our brother because of some fancied or real wrong, we do not do it in the name of Jesus; but if by patience we win our brother, we have done according to the command

of God. "Whatsoever ye do," if we have not the command to do, be sure it is not in his name, but contrary to his authority. If your pastor preaches year in and year out, and you console yourself by giving him two or three dollars, and think that is sufficient for his support, is this according to his command? Is not the servant worthy of his hire? Shall we muzzle the ox that treadeth out the corn? This is not according to, "Thou shalt not muzzle the ox," &c. But let all examine themselves whether whatsoever they do is in the name of the Lord Jesus.

This subject leads my mind into so much that length forbids my saying any more. But I feel so drawn out toward the brethren of late (since August last) that I cannot refrain from talking a little about it. It seems to me the Lord is about to revive his church, not in numbers, but in the power of his love, a cementing of his little flock, a sifting out of "big I's," that the little ones may be of one mind and one heart, esteeming others better than themselves. My mind goes out so much of late to those dear ones scattered over the land, and fain would I see them all, and hear them tell of Jesus; and sometimes I believe I do in spirit. The ministers of God, pastors, bishops, those that stand on the walls of Zion, preaching the everlasting gospel of the Son of God, in the name (power and authority) of Jesus, seem doubly dear to me. My desire is so great sometimes to see them that I lose myself in their company. When I read the SIGNS I sometimes find myself lost to everything except love (not always so). I am busy with the world in business, but in the midst of it sometimes I forget it all, in my desire for the welfare of Zion, and in the thought of the wonderful glory that will meet our eyes when faith shall end in fruition.

Yours in the name of Jesus,  
MILTON DANCE.

COLUMBUS GROVE, Ohio, Jan. 2, 1890.

ELDER S. H. DURAND—DEAR BROTHER:—Your letter of the 15th ult., in answer to my order for one of your books, came to hand in due time, and O how soul-cheering was the little missive. I did not expect anything but the book in answer to my order and my few wandering thoughts. Hence the pleasant surprise in your few kind and comforting lines. Your kind expression that you would be glad to hear from me again encourages me to again trouble you with a few thoughts. The book came in due time and in good shape. I have read and re-read some of the selections, and O how comforting and instructive! It is a dear treasure to me, a treasure I would not do without for thrice the price.

I did not reside in this vicinity at the time you attended the Mad River Association; but when I became interested in spiritual things I made mention of your comforting views on

portions of the glorious word, which were in the SIGNS, to one of my brothers, and I learned of him that he met you at that time and heard you preach. He also informs me that it was Elder Peter Seitz you met there, a brother of Elder Lewis Seitz. Peter died years ago, but Lewis is still living, and is eighty-seven years old. He is now quite frail in body, but is still pastor of the Honey Creek Church, and the church says he will be as long as he lives. He has been their pastor for more than fifty years, and has been a faithful watchman on the walls of Zion for more than sixty years, in the best of standing. My brother, Elder Samuel Seitz, wishes me to remember him kindly and in much love to you. He also met you at the above named association.

My dear brother Durand, I am a very young and little child (if a child at all) in grace. Scarcely two years ago I first saw a beauty in and felt a longing to be numbered with the redeemed. It was close following this time that it pleased the dear Lord to give me a new heart. How good I thought every one was who made a profession of religion. Our little village is full of so-called church people, and I was so child-like I thought they were all so very good. O how I wished I could be so good, too, and could be numbered with them; but I could not think of joining any of the churches. I could not think then that I had passed from death unto life. I expected to experience a greater change. I felt I had done nothing to bring about the change, and the thought presented itself that I must do something; so I asked a Methodist lady, who seemed to take an interest in me, what I must do. She seemed to consider, and then told me to "read the word;" for which advice I feel thankful to her to this day. I began to read, and O what a precious volume opened before me! When I came to the "Sermon on the Mount," the first blessing reached my case, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." O! I thought, was there ever any one so poor in spirit as I am? Is it possible the precious promise is for poor, unworthy me? The tears trickled down my face. Was I indeed a child of grace? O! the sound seemed too joyful and too sweet. I feared it was not for poor me. But I read on, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." I knew I was hungering and thirsting then for the living water, for the fountain opened to the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness. Close to this time, one day when I was as usual about my household duties, I was thinking what a glorious and precious state of mind the redeemed of the Lord must be in; and O how I longed to be numbered with the dear company. Then this glorious passage

passed through my mind, "We know that we have passed from death unto life, because we love the brethren."

Dear brother, if I ever received a hope, it was when I was having those exercises of mind; but O how I doubted! It took almost a year of earnest and honest searching after truth, and at the same time I was testing my poor, little self by the precious word. Finally it pleased the dear Lord to fill my poor, hungering soul to overflowing. I could hold my peace no longer; yet I could not realize that I really had passed from death unto life. I had now become a reader of the SIGNS, and became convinced beyond a doubt that the Old School Baptists were the only people that preached the truth as it is in the Bible. So I wrote to my dear cousin, Elder Geo. A. Bretz, of Albion, Ind., to make us a visit and preach for us. I wanted to tell my little story to some one, and I now felt like he was the one I could tell it to; but I did not think it was worth anything. So in due time, after I wrote to him, he made us a visit, which was on the 16th and 17th of last May. I told him my very poor, little story, and before I was half through relating it he stopped me suddenly and told me that if I did not have a christian experience he never had one. O what a surprise! I thought it could not be that one so full of Christ and so gifted would have an experience similar to mine; but he assured me that such was the case. I heard him preach four times during that visit, and not until the last meeting could I feel like I had a right to sing with the redeemed. For the opening service he selected the beautiful hymn, "There is a fountain filled with blood," &c. O how precious and sweet were those lines to me then! Ofttimes since they have been a balm and fragrance to my heart.

In June, just a month after the above visit, he made us another visit. I went with him six miles out in the country, to the Thompson Church. My brother, Elder Samuel Seitz, is pastor of the church. With many doubts and fears I that day told the church, or tried to tell the church, my poor story, or part of it. They received me, poor, wretched me. My dear brother Samuel baptized me. How willingly and gladly I stepped into the water; but O how little I knew of the wilderness of temptation that lay before me! O how I suffered that sleepless night following! The tempter would rise up before me and tell me, "You told the church all lies; you never had a christian experience." It was days before I had much peace of mind. Since I was gathered into the fold there have been three very dear sisters added to our number. The church now consists of twelve souls. Those three sisters were baptized during our two days meeting in September. Elders Bretz and Yoder, of Indiana, were with us. Elder

Bretz did the baptizing. That meeting was a season of rejoicing with me, a meeting long to be remembered. If my understanding is worth anything at all, I think the gospel was preached in its purity; and sometimes I do think I know the joyful sound of the glorious gospel. Then again I get in the dark, and go limping along, O so poorly!

But I must stop. I fear I have already wearied you. But before I close this poorly written letter I want to ask you to make us a visit at some time when it would be convenient for you to do so. The brethren and sisters have urged me to ask you to do so. Perhaps you will make a trip through this part of the country during this year; if so, please remember us.

I have been writing this poor scribble at intervals for several days. Sometimes I abandoned it altogether; then again I was impressed to write. May the dear Lord ever be with you, and continue to impress you to write for the comfort of the dear, afflicted saints scattered abroad in the land.

Your unworthy sister,

DIANA S. MORRIS.

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## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 12, 1890.

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

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

G. BEEBE'S SONS.

#### THE WORLD SAVED, AND THE WORLD CONDEMNED.

(Concluded from last number.)

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John iii. 16, 17.

"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—1 John ii. 2.

In considering the text above quoted from the first epistle of John, it is to be observed that the apostle addresses this letter exclusively to those whom he claims as his "little children." In the verse preceding that to which our attention has been called he says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." This declaration fully identifies those addressed as being the chosen and peculiar people whom Jesus specifies in his prayer, as recorded in the seventeenth chapter of John. He expressly limits his intercession to those whom the Father had given him out of the world. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine; and all mine are thine, and thine are mine; and I am glorified in them." He further defines his intercession, saying, "Neither pray I for these alone, but for them also which shall believe on me through their word." As it is certain that the Father always heard and granted every prayer of Jesus, there can be no question that this intercession was effectual; and the will of God is as positively asserted in the petition of Jesus as in the commandment which goes forth from the throne of his omnipotence. In all that he said and did while he was manifest in the form of a servant under the law, he was guided by no other will but the holiness of God. It was of him Isaiah wrote, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek;" and of him John the Baptist bore witness, "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him." By his authority his apostles were qualified to leave on record inspired judgment in expounding his doctrine and the law of his kingdom. It is absurd to suppose that they taught anything at variance with his own declaration of revealed truth.

"And he is the propitiation for our sins." This is testified of him who is declared to be our "Advocate with the Father, Jesus Christ the righteous." The word "our" includes with the apostle John who writes the text, the "little children" to whom the letter is addressed. In connection with the preceding verse, the plain sense of what is here written is that our Advocate must intercede successfully, because he is himself the propitiation for our sins. There can be no defect in that satisfaction which he has rendered to infinite justice "for our sins," since he has the testimony of God that his work is accepted, and that in him God is well pleased. As our Advocate, Jesus Christ is not merely pleading for us before the Father; he is "with the Father." The Father in all the infinite perfection of his eternal justice is not less our Advocate, as here declared, than is the precious Redeemer, who died for our offenses. Our Advocate is "with the Father," not contending against him. The command of inflexible justice has been spoken, "Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom."—Job xxxiii. 24. That ransom (or atonement, as it is rendered in the margin) is nothing less than the gift of "himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."—Gal. i. 4. In this text is shown how our Advocate is "with the Father."

The whole system of conditional salvation is overthrown by this one text, if there were no other expressions condemning it to be found in the Scriptures. According to Webster, the word "propitiation" is defined as signifying "The act of appeasing wrath and conciliating the favor of an offended person; the act of making propitious." And in a theological sense it means "The influence or effects of the death of Christ in appeasing the divine justice, and conciliating the divine favor." Now, taking the assertion of our text in the sense here given, where is any condition to be added to that perfect satisfaction which Jesus himself is here declared to be? If justice is satisfied in the sacrifice of Jesus as our life, it certainly can require nothing more. It follows, therefore, that those who teach the necessity of any condition whatever yet to be fulfilled, for the blotting out of our sins, must deny that "Jesus Christ the righteous" is the propitiation for them. At most, all that he has done is according to that doctrine only a part of the propitiation. But every one who has seen himself justly condemned in the sight of God knows that he cannot do anything toward satisfying the holy requirement of the law which he has transgressed. Hence, the darkness of utter despair must shut out all hope from every sinner, unless the

doctrine of salvation by grace alone is the way of life which is revealed in Jesus as in the complete sense of the words, "the propitiation for our sins." This is the truth which is revealed in the Scriptures.

In every inspired declaration of the doctrine of God our Savior Jesus is set forth as the complete answer to every demand of divine justice against the subjects of his grace. Less than this could be of no avail for the deliverance of condemned sinners. No partial atonement can deliver them from condemnation. Either their guilt is wholly removed by the atonement which was made by the sacrifice of our Lord Jesus, or the law holds them still under its condemnation. Jesus must be the perfect Redeemer of all for whom he gave himself a ransom, or he has failed to accomplish the work which he came to finish. If he left undone any part of that which he came to fulfill, there is no salvation for any sinner. But the testimony of his dying words gives the assurance that he did finish the work which was given him to do. Therefore, the assertion in our text is true. *"He is the propitiation for our sins."* This means that divine justice is satisfied in the atonement which he has made. The holy law demands nothing more.

*"And not for ours only, but also for the sins of the whole world."* While to those who have been taught of God to know that there is no salvation from sin in any other name but the name of Jesus, it is certain that the grace of God alone must reveal that salvation to every sinner for whom Jesus is the propitiation, it may not be clear to some of them what is meant by this expression, "the whole world." As has already been shown, this cannot authorize the conclusion that every sinner in the natural world of mankind is equally interested in the atonement of Christ, since some of them are already "suffering the vengeance of eternal fire." This could not be true if Jesus were the propitiation for their sins. If divine justice has been satisfied on the part of every sinner by the perfect offering of Jesus, then every sinner is free from condemnation. Infinite justice can demand nothing more. But if some of those for whom Jesus is the propitiation are yet under condemnation, then it necessarily follows that he did not satisfy the demand of justice on their behalf. And further, since the one offering of himself is the propitiation for the sins of all men, then the fact being assumed that his offering was not sufficient for the justification of one for whom it was intended, necessarily involves the consequence that it has failed on the behalf of all; because the one sacrifice of himself without spot to God is the only provision for any of those for whom he died. Instead of a universal salvation being proven by such an application of this text, therefore, the result is that it proves

that every sinner is hopelessly consigned to the dreadful doom of the cities of the plain of Sodom. But this horrible doctrine represents that Christ died in vain, since there is no salvation secured through his death.

The occasion for the use of this clause of our text by the apostle will readily appear if it be considered that he was an Israelite after the flesh, and that the universal sentiment of that nation held that no mercy of God was extended beyond the limits of their own twelve tribes. Even those of them to whom the grace of God had revealed the salvation which is in Christ Jesus, were not free from the natural tradition under which they had always lived. When Peter was sent to the house of Cornelius (Acts x.), it was an astonishment to him and to all the believing Israelites that God had granted to the Gentiles repentance unto life. Peter then made the discrimination between Jew and Gentile, to which John refers in our text, saying, "Can any man forbid water, that these [Gentiles] should not be baptized, which have received the Holy Ghost as well as we?" This traditional understanding which still darkened the mind of the believing Israelites might have construed this assertion concerning Jesus Christ as confined to their natural family, if it had been left without this express statement that the propitiation for our sins includes "the whole world" in its gracious benefits. This is in accordance with the preaching of Peter at the house of Cornelius, as already cited, and also with what he spoke by the Holy Ghost on the day of Pentecost. When those murderers, who had imprecated upon themselves and upon their children the blood of Jesus (Matt. xxvii. 25), were pricked in their heart, "And said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii. 37, 38. Not only does the glorious promise of the grace of God extend to Gentiles as well as Jews, but even to those whose heaven-daring prayers have asked for the most awful curses upon themselves and upon their children. He is the propitiation for the sins of all whom the Lord our God shall call, for these are the whole world who are saved through the propitiation which is accepted of God in Jesus Christ the righteous.

Let the closing portion of this epistle be taken in connection with the declaration of our text, and it will readily appear that the apostle speaks of two distinct worlds, each of which is called "the whole world." Including with himself all those "little children" to whom he writes,

and for whose sins Jesus Christ the righteous is the propitiation, he says, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen." The "whole world" in Jesus Christ the righteous is saved from sin through that propitiation for their sins which is in him; and the "whole world" which "lieth in wickedness" is justly condemned. "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii. 35, 36.

#### EXTENSION OF TIME.

As a number of our subscribers have complained that we have not given them sufficient time to procure new subscribers at one dollar a year, we have decided to extend the time a few weeks longer. All new subscribers until further notice will be supplied with back numbers to the first of this volume until the supply is exhausted; and as we print a limited amount of extra copies, those that wish to get the first of the volume will have to send in early. The advantage of commencing with the volume is appreciated when the last number containing the index is received.

We are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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

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

Amelia A. Sayer, N. Y., 1, Jas. A. Morse, N. Y., 1, Isaac Fesler, Cal., 1.—Total, \$3.00.

#### RECEIVED FOR CHURCH HISTORY.

J. C. Huff 2.50, Bennett Hooks 2, A. C. White 2, Elder M. M. Bennett 2, W. H. Atkins 2, J. A. Tipton 2.50.—Total, \$13.00.

#### MARRIAGES.

On Jan. 29th, 1890, by Elder Wm. J. Purington, at the residence of the bride's parents, Mr. Henry B. Pittenger and Miss Stella Ege, both of Hopewell, N. J.

On Jan. 30th, 1890, by the same, at the residence of the bride's sister, Mr. Elijah Huff, of Centreville, N. J., and Mrs. Caroline B. Leigh, of Nebraska City, Neb.

#### OBITUARY NOTICES.

Wm. B. Pearce was born in Allegheny Co., Pa., Aug. 30th, 1806, and departed this life Jan. 8th, 1890, aged 83 years, 4 months and 8 days.

He emigrated to Richland Co. with his parents, Lewis and Lydia Bowman Pearce, at a time when that portion of the state was an unbroken forest, with but few white settlers, and Indians very numerous. He came to Lancaster, Ohio, in 1832, and was married Nov. 21st, 1833, to Miss Lovina Shellenbarger. Fourteen children were born to them, eleven sons and three daughters; four sons and one daughter having died in infancy. His wife died Feb. 5th, 1882. He afterward married Mrs. Sarah Calkins, who is a member of the Old School Baptist Church. Two sons and one daughter were born of this union. For several years his strength had been failing, and he became so feeble that for three years before he died he was almost entirely helpless. He never made a public profession of religion. About two years before he died he wished to see Elder G. N. Tussing. When he came he talked freely on religion, and remarked that he knew Jesus was able to save him if it were his will; but he wanted God's will to be done. His hope and trust were all in Jesus, and he was not afraid to die. Just one week before his death he fell into a heavy sleep, and was unconscious of all the surroundings until he breathed no more. He was an industrious, quiet, and highly esteemed citizen, and had many friends.

He leaves a widow, twelve children and three great-grandchildren to mourn their loss; but we have reason to hope that our loss is his eternal gain. A short time before he died he requested Elder G. N. Tussing to preach at his funeral, which he did, to a large and attentive congregation of relatives and friends.

Written at the request of Elder G. N. Tussing, by MRS. J. B. S. LOGAN, Ohio.

OUR dear sister in Israel, Barbara Berk, was born March 9th, 1834, and died Jan. 29th, 1890, aged 55 years, 10 months and 20 days. She was married June 11th, 1854, to Nelson McGhee, who died in 1872. To them were born ten children. She was married, the second time, to Michael Berk, and to them was born one daughter. She united with the Old School Baptists in August, 1876, being baptized by Elder G. M. Peters, and remained a consistent member of the church until her death.

The writer was called upon to officiate at the funeral, and addressed the large concourse of relatives and friends who met to pay the last tribute of respect to the departed.

R. W. PETERS.

CIRCLEVILLE, Ohio, Jan. 30, 1890.

OUR dear father, **Robert B. Peck**, departed this life at his home near Waldron, Oct. 24th, 1889, aged 81 years and 19 days.

He was born in Boone Co., Ky., Oct. 5th, 1808, and was married to **Permella Steers**, Nov. 12th, 1829. They had twelve children born to them, seven of whom survive, two sons and five daughters, and a sorrowing companion in her seventy-sixth year; but she sorrows not as those who have no hope. It is sad to know that he is gone, never to return; but we feel that our loss is his gain. His disease was enlargement of the heart, ending in dropsy. He suffered a great deal during his last illness, but bore it with christian fortitude, never wavering in his faith in Jesus. In his early years he joined the Missionary Baptists. There was a division amongst them, and he joined the Regular Predestinarian Baptist Church called Con's Creek, and was strong in the faith until his death. He was church clerk for quite a number of years, until his hearing became so affected that he thought it best to give place to others. His seat was never vacant when it was possible for him to attend. Being well versed in the Scriptures, he was always willing to give advice when he thought it necessary. It seemed a pleasure to him to lead in singing while at worship. He was not able to attend meeting very often during the last two years of his life; but his great enjoyment was in reading his Bible and the SIGNS OF THE TIMES, to which he had been a subscriber for more than fifty years.

MINNIE PEEK.

DEAR BRETHREN:—I have received the above, written by the daughter of Robert B. Peck, to be finished and forwarded for publication. Brother Peck was blessed with a good understanding of the Scriptures and divine things. He was unshaken in the doctrine of predestination, the electing love and mercy of God, the effectual work of the Spirit in quickening the dead, and the final preservation of the saints. He was loved by all the brethren that knew him for the christian graces manifested in his life and character. It may be truly said of him that a good man in Israel has fallen.

The writer of this notice delivered a discourse on the occasion of the funeral from 2 Cor. iv. 16-18.

T. J. JONES.

SHERIDAN, Ind., Jan. 27, 1890.

**Mrs. Harriet N. Dolloway**, beloved wife of Mr. James Dolloway, departed this mortal life at her home near Fair Oaks, Orange Co., N. Y., on Friday, Jan. 24th, 1890, aged 68 years, 8 months and 8 days.

For the past eight years she had been terribly afflicted with rheumatism, being helpless about all that time. She bore her intense sufferings with more than ordinary patience and fortitude. Though not a member of the visible church, she was a lover of the truth, and without doubt for her to die was gain. As a friend has said of her, "She was a faithful wife, a fond and devoted mother, and it can with perfect truth be said of her that the world was better for her having lived in it; and when life's fitful fever is over, higher praise than this can be spoken of no one." She is survived by her bereaved husband, several children and grandchildren, with a large circle of relatives and warm friends, who feel that they have sustained a great loss.

The funeral services were held at the family residence, and were conducted by Elder Benton Jenkins, on Monday, the 27th; after which her mortal remains were deposited in the cemetery at New Vernon.

"No more shall sickness break thy rest,  
Or pain create thee smart;  
No more shall doubts disturb thy breast,  
Or sin afflict thy heart."

On Saturday, Jan. 25th, in Warwick, Orange Co., N. Y., at the home of her grandnephew, Mr. E. T. Seeley, sister **Catherine Woodruff Nelson** was released from mortality, her age being over a century. She was more generally known by the name of her first husband as "Aunt Katy Currey." It is certain that she was not less than 105 years old, and it is said that she was in her 109th year.

She was baptized in the fellowship of the Old School Baptist Church in Warwick, by Elder P. Hartwell, Sept. 7th, 1845, of which church she was a member until called to her everlasting rest. Her funeral was attended by many friends at the Warwick Old School Baptist meeting-house on the 27th ult.; and after preaching by the pastor from Psalm lxxi. 17, 18, her mortal body was laid in the cemetery. The assurance of faith enables the church to confess that it is far better for her to depart and be with Christ than to remain subject to the trials of earth. May this glorious hope sustain all the saints through their mortal pilgrimage, and at last be swallowed up in the immortality of Christ.

**Jonathan Hole** died Dec. 10th, 1889, aged 74 years, 7 months and 22 days. He leaves a wife and ten children to mourn his absence. Brother Hole never united with the church, but could give a bright experience, and had a well-grounded hope of eternal life through Jesus Christ. He was a firm Old School Baptist in principle, kind and sociable, always ready to entertain company, and glad to see them come. The funeral was held at his house, where he had resided for a long time. A discourse was preached by the writer of this notice from Job xiv. 14, to a large and attentive congregation; after which his remains were taken to the cemetery at Celing, there to await the last trump.

Brother Hole was the husband of sister Jane Hole, who is now and has been for a long time taking the SIGNS OF THE TIMES.

W. O. WILKIN.

DEACON **John Talmage** fell asleep in Jesus Dec. 14th, 1889. The Ebenezer Church in New York City has lost a highly esteemed and dearly loved member, identified with her since September, 1878. Brother Talmage was a meek and faithful follower of our Lord, always filled his place in the meetings of the church, and fully appreciated the privileges that were his as a member of the body of Christ. His daily walk and conversation were such as become one whom God has translated from the kingdom of darkness into the kingdom of the Son of his love.

The funeral services were conducted at his late residence in the city of Brooklyn by our dearly beloved brother, Elder Benton Jenkins. May the God of all comfort sustain his children in their sorrows and trials, and enable them to realize that his grace is sufficient for all their needs.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 8.

## CORRESPONDENCE.

### THE FOUNDATION OF THE CHURCH AND KEYS OF THE KINGDOM.

"AND I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. xvi. 18, 19.

Nearly a year ago I wrote an article on this subject for the SIGNS, but did not send it, because it was so poorly written, and because it seemed to differ from the view generally held by the brethren. Since I read the able editorial in the SIGNS of Dec. 4th and 11th, I have felt a strong desire to copy (with some modifications) that article for the readers of our family paper. I do not remember ever having seen or heard anything that accorded with my views of the "rock" referred to in the text, until I read that editorial.

The doctrine of the church of Christ, unlike the doctrines of her enemies, is a complete whole, and any part of it is in perfect and complete harmony with all other parts; so that one part naturally suggests and leads to another. But this is not more true of her doctrine than of the Scriptures from which her doctrine is derived. Any interpretation of any part of the word of God which is not in perfect accord with all other parts of that word is necessarily defective and wrong.

I once saw a puzzle, composed of seven small rings, into which a wire loop was so worked that it was apparently impossible to extricate it; and was impossible, except to those who were previously instructed in the secret. While there was one, and only one, right way to loose the rings, there were several hundred wrong ways, and several hundred times as many probabilities of taking a wrong way as the right one. Sometimes as many as six of the rings could be loosed, but the seventh would maintain its hold, as an invincible testimony to the error of the operator, notwithstanding the great show he was making in loosing so many would cause him to flatter himself that he was certainly right. But all would have to be repeated, and the work commenced anew. So any interpretation of Scripture, though it should apparently harmonize with all but one sentence of the word of God, if it conflict with that, it is condemned as erroneous.

Everything must have some kind of a foundation upon which to stand; and the doctrine of the church of Christ affords no exception to this rule. But this foundation must be in harmony with the building that is reared upon it, and the building in all its parts in perfect accord with the foundation. Hay, wood and stubble would be incompatible with a precious stone, and unsuitable material to build upon such a foundation. It would be confusion, which is called "Babylon" in Scripture, in contradistinction from the church of Christ.

As everything requires a foundation, so also a site. If anything exists, it must be somewhere, and its location should be in harmony with itself. A beautiful and costly residence would be a source of honor to its builder if properly located, but just the reverse if some arid desert or uninhabitable marsh were selected as its site; for this would betray a lack of wisdom in its builder. Hence

the selection of a proper location is the first thing in constructing a building. For the temple of Solomon, the beautiful type of the church, and the most beautiful and costly structure that was ever reared on the earth, there was one, and only one, suitable location in the universe. Had it been located in Babylon, it would have been a source of shame and confusion of face to the worshipers that assembled in its courts; for there, in that strange land, they dared not even sing one of the songs of Zion. But upon Mount Moriah, in the place which the Lord did choose to put his name, there it was, "exceeding magnifical, of fame and of glory throughout all countries;" because its location, foundation and superstructure were in sublime and glorious harmony with each other. If we had perfect knowledge of either of these three, that alone would be sufficient to lead us to an understanding of the nature of the other two; for all are in perfect accord with each other, or there would be disagreement and confusion. Thus the nature of the site alone is sufficient, without anything else, to give us an idea of the building that is to be reared upon it.

Then if we can arrive at a proper and correct knowledge of the nature of the location, it will aid us in understanding the "rock" upon which the church of Christ has stood, despite the raging of the gates of hell, for so many centuries.

Under the old dispensation God at sundry times and divers manners spoke to the people by the prophets, with "visions and similitudes." In these last days he has spoken unto us by his Son, of whom it is said that "without a parable spake he not unto them." What is contained in a single type would often require a volume to explain. Thus if all that he did were written, "the world itself would not contain the books that should be written;" yet he has foretold us all things.—Mark xii. 23. Besides, a great purpose of Omnipotence is thus answered, who by the Spirit takes of the things of the Lord (hidden things belong to God) and shows them unto his people—unto babes and sucklings, to whom it is given to know the mysteries contained in those types; while to the wise and prudent, to the learned, who understand language, and who look after the literal meaning of language, these things are securely hidden.

We have said that there was but one suitable location for the temple, the great type of the church. It is often represented in the Scriptures as the "habitation" of God, the place where he dwells. "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation, shall ye seek, and thither thou shalt come; and thither ye shall bring your burnt offerings."—Deut. xii. 5. From no other place under heaven will God accept a burnt offering. Then let us, by "comparing Scripture with Scripture," endeavor to learn something concerning this place. We are commanded to seek unto it, and to bring our burnt offerings thither; hence the place then is to us of the utmost importance; for nowhere else will our offerings be acceptable. Where then is the "habitation" of God, the place where he dwells? "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit."—Isa. lvii. 15. Here then is the antitype of the location of the temple, the "habitation of God through the Spirit."—Eph. ii. 22. Contrition is defined by lexicographers as meaning "deep sorrow for sin." Without the entrance of sin into the world there could have been no sorrow for sin, no contrition, no "contrite ones," no place "for a habitation of God" in the earth. Thus "the fall wrought

the channel where mercy should run," and accomplished, rather than frustrated, the purpose of God.

We hope the circumstances which made manifest the location of the temple, the type of the church, will not be uninteresting to the reader here, as it seems to illustrate this point better than anything we could write.

The infallible word of inspiration informs us that "the Lord moved David against Israel to say, Go number Israel and Judah."—2 Sam. xxiv. 1. The same word informs us concerning the same event that "Satan stood up against Israel, and provoked David to number Israel" (1 Chron. xx. 1); thus showing that while wicked men and devils do many works in the world, there is a sense in which God works all things, and that his purpose is not defeated by anything that ever has or can take place. Although the Lord moved David to number Israel, it is said that he "was displeased with this thing; therefore he smote Israel," until seventy thousand of the people perished. Now, although it was the children of Israel that died in the three days' pestilence that was sent upon them as a judgment for the sin of David, their head, let it be remembered that they themselves were wholly passive in the transgression of the numbering; even as "the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." David himself said unto God, "Is it not I that commanded the people to be numbered? Even I it is that have sinned and done evil indeed; but as for these sheep, what have they done?" The destroying angel was standing upon Mount Moriah, by the threshing-floor of Ornan the Jebusite, with drawn sword in his hand, from whence proceeded death to Israel. When David saw him he fell upon his face, and spoke the words quoted above. Then the Lord commanded him to go up to this very place, and set up an altar unto the Lord. When David had, in obedience to this command, set up the altar, and offered burnt offerings and peace offerings, and the Lord had answered him by fire from heaven upon the altar of the burnt offering, "the Lord commanded the angel, and he put up his sword again into the sheath thereof." The tabernacle which Moses had made in the wilderness, and the altar of the burnt offering, were at that time in the

high place of Gibeon; and David could not go before it to inquire of God; for he was afraid, because of the sword of the angel. This event caused David to understand that here was the place which God had chosen for the location of the temple. "Then David said, This is the house of the Lord God, and this is the altar of the burnt offering for Israel."—1 Chron. xxii. 1. Here, in this very place from which proceeds judgment unto death against Israel, is the location of the great habitation of God. Here, in this place upon Mount Moriah, where the destroying angel stood with drawn sword, was located that beautiful temple, the fame of which extended to every nation under heaven. This location, as well as the manner of its designation, is not, in our judgment, without spiritual significance. By the disobedience of one man (the head of the race) sin entered into the world, and death by sin; so that death passed upon all men, because all had sinned in him. If this temple upon Mount Moriah was the habitation of God, as it is called in the Scriptures, it was so in a figurative sense; for the Most High dwells not in temples made with hands, but dwells in heaven, and in the hearts of penitent sinners, who have "the sentence of death in themselves, that they should not trust in themselves, but in God, that raiseth the dead." If there are human beings who have not sinned, and who have not the sentence of death in themselves, who do not bear about in their bodies the dying of the Lord Jesus, that the life of Jesus might be made manifest in their mortal flesh, in the hearts of such God dwells not; and Jesus Christ did not come into the world to save or call or dwell with such.

The location of the temple was the place of death to all the materials of which it was composed. The tall cedars could not continue to grow and thrive in their original element on Mount Lebanon, and yet be part of the temple. They must be cut down—killed. He that findeth his life shall lose it; and he that loseth his life for Jesus' sake shall find it unto life eternal. "This child is set for the fall and rising again of many in Israel." "I am crucified [put to death on a cross] with Christ." "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—Rom. viii. 10.

From all these things we learn that the place where God dwells, his holy temple, his habitation through the Spirit, is in the hearts of contrite sinners, cut down, crucified, dead by reason of sin. No acceptable offering or worship can proceed from any other than this place of death. Now, as the temple was a figure of the church, what kind of a foundation must be laid for the church, to be in harmony with its location as in-

dicated by the types and the positive declarations of Scripture concerning it? Dead men cannot see, nor hear, nor walk, nor "accept overtures," nor comply with conditions. Eyes have they, and see not; ears they have, and hear not; they have a heart, and understand not; in fact, "the dead know not anything." Yet they must know him, whom to know is life eternal, or forever perish. Then some other being must make him known, or reveal him unto them. Anything that is found among the works of man, who is of the earth, earthy, will not avail here as a foundation for the church to ground its hope upon, either collectively or individually.

We come now to a point that seems hard to be understood by brethren generally, and exceeding difficult of illustration. The idea seems to prevail that Christ, in some vague and not very well understood sense, is the rock upon which the church is built. In all that I have heard or seen upon this subject, previous to your editorial, the text would have answered the purpose of the expounders fully as well had our Master said, "And I say unto thee, That thou art Peter," &c., entirely leaving out the word "also," and the connection it makes with the verse preceding the text. Here I cannot forbear quoting from your editorial: "By reference to the verse preceding our text it will be seen that the Lord there declares the only source from which a knowledge of himself as the Christ can come. This is by the direct revelation of that knowledge from the Father which is in heaven. This is the rock of eternal truth upon which the church is built by our spiritual Zerubbabel."

"And I say also." For a long time I read this text and studied upon it just as though the word "also" was not in it. I had got into this channel, perhaps, by always hearing it so expounded. But all the interpretations that I could fix up, and all that I heard from others, seemed to fall short of that perfect harmony with the general tenor of the Scriptures, and especially the context, that I felt it ought to have. The term, "this rock," seemed to me to refer to something that had been spoken of in the preceding conversation, else it seemed a strange expression, and unlike the general teaching of our Lord. If he had meant that Peter was the rock, he would have said, Thou art Peter (a rock or stone), and upon thee will I build my church. If he had meant himself, he would have said, I am Christ, and upon myself I will build my church. When I discovered the word "also," I began to look for what was referred to by it, and to examine the context; and I soon found that this word which I had ignored, so far as finding any use for it was concerned, was the key to the proper meaning of the text. "And I say also." Also means too,

likewise. Well, then, he must have said something just before, and this, too, in the same connection and to the same point. As if he had said, And I say, too, that I will build my church upon this foundation, or rock. Then turn to the latter part of the verse preceding the text, and you have what is referred to by the word "also," and what our Master calls "this rock." "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The fundamental doctrine of the church of Christ to-day, and the rock upon which she has stood for nearly twenty centuries, despite the seductive influence and the raging power of the gates of hell, is that flesh and blood cannot reveal the way of life and salvation to men. As all parts of her doctrine harmonize, we should, if we had never seen her, expect to find in her not only an entire absence of Sunday Schools, mourners' benches, and all other means of teaching children or adults to know the Lord, but we should expect to find her protesting against these things, and testifying "that the works thereof are evil." Moreover, we should expect to find her enemies, concerning whom the Lord hath given commandment that they should be round about her, endeavoring by all the means in their power to move her from this foundation. But more of this further on.

But let us give a more extended examination to the connection of Scripture in which our text is found. By taking detached portions of the Scriptures almost anything can be apparently proven by the Bible. It is by taking the Scriptures in the connection in which they are placed by inspiration that we arrive at the proper meaning.

While there seems to be a well connected chain of teaching running through the whole of the fourteenth and fifteenth chapters, leading the disciples up to, and preparing their minds for, the great point of instruction contained in the text, we will for the sake of brevity only refer the reader back to the sixth verse of the sixteenth chapter. "Then said Jesus unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which, when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?" He then refers them to the feeding of five thousand with five loaves, and the four thousand with seven loaves, and asks, "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."—Verses 6-12. Having cautioned his

disciples to beware of the doctrine of others, he proceeds in the next verse (13th) to illustrate the difference between the doctrine of his church (their doctrine) and the doctrine of others, by questioning them first in regard to the doctrinal belief of others respecting himself, and then in regard to their belief. "He asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets."—Verse 14. Notice here how accurately these disciples (not Peter alone) describe the doctrine of the world concerning Christ; the doctrine of which he had cautioned them to beware; the doctrine of those who minimize the work and righteousness of Christ, and magnify their own righteousness, being ignorant of the righteousness of God; of those who represent Christ as "wooing and beseeching" sinners to be saved; representing to them that their salvation depends upon performances of their own; not as the Son of God, with power over all flesh, to give eternal life to as many as the Father had given him; but as "Jeremias, or one of the prophets," who could only beseech men to be reconciled to God; in short, Arminianism.

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Verses 15-17. In the next verse are the words of the text, "And I say also." Thus it appears clear to us that the foundation or rock upon which the church rests is the revelation, not by flesh and blood, but by the Father, which is in heaven, to all its members of a knowledge of Jesus as the Christ. The first thing to be done in constructing a building, after the selection of the site, is to lay the foundation. "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."—John vi. 45. Here is the rock upon which the church rests, collectively and individually. If you are asked to give a reason (foundation) of the hope that is in you, which you are commanded to do with meekness and fear, you commence and tell how the Lord found you in a desert land, in a waste howling wilderness, how he led you about and instructed you, and finally revealed his Son in you, or unto you, as the Christ, the Savior of sinners. Herein is the church of Christ distinguished from every other denomination under heaven. "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it: and thou shalt know that the Lord of hosts hath sent me unto you."—

Zech. iv. 9. This house is built upon the spiritual Mount Moriah, on the foundation laid in the place where the children of promise (figuratively represented by the offering of Isaac on this mount) are chained to the altar, and the sword of divine justice drawn for their execution; where also they experience deliverance by the revealing unto them of "a ram caught in the thicket by the horns," who is offered in their stead. But that other house, which is Babylon, or confusion, is established and set up upon a foundation of its own. "And he said, This is an ephah [a measure used in the law] that goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it a house in the land of Shinar: and it shall be established, and set there upon her own base."—Zech. v. 6-11. It was in the land of Shinar that men undertook to build a city and a tower, the top of which should reach to heaven; and here God confounded or confused their language. This is the reason that men to-day speak so many different languages. This place was called Babel (in the Greek tongue Babylon), which means confusion. Here was prefigured the colossal efforts of the man of sin and son of perdition in establishing a universal church that should embrace all mankind in "one language and one speech." But (and what a mercy to us!) God confounded their language (at the time of the Reformation), and scattered them abroad. Now there are about six hundred and sixty different religious denominations; yet they are one in a sense. They all build upon a foundation of earth, a foundation of the works of men, who are of the earth, earthy. They all agree that salvation is by works; but when they come to the amount or kind of works, all is Babylon, or confusion. They all preach salvation on conditions, that "He that doeth these things shall live by them," which Paul says is Moses' definition of the righteousness of the law. "This is their resemblance throughout all the earth." This is the house in the land of Shinar (Babylon) which is set upon her own base. What a great thing it is for the people of God that they are thus divided and confused!

But we have referred to this house, the foundation of which is laid by men, and built upon by men,

to show the difference between it and the house "which is the church of the living God, the pillar and ground of the truth." But the time is coming when the difference will be much more abundantly manifested, much more than could now be done by the pen or tongues of men or of angels. "For all flesh is as grass, and all the glory of man [his own works] as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever."—1 Peter i. 24, 25.

It appears to be one of the greatest mysteries to natural religionists that men should hold so tenaciously to the doctrine that flesh and blood cannot teach or reveal the way of life to men. From a natural view it might appear strange even to the subjects of grace themselves, since they inherit a natural aversion to it, being born Arminians. But in the rock upon which they stand there is an antidote. There is a lesson given by the great Teacher to all the subjects of grace that effectually reverses this. "And behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." "I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength."—Dan. x. 5-8. Whoever has been taught this lesson, and become acquainted with this part of the experience of the children of God, who has seen that "certain man," and felt his comeliness (his own righteousness) turned into corruption, no longer believes that flesh and blood can reveal Jesus as the Christ to men. He knows that it is far beyond his power, or the power of any mortal, to produce such effects upon his fellow-men. "And thou shalt know that the Lord of hosts hath sent me unto you." He never tries to "bring souls to Jesus," for he knows they have not got the ability to come, and that it is contrary to their inclination, if they had the ability. He does not try to teach men or children to know the Lord; the very rock or foundation upon which he is built forbids it. Herein is fulfilled in the person of every christian, in the gospel or new covenant dispensation, the Scriptures of the prophets, which declare, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord."—Jer. xxxi. 34. "By their fruits shall ye know them." By a man's works he proves his faith, and his utter lack of faith likewise. "He that transgresseth, and abideth not in the doctrine of Christ, hath not God." Every one who joins in the modern Sunday School craze, or

any other institution of men for teaching children or adults to know Jesus, no matter how benevolent his efforts may appear in the eyes of the world, nor how much they may be applauded by men, thereby proves that he is not of the new covenant people, nor the follower of Christ, but antichrist. He thereby proves (men are judged according to their works) that he is a stranger to the experience of the children of God; that he is not like the wise man, who digged deep and laid the foundation of his house upon a rock; but like the foolish man, who without a foundation built a house upon the earth. Mark you, he did not have the foundation to build upon, and so built on the best he had—the earth; and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. But the wise man's house stood, being built upon a rock.

(Concluded next week.)

#### MANY CALLED, BUT FEW CHOSEN.

DEAR BRETHREN:—Not long ago I received a request from some one unknown to me that I should say something through the SIGNS upon the words quoted above. If I knew the name I would prefer responding by private letter, as I generally do to such requests. The words alluded to and quoted above occur twice in the gospel by Matthew; once in the twentieth chapter, at the close of the parable of the laborers in the vineyard, and once in the twenty-second chapter, at the close of the parable of the wedding supper. I am somewhat embarrassed in writing, as I do not know which place my unknown correspondent has alluded to. The words, though the same in both places, yet do not have the same meaning or application, but in each case are used to illustrate and set forth a special truth which has been taught in the preceding parable. My mind, however, is led to take up these words as they are used in the twentieth chapter of Matthew; and I hope that my mind has been led to this connection not in vain. May the pen of a ready writer be given me, and to those who read circumsised ears and a heart to understand.

First I desire to say that it never is right to detach any words of Scripture from their connection, and judge their meaning just by what they may sound like in themselves. Many a truth has been needlessly bolstered up by a false application of some Scripture which sounded as though it meant this or that particular truth, when in reality it meant no such thing. This text has been used to sustain the blessed doctrine of personal, unconditional election, when the connection will show that it could have no bearing upon that principle of truth. Again, it has been used to support the baseless "general call" theory, when a close examination of the context will show that it could have no such meaning. The words

themselves do not say that *all* are called, but *many*; but to point out what a text does not mean is very far from enough. We desire to know what it does mean. I have long had the view of this text that I now hold, and I will try to present it as the Lord may enable me. I trust I shall not depart from the plain, simple truth in what I may say; and I trust my unknown friend and all others will examine for themselves.

Notice, first, that the text begins with the word "for," showing that it is given as a reason for what precedes. The preceding words are, "So the last shall be first, and the first last." The word "so," at the beginning of this sentence, shows that it is the summing up by the Savior of the parable which he had just spoken. Now, looking back to the parable itself, we find that it also begins with the word "for," which shows that it follows and grows out of something still preceding it. The parable was meant to illustrate what Jesus had been teaching just before. We cannot understand the words, "Many are called, but few chosen," unless we understand the preceding parable; and we cannot understand the parable unless we see what it grew out of, as shown by the fact that it is begun by the word "for." We must look back to the sixteenth verse of the nineteenth chapter for the introduction of this whole subject. Let us briefly trace up what is said there.

One came to Jesus and said, "Good Master, what good thing shall I do, that I may have eternal life?" In reply, Jesus referred him to the commandments. The young man said, "All these things have I kept from my youth up; what lack I yet?" Then Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But we are told that the young man went away sorrowful, because he had great possessions. Then out of this incident, as a text, Jesus spoke words of care and warning to his disciples, embraced in verses 23-26 of the nineteenth chapter, which I will not pause to comment upon.

Now Peter answers and says to Jesus, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Let us pause for a moment. Why should the apostle say this? We have the key to Peter's language in what precedes. This young man could not forsake all when the test was applied, but went away sorrowful. Peter and the other disciples had heard his conversation with Jesus, and had witnessed the result. They had been amazed when Jesus said to them that it was easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. Now Peter, having all this in mind, contrasts their course as disciples with that of this young man, and says, "We have left all." This young man

could not, but "we have." To this young man Jesus had said that if he would forsake all he should have treasure in heaven. Now Peter says, "What shall we have?" for leaving all? Then follows that wonderful language of the Lord, "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. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." I cannot pause to consider all this most wonderful and sublime series of promises, but will turn to consider the words of warning and caution that follow. "But many that are first shall be last; and the last shall be first." Jesus, it seems to me, would say to Peter, All that I have said is true. These glorious blessings shall be given to those who have really forsaken all for my sake. But have you forsaken all? You have, it is true, outwardly left friends and houses and lands; but have you left them in spirit? Your question, "We have left all; what shall we have?" shows that you still are of a fleshly mind. It avails nothing in my kingdom if hope of greater advantage is the motive of those who outwardly follow me. The question, "What shall we have therefore?" shows that you are yet worldly in spirit—that you have not yet really left all. You have contrasted yourself with this young man. You have thought, We are better than he. Yet wherein is your spirit any better than his? If you have left all, your question shows that it is that you may make the greater gain. Is not this the motive of the most worldly? Self is at the bottom of your action as well as his. Beware of this spirit. Many that are first shall be last, and the last shall be first. That is, you who are counted first among my disciples, in point of time, labor, deprivation and persecution, may yet, when tested by the scales of the sanctuary, be found so worldly and fleshly in spirit, and so wanting in the meek and humble spirit of the kingdom of God, as to become last and least, instead of first. Great works, great zeal, great self-denials, great sufferings, may all be utterly spoiled by the presence of a boastful spirit; while he of humble and lowly spirit, though he has done no great work, nor suffered no great deprivation, may yet be counted first in my kingdom. You are now first; but one who now is not my disciple, and who, like this young man, has found himself unable to give up all for my sake, may yet be given such a spirit of humble repentance, and become my disciple after such a humble and lowly fashion, as shall make him first in my kingdom, while you may be last.

Thus I have given, under the form of a paraphrase, what I understand

the Savior to mean by the words, "Many that are first shall be last; and the last shall be first."

Now, following right on, Jesus says, "For the kingdom of heaven is like unto a man that is an householder," &c. The things which Jesus had been saying were strange to their ears; they were entirely contrary to every principle by which men were accustomed to be actuated. Now Jesus says that while they were contrary to the ideas of the world, they were yet in perfect keeping with the spirit and nature of his kingdom, which was in all things to be diverse from worldly kingdoms, and worldly principles and motives. His kingdom was to be like the events recorded in this parable. This parable was to show that many first should be last, and the last first.

I will not take time to consider every thought that may occur to me with regard to the parable, but will try to bring out what seems to me the chief purpose which the Savior had in view. Notice, first, that when the householder goes out early in the morning to hire laborers he finds some standing idle, and with them he makes a bargain, agreeing to give them a penny for their day's labor. Notice, again, that when he went out at the third, sixth, ninth and eleventh hours, and sent men into his vineyard, he made no bargain with them. They left the reward which they should receive to his own favor and kindness. The first went on legal principles, and the others on gospel principles. God's own people too often are chargeable with a legal spirit in their service; too often the spirit in them is, "What shall we have therefore?"

Notice in the parable, again, that when the evening came, and the time of settlement, he began at the last instead of the first. Thus literally Jesus has shown that in his kingdom the last shall be first, and the first last. Those children of God who serve upon gospel principles, trusting only to the mercy of God, and counting their labor as all unprofitable, are nearer to the heart of the Father, and find their joy sooner, than is the case with those of his children who may be actuated by the spirit of legality in their service. The service performed may be the same by each, and the legal service may be more abundant than the other; and yet the spirit of gospel service puts its possessor foremost, as is shown in the parable.

Notice, again, that the householder gave to each a penny; to those who had labored but one hour the same as to those who had wrought twelve hours. Surely this shows clearly that the spirit of the service is the chief thing in the eyes of the Lord. All this is in harmony with the teaching of the Lord in the close of the preceding chapter; and it seems to me that upon no other view of the Savior's meaning can this parable be harmonized with the teaching at the close of the nineteenth chapter,

or the teaching of the nineteenth chapter be shown to be one with the parable. Those who had been hired at the first found fault, because they supposed they should have received more than the others; and they were rebuked, just as the Lord, at the close of the nineteenth chapter, had rebuked Peter. Now, whatever may be said concerning the business of this life, as to whether the course of the householder was just and equitable or not, our Lord shows clearly that in his kingdom he is the dispenser of all bounties; and all is of grace, and none have any right to find fault at what he does with his own, seeing that none can ever have any claim upon him. The children of God are first or last in his kingdom, according as they count themselves unprofitable altogether, or suppose that they are more deserving than others. Where all are altogether undeserving, no one can in any way boast over another, nor inquire, What shall I have for my service? Having the spirit of the kingdom, we shall be astonished to receive any favor at the hand of the Lord, and shall count it all grace; and so our Lord closes this parable with the same words which led to his uttering it, "So the last shall be first, and the first last."

Again, I desire to enforce the truth that these words are the substance of the Savior's meaning in all this connection. The parable but enlarges upon them, and enforces the truth that is in them.

Now all this leads up to the words to which my unknown correspondent called attention, "For many be called, but few chosen." If anything appears clearly from all that has been said it is this, that the whole scope of the Savior's teaching here is for disciples, and as a warning to disciples; and so these words relate to disciples also. There is a sense in which it is true of believers that "many be called, but few chosen." There are choice ones among the chosen. The disciples of the Lord are all called into his free and willing service. All are called, not to serve in the oldness of the letter, but in newness of spirit. But how many are, like Peter, saying, "What shall we have therefore?" How few are led by the gospel spirit in what they do! What a choice spirit this is, wherever it is seen! Are we sent to preach, to show kindness to the needy, to minister of our goods to the poor, to visit the sick, how prone we are to feel a spirit of complacency rising up within, of which we do well to be ashamed, and which should lead us to abhor ourselves. It is the spirit which Satan exhibited when he said, "Doth Job serve God for naught?" It is the spirit of pride, which is ever unwilling that we should take the place of sinners, receiving all and deserving nothing. I am often put to examining myself as to my motive in what I do. "The heart [my heart] is deceitful above all things," and I can never be sure,

it seems to me, that it is right in anything. All the people of God are called to this pure gospel service; but how few rise above the spirit of legal asking, "What shall we have?"

This, it seems to me, is the force of these words, taken in connection with all that precedes; and here I will leave the theme, and close with calling attention to one more striking thought that is in the parable, and that is that the Lord's call always precedes ours. The laborers did not seek the householder, but he sought them. This is a picture of the method of grace at all times. It is an illustration of the words of Jesus when he said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Grace will always wear the crown. Not only is it free grace that takes us to heaven, but when we serve God grace must be praised for all our service. The Lord calls us into his vineyard—we are not volunteers; and yet, if we are led by the Spirit of Christ, it is willing service that we render. May we be found serving in full freedom of spirit, and not with self-seeking, and so be among the chosen ones in the sense of the text, even as we hope that we are among those who were chosen before the foundation of the world.

I remain your brother in the hope of Christ,

F. A. CHICK.

REISTERSTOWN, Md., Jan. 24, 1890.

P. S.—I want to say that I consider the SIGNS for January 22d a specially excellent number from first to last.

F. A. C.

4 MANDEVILLE ST., UTICA, N. Y.,  
January, 1890.

DEAR BRETHREN BEEBE:—When I forwarded to you our remittance for the present year I concluded I had no word for our family paper, the SIGNS OF THE TIMES, beyond an expression of appreciation of the same. For although my name has appeared at intervals, I have never felt (neither now) able to add to its worth. Yet I find the lesser testimonies of the saints were received and acknowledged by the Savior, as well as those of stronger faith and greater power. Also, that "In the mouth of two or three witnesses [none of which are of quite equal force with the other] every word shall be established." While thinking over the same, I felt seriously rebuked by the word of God to my heart, found in Psalm 1. 14, which reads, "Offer unto God thanksgiving, and pay thy vows unto the Most High." This text came not only in the form of a rebuke, but of inquiry, too. Ah, have you not made vows unto the Lord time and again? Ah, yes, I said. Well do I remember this season of the year in 1841, when I felt to be sunk down into the lowest hell, fast held in the iron clutches of that broken law, constantly sounding in my ears,

"Pay me that thou owest." Then it seemed to me the Lord sat upon his throne as my Judge only, ready to pass sentence on my doom; that then, though in the utter ignorance of my nature, yet in the felt necessity of the case, were my first vows made; that if the Lord would (for I realized with the poor leper that if he would he could) make me clean, I would openly confess his mercy, and that my life should echo with his praise. In 1843 I trust I was by grace divine enabled to make before many witnesses such open confession. At that time, for that most glorious deliverance, I was ready to "render the calves of my lips." But what has my life been since, but one continued vowing and breaking my vows? Yet I have experienced again and again his promise fulfilled, that to call upon him in the day of trouble, he will deliver. Yea, and he will deliver even from the unwise vows we make, and which are resting upon us in all their weight and guilt, till he does deliver; for he alone it is that can grant deliverance unto his people. When so done, he declares that they shall glorify him. Positive language. But O! when done? For sure I would be the first to ask, "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee sick, and in prison, and came unto thee?" But his goodness and his mercy are higher than the mountains of our guilt, and broader than the seas of our distress; for in his love and in his pity he answers, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Realizing this, then, and so much more of his mercy, is it not only becoming, but incumbent upon us, who are not only such happy recipients of his daily mercies and blessings, but of those great and precious promises which he has bound himself in oath to perform, that we "offer unto God thanksgiving, and pay our vows unto the Most High," by acknowledging him in all our ways, that he may direct our steps?

Another subject has also occupied my mind of late—that of the rich man and Lazarus, mentioned in Luke xvi. It occurs to me to ask, Does not the rich man here spoken of represent the higher classes of the nominal professor, the self-made religionist of the not only then, but now present day, clothed in purple and fine linen (ecclesiastical power and authority), faring sumptuously every day, receiving honor and glory from their dupes, some of the more naturally crafty and guileful? The rich man proclaims they are servants of the most high God, and sends them forth with husks to feed the swine, but starve the saint, the poor, needy, helpless soul to death, as is seen in the text before us. "And there was a certain beggar, named Lazarus, which was laid [no

strength to walk, no power to help himself] at his [the rich man's] gate, full of sores." Evidently having fallen a victim to these dupes, but suffering from the wounds and bruises and putrefying sores of sin, in his just awakened condition to a felt sense of guilt and condemnation for sin, never having heard of the Healer, he is up and anxious to find and feed upon something which will appease a broken law; but in his yet deep-seated ignorance of what alone will satisfy the righteous demands of justice, he seeks to be fed with the crumbs, the offers of salvation and overtures of mercy presented by those dupes who preach to him creature obedience and duty faith. Thus they lick his sores, but do not heal them, nor restore the man. "For it came to pass that the beggar died." Yes, like all other such beggars, he died to all hope of salvation save in the blood and righteousness of our Lord Jesus Christ. In dying, such do not die to every hope below the sun. When in that state he is carried (is yet helpless) by the angels (servants of God, ministers of the everlasting gospel) into Abraham's bosom; yes, that place of sweet rest and peace where we receive that most precious of all gifts, faith in our Lord Jesus Christ, enabling the soul to rejoice in hope of the glory of God, and to say, while in this desert bare, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and not another." The rich man also died, and was buried. Now here I confess I am at a loss, and wish some brother would take up the subject throughout, as it is only through a glass darkly that I have any sight of it; yet I see much in it adapted to the sensible sinner's need. But this rich man surely did not die in the same sense that the poor beggar died; for the evidence is that even the torment and anguish of hell itself did not turn his thoughts to God. But to the creature he still appealed, even in this his worst dilemma.

Wishing every one interested in our dear family paper much of the wisdom that cometh down from above, and that its pages may continue, as heretofore, to be filled and circulated while one of God's children remains to be fed, is the hopeful desire of a sinner lost, yet a sinner saved,

LYDIA ALEXANDER.

NEW HOLLAND, Ohio, Dec. 26, 1889.

MRS. M. M. ROUNSAVELL—MY DEAR SISTER:—Your kind favor of Dec. 22d reached me yesterday, on the glad, bright "Christmas" morning. Both your helpful, efficient Christmas gift, and your dear words of christian fellowship and love, came to me as sweet incense, or as manna from the divine hand of him who gave us the blessed gift of his

dear Son, which brought "peace on earth, good will to men." You sent me, you said, the purest wish of your heart, "God bless you," which was to me the breathing of the effectual, fervent prayer of a purified heart, which availeth much. For O, my sister, God answered your prayer; for amid all the intense pain and weariness of my clouded, storm-tossed life there came to me with the bright Christmas dawn a thankful joy, a sweet, quiet happiness, as it were the whisperings of that "still, small voice" which brings upon its zephyr-like wings that peace which passeth all understanding. My whole inner being seemed infused with that light which shineth in darkness unto perfect day; and my blessed Savior seemed so near that I desired to walk, O so softly, before him in love. As one Christmas token of love and tender remembrance after another came to me during the livelong day, until my couch was quite filled with tiny parcels and boxes, I wondered if in all the world there was one sinful creature who had so much cause for thankfulness, or who felt so gratefully happy. Aside from my severe affliction, my helplessness and my shut-in life, there seemed but one cloud to mar my peace; that was my extreme unworthiness, and the painful sense of my inability to love and thank the divine and gracious Giver with singleness of heart. I had hoped, during the heated season, at the coming of cool weather to become better; but the dropsical swelling, especially of the upper portion of the body, has increased, and with it the pain and intensity of my almost unparalleled case. All my surrounding circumstances are of a troublous, distressing nature. Having been defrauded of funds much needed in my continuous suffering, I had nowhere to turn but "unto the hills, from whence cometh my help." You will not wonder, my sister, how I was made to thank, praise and adore our adorable Redeemer when a short time ago I received a letter from the family of Elder S. H. Durand, containing a sum sufficient to supply my needs quite a while—the gift of various friends. None can possibly know the glad thankfulness of my heart, unless they have been placed in the same most trying position. Besides all this, nearly all the letters which came to my sick room, as food to the hungry, or cold water to the thirsty, ceased. But, through the goodness of God, friends have again seemed to arouse to a sense of my loneliness and need; and now, where in my heart all was desolation and a dreary waste, the bright opening of spring time has come, and the singing of birds is heard in the land. Your dear epistle of love, dear sister, fills no small place in this bright spot in my dreary life.

Persons of every religious denomination in the land come to my sick room. I have many kind friends

among both ladies and gentlemen; but, my sister, I often feel lonely in the midst of it all; and amid the most animated conversation with the worldly, my thoughts, my affections, will go out to that blessed people who alone know the "joyful sound" of the gospel, and to whom the rainbow of hope and peace casts its bright-hued, effulgent rays. In all this town and vicinity there is not a person who worships as the Old School Baptists do, or with whom I can have uninterrupted spiritual intercourse. How often in this barren land, sitting upon the banks of Babylon, does my longing soul remember Zion, the songs she alone can sing, the city of our solemnities, the seat of our wondrous King. But never more do I expect to go to the house of the Lord to worship in the earthly courts, but trust ere long I may join the church triumphant above, where I can join in ceaseless singing of the song of redeeming love, and chant the praises of our risen Savior and Lord. I cannot tell you how grateful I am for your expressions of love. I never can understand how or why any one should love me in the least, and so often think myself unloved and forgotten by those I hold so dear. Sister Eva Sayer mentioned your name in her letter, as a sister who was active in procuring sales for my little book. I never forgot you, and when I saw your name I did not feel it was that of a stranger. O sister, it is only just recently that I felt at all reconciled to my book, or that I could take courage to look inside its pages. I was so grieved because so many things I meant to be strictly private came before the public; but now I no longer care, and am glad after all that they were published, as many have expressed themselves as having been comforted by them. They were a great help to me financially, as my expenses are unavoidably heavy. All have been disposed of but some half-dozen paper-bound. You have my thanks for your share in the helpful work. A daughter of Elder Wm. L. Beebe, in Canada, has greatly helped me in this way. Give my best love and thanks to sister Kate Beebe, and tell her I am grateful for her love. May she, the daughter also of a noble servant of the Lord, never have to wade through waters so dark and deep as have fallen to my lot. When I saw the obituary of sister Eva Sayer's father, I wanted to write her some word of condolence, but was so poorly I did not feel that I could write. Please remember me in love to her, and the family of dear Elder Wm. L. Beebe. I answer your letter thus early, because I am now "clothed and in my right mind." To-morrow I may be unconscious or delirious. Do please write soon again, and excuse this long letter, written amid all sorts of interruptions.

In deep affliction, very unworthily yours,

MARY PARKER.

## THE CHRISTIAN.

BELOVED BRETHREN BEEBE:—My mind has been led for some time to meditate upon the subject of the christian, and the fruit he should bear as such. While there are sublime beauties in the glorious doctrine of God, in his complete salvation for sinners, yet it should be borne in mind that there is a fullness in the gospel of Christ, and that christian duties should be preached.

There is much talk about godliness, and much written about it; but how far short we fall in every particular! Many of us can say, as was said anciently, "The flesh is weak." There is a fault-finding spirit about us, which is not becoming in a christian, for he should be Christ-like. We should not be found finding fault with our brethren on minor matters. The christian should appreciate the blessings which God has bestowed upon him, and the fellowship of his brother. He should be meek, humble and forbearing, remembering that "charity suffereth long." He should not complain at the providences of God, though he is bereaved, but should say, with patient Job, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." He should earnestly desire to be resigned to the will of the Lord in all things. How glad I would be if I could always say, Resign me, O Lord, to thy will, in preaching and praying, both temporally and spiritually. O deliver us from a murmuring spirit.

The christian should remember that he is watched, and he should endeavor to have a good report of them that are without. If a Primitive Baptist were to fail to pay a debt, there would be more talk about it than if fifty Arminians were to fail. You see the world expects better of a christian, but it does not look for any better from the world. The christian should pay his debts, and be careful about being too extravagant. He should live within his means, and not contract a debt unless he can pay it. Let his word be his bond. He should shun every appearance of evil, and not be found in company with the wicked, engaging with them in their vulgarisms, nor in their worldly songs; for from the abundance of the heart the mouth speaketh. I have never desired to sing those foolish songs since, I trust, I was enlightened by grace.

The christian should examine that precious code, the Bible, and see where Jesus went, and walk in his footsteps. When we follow Jesus we do right; when we fail to follow him we do wrong, and will be chastised.

The christian, when he sees his brother in need, should not shut the bowels of compassion against him, but should administer, as God has prospered him, of his worldly goods, and help that poor brother who is in distress. Read the epistle of James, and see how carefully and pointedly these things are set forth. Our own

conduct is causing us more trouble than that of anybody else. The christian should have an orderly walk and a godly conversation at all times.

We should not encourage the works of Babylon, nor do we want such among us; but I regret to say that some dear brethren have gone to an extreme in withholding their goods from their pastors in some places. I hear such expressions as these, "I never gave a preacher anything, and I never intend to do so." "Keep the preacher poor, and then he will be humble." Sometimes the poor preacher has to labor and toil in every way that he can to provide for his family, and then serve a number of churches, and have to pay his own fare on the trains and hire conveyance to his meetings; yet able brethren will meet him, and tell him how they love him, and how they love to hear him preach. Dear christian, remember the poor preacher's family. He leaves a widow and orphan children at home while he labors for you. Do you feel right when you let that wife and children suffer, and let him go at his own expense? Christian, you have a sacrifice to make, as well as your preacher; and it is as much binding upon you as upon him. Let each of us make our sacrifice, and not muzzle the ox that treadeth out the corn. I do not advocate salaries, but it is a shame to see the embarrassed condition that some of our ablest preachers are in financially. Brethren, your minds need to be stirred up on these things; for I am confident that you would be more dutiful if you were encouraged in your duty.

Christian, you have a narrow road to walk in, but God has promised to bless his people while in obedience. Then let us endeavor to walk worthy of that holy vocation wherewith we are called, in all lowliness and meekness, forbearing one another in love.

These duties that we speak of pertain to the christian's welfare here in time. This salvation should be worked out, and not neglected. The christian should make his calling and election sure here in time. God will take him safely home to that blessed abode at last. The reason that he should be obedient is that he is a child of God, and his christian comforts here depend upon it. "If ye live after the flesh ye shall die."

The above thoughts have been presented while waiting for the train in Georgia. I am on my way home from a short tour among dear and precious saints. If these thoughts are not correct, please do not cast me off, but bear with a poor, weak boy. Let us all discharge our duties, and pray with and for one another.

Your poor, little brother in affliction,

LEE HANCKS.

OZARK, Ala., Jan. 1, 1890.

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 19, 1890.

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

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

G. BEEBE'S SONS.

## THE GRIEVED RICH MAN.

BROTHER BEEBE:—If it will not be intruding too much, will you please give your views on the passage of Scripture recorded Mark x. 20-22? I wish you would dwell particularly on all the bearings and details of the character therein presented. Your compliance will oblige a poor, weak brother who is less than the least of all God's children, if one at all. Remember me in your prayers when it goes well with you. Farewell in the Lord. Your unworthy brother.

W. W. COFER.

PINE VALLEY, Miss., May 24, 1889.

## REPLY.

"AND he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions."—Mark x. 20-22.

It is never an intrusion upon us for any sincere seeker after truth to request our views upon any expression of Scripture, or upon any point of the doctrine of Christ. We have nothing of the knowledge of divine things but that which we are ready to give as freely as we have received it by the grace of our Lord Jesus. But it must be remembered that we have but a very limited understanding, and consequently there may be many questions presented to us which it would be presumptuous folly in us to attempt to answer. Without the guidance of the Spirit of truth, the wisest and best of men can only darken counsel by uttering words without knowledge, when they present their own ideas of the glorious mystery of godliness. All that is thus spoken can serve only "to make empty the soul of the hungry," and "to destroy the poor with lying words, even when the needy speaketh right." From this consideration the views of the most highly esteemed saints should never be regarded as a standard of sound doctrine further than they are consistent with the plain testimony of inspiration. We wish this fact always to be understood when complying with requests for our understanding of any subject connected with the gracious revelation of the gospel of Christ. However desirous we may be to gratify the wishes of those who apply for views, it is certainly better to say nothing than to endeavor to explain by natural reasoning things which have not been clearly manifested to us. This will be understood as explaining our failure to comply with many requests

from highly esteemed correspondents.

The text to which brother Cofer calls our attention is a portion of the statement of the conversation between a rich ruler of the Jews and our Lord Jesus. The same circumstance is recorded also by Matthew and Luke; both of their accounts substantially are identical with that given in the connection of our text. The rich ruler came and kneeled to Jesus, and asked him, "Good Master, what shall I do that I may inherit eternal life?" Jesus referred him to the commandments of the law of Moses, in which the Jews professed to trust. Then in our text is stated the answer of the ruler, in which he still calls Jesus "Master." He says, "All these have I observed from my youth." A stronger claim than his could hardly be conceived, if justification before God could be attained by the deeds of the law. His legal righteousness was equal to that of Saul of Tarsus, as declared Phil. iii. 6, "Touching the righteousness which is in the law, blameless." The Lord did not dispute his assertion; from which it is justly to be understood that in external actions he had refrained from the five things specified in the reference of Jesus to the commandments, and that he had literally honored his father and mother. This is certainly as much as any man could claim on the account of personal morality.

"Then Jesus beholding him loved him." The love of Jesus cannot be compared to the natural emotion which is called love among men. Finite mortals may be moved with affection at one time, and at another time they may feel most intense hatred. The love of Jesus is immutable. Not even the vileness and pollution of sin could alienate that "everlasting love" which was fixed upon his chosen people before the world began. It was "For his great love wherewith he loved us, even when we were dead in sin," that God "hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. ii. 4-7. That love is no more affected by anything which may be said or done by the vessels of mercy upon whom it is bestowed, than is the natural light and heat of the sun affected by the earth upon which it shines. It is just here that the pride of the carnal mind is offended in the doctrine of God our Savior. Man feels that he is entitled to more or less credit for his own merits. While he will confess that he cannot claim to deserve perfect justification by his own works, he does not see his need of that justification by divine grace in which his own works can have no part.

The riches of this man in our text

probably consisted in those treasures which are valued in the markets of this world, such as money and material wealth; but the case will illustrate the condition of all such as have anything in which they consider themselves superior to the most destitute of sinners; for "great possessions" may consist in self-righteousness, or in worldly honors, as well as in a large bank account. Some may find it hard to sacrifice their high standing in society, or the reputation they have attained for eminence in popular religious works, or it may be in some other considerations that their "great possessions" stand in the way of their obedience to the requirements of the law of Christ. In all such cases it will be seen that their "great possessions" are a grievous hindrance to their obedience to the commandment of Jesus. That the mere possession of what is regarded as wealth in this world is not the hindrance which was exemplified in this case is evident from the fact that some of those saints who are mentioned in the Scriptures as examples were men of large wealth. Abraham, Job, David and Solomon may be cited as instances of those whose worldly possessions were great; but with all their earthly treasures they were still "poor and needy," in a spiritual sense. On the other hand, one who is without natural means to relieve his physical necessities may be burdened with "great possessions" of confidence in his own merits. Since all such trust must be consumed by the light of divine truth before the grace of God can be received as their only dependence, it is manifest that they that trust in such riches encounter the impossibility described by our Lord in entering into the kingdom of God. It is comparatively easy for the natural mind to consent to give up what it considers unrighteousness, but nothing less than the power of God can make man surrender his own righteousness. That is his "great possessions," with which he cannot part without sadness. Even those who have been led by the Spirit of God to trust in his grace for salvation, frequently fall into the error of imagining that they have some little merit in themselves; and as often as this is the case they have to be sadly grieved by the discovery that they cannot enter into the kingdom of God until they have been stripped of all such riches. It should be observed that Paul defines what is meant by "the kingdom of God." It is not a place, either of happiness or misery; neither is it the observance of ceremonies; "but righteousness, and peace, and joy in the Holy Ghost."—Rom. xiv. 17. This is that kingdom into which the obedient followers of Jesus do enter, but wherein there is no room to bring with them one shred of their garments of legal righteousness. Like that garment which Jesus wore, the white robe which clothes all his

followers is without a seam whereby to patch their own filthy rags upon the perfect work which was made complete by our Lord Jesus. Not even such perpetual service to the law as was claimed by this rich man can be joined to the righteousness which is of God in our great Redeemer.

That Jesus beholding him loved him, shows this man to have been one of those to whom his commandments are addressed. Nowhere in the record which God has given is there any intimation that there is any service which could entitle a sinner to "inherit eternal life" as a compensation therefor. Indeed, the very idea of receiving an inheritance as a reward for services rendered is at variance with the principle of inheritance. Even in natural things this would be an absurd proposition. One would be judged insane who should ask an earthly monarch, "What shall I do that I may inherit your throne?" An inheritance is a birthright. It can neither be bought nor sold. A stranger may be adopted as an heir; but he can do nothing to make himself heir to an inheritance. There is no possibility of attaining heirship to the inheritance of the saints in Christ Jesus except that which our Lord declared to Nicodemus. "Ye must be born again." In that new birth is manifested the unity of the Spirit by which every heir of God is identified in Christ Jesus. So they are heirs of God, and joint heirs with his only begotten Son. Eternal life is the gift of God in that inheritance; and that life is not to be purchased with works of righteousness, nor with corruptible things, as silver and gold.

It may be suggested that the record seems to imply that this man was not willing to make the sacrifice which was required in order to obey the direction of Jesus. This does indeed appear from the record; but it is not necessarily consequent that he was not a subject of redeeming grace. It is not recorded whether he obeyed the word of Jesus; but if he did not, it may be that he is not without companionship even in our own time. Are there not those now whose "great possessions" of confidence in their own natural judgment, or their standing in society, or some other worldly consideration, stands in the way of their following Jesus? Such may be sad, and go away grieved; but they do not enjoy that "inheritance of the saints in light" which is the blessed privilege of such as obey the command of the Lord. Perhaps the reader may be able to call to mind an instance of this kind. Some may manifest the love of the truth in every other way, yet never can sacrifice their "great possessions" of reliance upon their own judgment; and therefore they continually go away grieved, and never "enter into the kingdom of God" in the visible organization of the church. Yet of many such

characters there can be no question that they are subjects of salvation by divine grace. All their riches of outward morality and social standing cannot relieve the sadness which oppresses them under the consciousness of disobedience to the command of Jesus. This would not trouble one who had no love for the Lord. The grief of the saints in conscious disobedience is as unquestionable evidence of their love to the law of Christ as is their joy in keeping his commandments. Only captive Israelites sat down and wept by the rivers of Babylon when they remembered Zion. The desolation of Jerusalem brought no grief to those who had no love to her sacred courts. While every captive Israelite was weeping there, their oppressors could mock them with cruel taunts, saying, "Sing us one of the songs of Zion." Thus the subjects of electing love are identified by their grief when captivated by the alluring vanities which beset them in their earthly sojourn, as fully as by their rejoicing in the answer of a good conscience toward God in obedience. But they cannot sing the song of triumph when they are held captive in the "strange land" of transgression against the commandments of their Lord. There they must weep at the thought of the goodly heritage which is of right as truly theirs when thus separated from its enjoyment as when they can rest in its actual possession.

Throughout their whole pilgrimage on earth the saints experience the truth of the principle which is illustrated in the case of this man in our text. When the law of our Lord requires the denial of self in obeying any injunction which is applied to them, they find their own riches of carnal reasoning always interposing objections to implicit obedience to his direction. In confirming the souls of those who were already disciples Paul and Barnabas exhorted them "to continue steadfast in the faith, and that we must through much tribulation enter into the kingdom of God."—Acts xiv. 22. This could not have referred to their entering into the visible church by a public confession of faith in Christ Jesus, since the exhortation was addressed to those who were already "disciples." It must be that the signification of the expression is that entering into the joy of the Lord which is experienced by his followers in keeping his commandments.

(Concluded next week.)

#### ACCOUNTS OF TRAVELS.

WE are from time to time receiving extended and minute accounts of the travels of ministering brethren among the churches, with the request that we publish the same in the SIGNS OF THE TIMES. Were we to do so, a very large portion of our space would be taken up, to the exclusion of matter that would be of more general interest to our thou-

sands of readers. Such accounts are generally of little interest to those outside the immediate locality where the brethren have been traveling and preaching. As we cannot well discriminate without giving some offense, we have for years past declined publishing such letters in the paper, and trust that our patrons generally and the writers will commend our course in this matter.

#### BACK NUMBERS.

AS OUR supply of back numbers for this volume is nearly exhausted, we shall cease to send them to new subscribers unless especially requested, and hereafter credit the new subscriber from the time the order is received, and only send the number preceding the order. It will be specially borne in mind that we do not agree to run weekly after this year; and all credits which extend into next year will be supplied as we may determine to issue the paper next year.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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#### CHANGE OF ADDRESS.

MRS. A. L. DULIN having changed her address from Panola, Ga., to Snapfinger, De Kalb Co., Ga., desires her correspondents to address her at the latter place.

#### MARRIAGES.

ON Wednesday evening, Jan. 22d, at the bride's residence, Petersburg, Kent Co., Del., by Elder E. Rittenhouse, Mr. Thomas Meredith and Miss Lizzie Frazier, daughter of Richard C. Frazier, both of Petersburg.

ON Feb. 5th. 1890, by Elder T. M. Poulson, near New Church, Va., James E. Shepperd and Emma E. Hickman, both of Accomack Co., Va.

## OBITUARY NOTICES.

**DIED**—In Utica, N. Y., Jan. 23d, 1890, **Ann Alexander**, wife of brother John W. Alexander, in the 75th year of her age.

Her disease was pneumonia. She was not thought to be dangerously ill until a few days before her death. She was born in Suffolk, England, and came to America with her husband in 1851. She was not a member of the visible church, but delighted greatly in serving and associating with the saints; and when the little flock assembled for worship on Columbia Street we were sure to find her among them, when her health permitted. We have had many pleasant and interesting seasons in talking with her of the things of salvation; and though we are satisfied that she was a subject of grace, yet to her there was not given, evidently, that assurance of her acceptance which is the lot of some of the people of God. But the fruit she bore declared the character of the tree, and we are comforted with the saying, "They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Her funeral was attended Jan. 26th, and her mortal remains were laid in the silent grave.

But this was not the end of the sore affliction to be sent to the family. Our dear brother, **John W. Alexander**, was at the time of the death of his dear wife suffering with the same disease, and was not able to see her after she died, nor for some days before. His faith was strong, and his greatest desire was to follow his companion. He lingered until Feb. 3d, 1890, and then passed gently away, aged 68 years.

He too was born in Suffolk, England, was baptized there about the year 1847, came to America in 1851, and united with the Ebenezer Old School Baptist Church, of Utica, N. Y., about fifteen years ago. He was much beloved by his brethren for those graces of the Spirit, and humbleness and firmness of faith, which were in him and did abound. Also, he was ever ready to minister of his earthly goods to the comfort and relief of the saints. He was quite extensively known by our people, having traveled among them considerably years ago, and also had communicated to the SIGNS OF THE TIMES some of his experience of divine grace. He was seldom absent when it was meeting time with the church, and he must be greatly missed in many ways by his brethren.

His funeral was attended Feb. 4th. Now the formerly pleasant home is left tenantless; but we would be cruel to call him back if we could. He leaves one daughter, four grandchildren, one brother (Robert Alexander) and two sisters, one in Utica and the other in England. May this severe and double stroke be blessed of the Lord to this dear circle of friends, and also to the Ebenezer Church, where he had long been an honored and beloved brother.

The writer was present on each occasion, and tried to comfort the afflicted.  
**B. BUNDY.**

Our dear brother, **Jacob Pence**, departed this life Dec. 7th, 1889, aged 71 years, 2 months and three days.

He had been in poor health for some time, being confined to his bed most of the time. His disease was of the heart, and his sufferings were great, but he bore them with christian fortitude. He told his friends that he would not give his hope beyond for this world and all its charms. Some four or five days before his death he told us that brother Jacob Richards would preach at his funeral, as he was expected to be there the following Saturday, it being the time of the meeting at Taylor's Creek Church. Saturday evening at five o'clock he ceased from his sufferings and fell asleep in Jesus. He remained conscious to the last, leaving a

bright evidence that he was one of that number whom the Lord came to seek and to save.

The deceased united with the Taylor's Creek Church, Grant Co., Ind., in Sept., 1857, and remained firm in the doctrine of salvation by grace to the last. This hope seemed to be a source of great comfort to him during his affliction. He was attentive to his church meetings, occupying his seat in the house of God. But he is gone, and we trust he is enjoying that sweet felicity which awaits all the children of God. We mourn our loss, but not as those who have no hope, believing it to be his eternal gain. He leaves an aged companion five children and a number of grandchildren to mourn his absence. Let us be reconciled to the Lord's will, knowing he has bereft us.

A very appropriate and able discourse was delivered by Elder Joel Kemper, which was very comforting to the surviving friends. His remains were then conveyed to the silent tomb, there to await the glad summons for him to come forth to join his Redeemer. Let us faithfully render to the Lord that which he requires of us, while his blessings are poured out upon us from day to day. May that be my happy lot, is my prayer, for Jesus' sake.

**ANNIE PENCE.**

SWAYZEE, Ind., Dec. 15, 1889.

**DEAR BRETHREN:**—In much sorrow and great trouble I will try to inform you of the sudden death of our only daughter, **Lula Kent**, wife of W. S. Kent.

Her clothing caught fire on Friday morning, Jan. 17th, 1890, between 7 and 8 o'clock, and she survived until Saturday about noon. She was in her right mind for sixteen or eighteen hours, and therefore could tell us all about it. She was entirely alone at the time, the nearest aid being a quarter of a mile distant, where her husband was working at a saw-mill. The women there heard her screams and cries, and sent a runner to her husband, who ran with all the speed he could. When he reached the house the first thing his eyes flashed upon was his dear wife Lula, standing in the middle of the floor, a horrible sight! He fell in the door. She said, "O my dear boy!" They lived two and a half miles from us. As soon as we could, myself and her mother reached there with a doctor, and all that was possible was done to relieve her; but alas! the time had come for her to go hence. We all sorrow and mourn; but, thank God, I have a hope that her spirit is enjoying the fullness of the riches of the celestial world. This hope is based upon evidences which she had given me. Not a murmur escaped her lips, nor was a tear seen; but while she had her mind she laughed several times. Once she said to her husband, "Will, isn't this a pretty house? It's the prettiest house I ever saw." At the same time she looked at the top of the house and laughed sweetly. At times she would say, "Merciful God, have mercy upon poor me!" At one time she said, "Lord, have mercy upon me, a poor worm of the dust." She told her weeping parents, husband and brother's not to weep after her. She said to one of her brothers, "I don't know what will become of you. Do the best you can. May God bless you." She is gone. She cannot come to me, but I hope to go to her, and with her be at rest forevermore. If she had lived until this day she would have been eighteen years old. The last six months of her life was happily spent with a loving husband.

Besides her husband, father, mother, six brothers and other relatives, she leaves many friends and associates to mourn. While it is very trying, I desire to be submissive to God's will, for I know that he doeth all things well.

**U. J. BELL.**

PALESTINE, Texas, Feb. 6, 1890.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 9.

## CORRESPONDENCE.

### THE FOUNDATION OF THE CHURCH AND KEYS OF THE KINGDOM.

(Concluded from last number.)

"AND I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. xvi. 18, 19.

"And the gates of hell shall not prevail against it." This declaration of our Lord doubtless implies war. Why assure his trembling ones that the gates of hell shall not prevail against them, if an effort for that purpose is not going to be made? But while it foreshadows war, it assures triumph in the end. But sleep not at thy post, soldier, for this is not an insignificant contest. "Every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire." Though inoffensive as sheep, and harmless as doves, and utterly defenseless, so far as carnal weapons are concerned, the church of Christ has poured forth rivers of blood, and her sons and daughters have evaporated in flames by thousands, rather than relinquish the fundamental and vital point of her doctrine, that God only reveals the way of life to men. This unflinching and unwavering defense by the church in all ages, of the rock upon which she rests, has been construed by her enemies, who compass sea and land to make proselytes, and to teach men to know the Lord, as a testimony against them, that their works are evil. In all the history of the human race, whenever men become "righteous over much," and so "benevolent," that they must assume the prerogatives of the throne of God in trying to save souls, they will, if possessed of power, persecute unto death those who testify against their blasphemous assumption. And sometimes, as our thoughts have wandered through the distant ages past, and there considered the unutterable sufferings of the sons of God, we have been greatly astonished and amazed with wonder. In our imagination we saw them submitting to be bound hand and foot, and ruthlessly cast into a burning fiery furnace, heated seven times hotter than furnaces are usually heated, rather than join in ascribing salvation to the works of men. They endured the sorest trials, cruel mockings and scourgings, bonds and

imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheep-skins, in goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy. They wandered in deserts, and in mountains, and in dens and caves of the earth. At any time they might have escaped this shocking catalogue of evils and sore trials by relinquishing their faith; for immunity from suffering was always offered to those who would join in the worship of human works. How could men remain firm and steadfast in their faith at the expense of such suffering? But my astonishment ceased when I looked again into this burning fiery furnace, this dismal place of torture; for I saw there, in the midst of these suffering children of the truth, another being; and when I had carefully considered, behold, his form was like unto the Son of God. I heard him say, with power, and yet in the sweetest accents, "Fear not." "Lo, I am with you alway, even unto the end of the world." In all of our afflictions he was afflicted, and the angel of his presence saved us. "The gates of hell shall not prevail against" you. I heard some rejoicing that they were counted worthy to suffer for his name. One encouraged his fellow-sufferers, that it was through much tribulation they should enter the kingdom; while another said, "We joy also in tribulation;" and, "Unto you it is given, not only to believe on his name, but also to suffer for his sake." I heard the voice of singing, and of praise, and of thanksgiving, coming out of the burning furnace; and when I had considered the bands which had bound them down to earth, behold, they were consumed by the fire of the furnace, and they walked loose with their King. There has never been a time since the words of our text were uttered that this rock has been without inhabitants.—Isa. xlii. 11. The gigantic efforts of the enemy, the gates of hell, against them have often led them and others to believe that the advocates of truth were well nigh, if not quite, exterminated. "And I, even I, only am left alone, and they seek my life to take it away," has no doubt been the sad conclusion of many a child of God in the great struggle between the church and the gates of hell. But it has ever been the pleasure of the Most High to reserve to himself a goodly num-

ber of witnesses for the truth, who never bow the knee to the image of Baal.

In the darkest time of the "dark ages," when the man of sin, the son of perdition, had marshalled all the powers of earth, in league with the hosts of hell, to make war with the remnant of the seed of the woman, they were to all human appearance as certain of utter annihilation as a mouse would be under the paw of a lion. But notwithstanding the great power and unceasing vigilance of the enemies of truth (the gates of hell) a remnant was yet left, who held the testimony of Jesus. Coming up out of the dismal darkness, and sounding like a mighty trumpet through succeeding ages, we hear the voice of the Waldenses, testifying against the efforts of flesh and blood to teach men to know Jesus as the Christ. "We have ever regarded the inventions of men in the affairs of religion as an unspeakable abomination before God. We hold in abhorrence all human inventions, as proceeding from antichrist."

According to the learned Lutheran Church Historian, Dr. Mosheim, there were, long before the rise of Luther and Calvin, many persons in almost all the countries of Europe who held tenaciously, among other things, to the doctrine that the church of Christ should be free from all those institutions which human prudence suggests. Here is testimony, even from the enemy, that up to the time of the "Reformation" (?) the gates of hell have not yet succeeded in dislodging the church from the rock upon which she is built; for no one ever rejected the institutions of men who had not been taught of the Lord to know that flesh and blood were powerless to convey a knowledge of Jesus as the Christ. The institutions and inventions of men in religious affairs in all ages of the world are avowedly for this purpose, and so captivating in their benevolent garb, to the carnal mind, that none but those who are taught of the Lord to know that salvation is exclusively of him escape their clutches.

Many church historians, it seems, would have us believe that the gates of hell prevailed against the church of Christ, and for many centuries she was effectually dislodged from the rock upon which she was originally built, from the strong tower into which the righteous run and are safe. But this would contradict the express declaration of

the text. The enemy often thought so, and no doubt God's people, like Elijah, often thought so; but yet a remnant according to the election of grace was always preserved.

Suppose a train of cars approaching a tunnel through the Alps. A number of competent witnesses of unquestionable veracity see and describe it, and leave their testimony upon record. No human eye can follow it through the impenetrable darkness that enshrouds its dismal course. But after a time a train of cars, exactly like the one that entered the tunnel, is seen emerging from it at the opposite end. Again it is seen and described by witnesses whose testimony nobody disputes. Would not this be sufficient to identify it in any court of justice, especially when it abundantly appeared from the evidence that no other train of the same pattern had ever been built in the earth? But no further evidence than the words of the text is required by those who believe the word of the Lord, "The gates of hell shall not prevail against it."

There are two great mysteries spoken of in the Bible—the mystery of godliness and the mystery of iniquity. Between these rages a long, bloody and fierce conflict. An enmity exists between them that is forever irreconcilable. Upon the one side are arrayed all the powers of earth and hell, with multiplied millions of the fiends of darkness and fiends in human shape, raging with fury, hatred and violence. Upon the other side is a feeble and defenseless remnant, a mere handful, so to speak, harmless as doves and inoffensive as sheep, the earth forever running red with their blood; always suffering, and always rejoicing; always dying, and always conquering, yet without the use of weapons. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." I have wondered why such things should be; but I have been admonished to be still and know that God reigns, and that he who declares for the consolation of his afflicted ones that all things work for their good, is the same who said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed." I look around in this material universe, upon the things that are seen, by which we are informed that the invisible things of God from the foundation of the world

are understood, and I find in almost all (if not all) things an equilibrium maintained between antagonistic elements. We have cold and heat, summer and winter, light and darkness, truth and falsehood. These are eternal and irreconcilable opposites; yet each has its place assigned, and its work to perform. If our severe winters were left unchecked by the heat of summer for a period of even ten years, the earth would freeze to its center, and everything in which there is the breath of life would perish. On the other hand, if the heat of summer should go on increasing in violence for a like period, without being checked by the annual return of winter, the heat would become so great that it must necessarily destroy all forms of life. But high over all this noise and confusion, this mortal din and strife, there reigns a power that has ordained all for good to his chosen ones. Here is indeed a riddle to the uncircumcised Philistine, but a feast to the spiritual Jew. "Out of the eater came forth meat, and out of the strong came forth sweetness." The opposition from the gates of hell, the mystery of iniquity, is not without purpose nor without good. "For offenses must needs be; but woe unto that man by whom the offense cometh."

Of all the things in life we meet,  
There's nothing walks with aimless feet.

We know that all things work together for good to them that love God, because we know that there is a sense in which he works all things, and that, too, after the counsel of his own will. Fear not, then, trembling one. Though on the side of the enemies of truth there are multitudes arrayed, with great power and fierce rage, yet he from whom all power is received is on our side. He has set their bounds, that they cannot pass. "Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed." Not even one sparrow, many of which are of far less value than the least of you, can fall to the ground without his will. Even the very hairs of your head are all numbered. Here then let us rest, though the gates of hell rage against us. Upon this rock let us stand and sing,

"Though shafts of death around us fly,  
Till Jesus wills we cannot die."

The gates of hell may and do afflict the saints, and humble them, and cast them into a burning fiery furnace that consumes all their dross and takes away all their tin, acting like a refiner's fire and fuller's soap; but they cannot "prevail." By their afflictions the people of God "escape the pollution that is in the world through lust," and thus overcome their enemies by the very efforts of their enemies at their destruction. In all human language there are no words so sweet as "victory" and "triumph," to those who have long been sore oppressed by enemies. Thus our present light afflictions in this glorious war work for us a far

more exceeding and eternal weight of glory. I have never read a description of rejoicing that exceeded, in my imagination, that of the children of Israel at their triumph over the Egyptians at the Red Sea; yet this would have been a tame affair to them, this crossing of the Red Sea, had they not been oppressed by enemies in Egypt. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." We shall yet triumph through him over the gates of hell.

But there is a sense in which the gates of hell have been defeated already by this stone that was cut out without hands. In Nebuchadnezzar's dream there stood a great image, the brightness of which was excellent, and the form thereof terrible. His head was of gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part clay. By the interpretation of Daniel, the head of gold (the head of the whole concern was Babylon) was the Babylonian Empire. It passed on down through the Medo-Persian (the arms of silver), the Macedonian (the belly and thighs of brass), to the Roman Empire, which was divided into eastern and western, corresponding to the legs of iron, with the ten toes of iron and clay, corresponding to the ten horns of Daniel's fourth beast, and the beast in Revelation, which is still called Babylon, and is none other than Catholicism. Now the stone that was cut out without hands smote this image upon his feet, which were of iron and clay, and break them to pieces, and became a great mountain, that filled the whole earth. "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."—Dan. ii. 44. The great image in Nebuchadnezzar's dream was a complete representation of the mystery of iniquity, the gates of hell, from the days of Daniel to the Lutheran Reformation, embracing four universal empires, which bore rule over all the earth. It was in the time of these kings, or kingdoms, that the church or kingdom of God was set up upon its indestructible and invincible foundation. But it was in the days of the fourth beast, which was the fourth kingdom upon earth, which was diverse from all kingdoms, that devoured the whole earth, and trod it down, and broke it in pieces (Dan. vii. 23), even as iron breaks in pieces and subdues all things (ii. 40), that upon the feet of the image the stone smote it. "Then was the iron, the clay, the brass, the silver and the gold broken in pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them."—Dan. ii. 38. This,

in our judgment, came to pass in the sixteenth century, when that diabolical and shameless monster of iniquity, Papal Rome, was grinding the earth with its iron heel. She seemed to have reached the summit of her power and blasphemous assumption, and had apparently slain nearly all her enemies. The cup of her iniquity was full, and she was broken, not by force, nor might, nor carnal weapons, but by an influence as gentle as the Spirit of God or the dew of heaven. The same power that reveals to men a knowledge of Jesus as the Christ instilled into the minds of the people of Europe a thirst for reading the Scriptures, and through the invention of the art of printing provided them with the Bible. Historians who represent Luther as being the cause of the Protestant Reformation have overlooked a secret and silent, yet irresistible current, not originated by Luther, but which seized and carried him onward in the great work, which was simultaneously rising all over Europe. The time had come for the stone to smite the image, and break in pieces and scatter and destroy its power. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 9-14. There is a sense in which the kingdoms of this world have become the kingdoms of God and of his Christ. They draw nigh with the mouth and with the lips; and instead of persecuting Christians unto death, they make loud professions of Christianity; but the heart is far from him. Thus the church, standing upon the rock of eternal truth, the stone cut out without hands, has without force, or power, or might, or the use of carnal weapons, or the aid of the secular arm, triumphed over the gates of hell, and cast down thrones, and dominions, and princi-

palities, and powers; so that, instead of hiding from "the powers that be," in dens and caves of the earth, by their protection she sits down, as it were, under her own vine and fig tree (liberty of conscience), which she has planted in the earth at the expense of rivers of blood, where none dare molest or make her afraid.

But we should not flatter ourselves that the enmity which exists between the seed of the serpent and the seed of the woman is destroyed. That enmity will remain until that old serpent, which is the devil and Satan, is destroyed. Now he is only bound; and when his time expires he will be loosed a little season. As evidence of the existence of that enmity, we need only look around us at the hatred which carnal religionists indulge toward the advocates of truth in our day. I have hardly ever known a Primitive Baptist preacher who was not charged with "preaching infants to hell." There is something strange about this. I have often heard people who were considered truthful, telling of hearing at certain times and places some Baptist preacher assert that there were "infants in hell not a span long," when I was there at the time and place, and knew that no such words were uttered (perhaps the subject was not even named), and knowing, too, that the preacher held no such sentiments. I have never known one who did hold such a doctrine, and I much doubt whether there ever was a Baptist who did preach it; yet there are books published by distinguished authors, and circulated all over the country, that charge us in general with preaching that "hell is lined with unwashed souls of infants not a span long."—See "Human Science," by O. S. Fowler, page 838.

On the same page of the work quoted above, Beecher is quoted as saying, in regard to the "Orthodox Creed"—the doctrine of predestination and election: "An absolute monarch of the worst type, who would do that, would arouse the supremest indignation. If I were to be left to choose between absolute infidelity and atheism, and the acceptance of a God who has pre-ordained and predestinated an innumerable host of his creatures to torments, to pains and to eternal death, for his praise and his glory, why, rather than accept such an infernal deity I would be an atheist, and glory therein. \* \* \* I would say, Our Fiend, not, Our Father."

I regret to soil the columns of the SIGNS with such abhorrent blasphemy, and would not, only that it is well for us to remember that the murderous spirit of Cain is not yet destroyed. Who doubts that if those who possess such a spirit as manifested in the above were also possessed of power, those who preach the doctrine that their hatred distorts into maintaining that "hell is lined with unwashed souls of

infants" would do so at their peril, and while hiding in dens and caves of the earth? How thankful we should be that he who has the key of David, "who opens, and no man shuts, and shuts, and no man opens," has set before us an open door, which no man can shut. But while the gates of hell are not permitted to send us to the stake, to prison and the rack; while the enemy is deprived of law power; let us not forget that the enmity still exists, and assails us in other ways. When Baalim with his arts of divination could not curse Israel, nor prevail in open battle, he taught Balak to cast a stumbling-block before the children of Israel, to seduce them to eat things sacrificed to idols. If we are not mistaken, Josephus says that this was accomplished by dressing up some of the most beautiful of the Moabitish women and sending them to the camp of the Israelites to make friends with them, and to persuade them to intermarry with each other; and thus he seduced them to the sacrifice of their gods (false doctrine), which brought the wrath of God upon Israel, and twenty-three thousand fell in the wilderness. It was not before the band that came with swords and staves against his Master that Peter denied; but when a tender maiden said, "Thou wast also with him in the garden," he began to curse and to swear, and to say, "I know not the man; neither understand I what thou sayest." I have long noticed that enemies of the church are more successful in seducing her members away from their steadfastness in the faith, and of instilling a prejudice against the truth into the minds of children, than by any other means employed against them. "Beware of men which come to you in sheep's clothing." "Take heed and beware of the leaver [doctrine] of the Sadducees and of the Pharisees." People who make a great show of piety, and induce the world to believe that they are model christians, will often represent the Baptists as being bigoted and selfish, "narrow, contracted," because they refuse to commune with other denominations. "We are all aiming for the same place," they say, "and when we get there there will be none better than the rest. There will be no Baptists, nor Methodists, nor Presbyterians, there; and we ought not to be so divided and so particular here." Such cunning craftiness is worthy even of the serpent of Eden himself, and often sorely perplexes young brethren and sisters. I have thought that such were like the Amalekites, who smote the weakest and hindmost of the children of Israel, for which the Lord commanded them to utterly destroy and blot out the existence of Amalek from under heaven. The world says we are too tenacious about doctrine. Our Master charged us to be careful of doctrine, and reproved the churches for not being particular enough

about doctrine; but nowhere in the Bible does he charge upon any of the churches that they were too particular in this respect. In all these things our enemies, seemingly with great ingenuity, seek to annoy and afflict where they cannot destroy. False doctrine hurts no other denomination but the church of Christ. With her one cannot go upon coals of fire without his feet being burned, nor take fire in his bosom without his clothes being burned. We are not ignorant of the devices of Satan. He can hurt where he cannot destroy, and he gloats over human suffering.

"And I will give unto thee the keys of the kingdom of heaven." Keys are used to lock and unlock, to open and shut, doors and gates, to let in friends and shut out enemies. The keys belonging to a house may be used by the members of the family, and by the one who has the oversight of the affairs of the premises. The keys of the house of God, the church, the kingdom of heaven, are used also to open and shut, to bind and loose, to open and let in, and to bind and cast out, and lock against. But what seems strange is that the action of the members of this household, in binding and loosing with these keys, should be ratified in heaven. "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." When we come to consider the proper use of the keys, as taught in the Scriptures, this will not seem so strange. In the eighteenth chapter of Matthew, although the keys are not mentioned by name, yet we are told exactly how to use them, and for what purpose. If our brother trespass against us, we are to go and tell him his fault. If he will not hear, we are to take one or two more. "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 publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again, I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii. 15-20. When the household of faith, the church of the living God, assemble together to use the keys of the kingdom in loosing and turning in, or binding and casting out, there must be as many as "two or three;" and he is in the midst. Now as he has power not only over all flesh, but over all things, having all power, both in heaven and in earth, he has power to, and does, control the acts of men, especially his followers, when he is in their midst; so that whatever they do, thus assembled in his

name, with him in the midst, bears the sanction of his royal authority. What they thus do in his name on earth is ratified in heaven by him who has all power, both in heaven and in earth.

When the Gibeonites by craft deceived the children of Israel, and induced them to eat of their meat without asking counsel of God, "Joshua made a league with them to let them live;" and the princes of the congregation swear unto them. Now, although they were commanded of God to destroy all the inhabitants of the land of Canaan, and to make a league with none of them, yet when they had, contrary to this command, entered into a league with the Gibeonites to let them live (to loose them), God ever after regarded this transaction; and though they were made "hewers of wood and drawers of water," because of their deception, he suffered not the children of Israel to destroy them. Because Saul in his wicked zeal sought to slay the Gibeonites, God sent a famine upon Israel. How important then that the church, before exercising this great power that is placed in her hands, should earnestly ask counsel of her Lord. "Whatsoever ye shall bind on earth shall be bound in heaven."

As the church cannot stand before her enemies so long as a single Achan with a Babylonish garment and golden wedge is in the camp, it is highly essential to her welfare that she bind such and cast them out. It is of great importance to her that from her decision in such cases there is no appeal; that she possesses the highest ecclesiastical power on earth; so that what she binds here is bound in heaven; and what she looses here is loosed in heaven. The Lord has given commandment concerning her that her enemies shall be round about her; and their greatest effort is to dislodge her from the rock of eternal truth upon which she stands. All their efforts are unavailing, so long as she maintains this stronghold, and it cannot be carried by open assault. Her greatest danger is from wolves that enter the fold in sheep's clothing. Beware; bind such, and cast them out. If any come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds. Use the keys to lock against such. Open not unto them, nor loose such in the fold; for "Whatsoever ye bind on earth shall be bound in heaven: and whatsoever ye loose on earth shall be loosed in heaven."

I have not copied the old article, as was intended, but have written entirely anew, our pen following our thoughts just as they have run. It is, of course, too long; but we have not had time to make it shorter. May the Lord pardon whatever it may contain that is not in harmony with the rock of eternal truth upon which the church of Christ is built.

The doctrines of men are destined to perish, but that shall endure as the days of eternity. "Every plant which my heavenly Father hath not planted shall be rooted up."

C. W. ANDERSON.

DUTTON, Ark., Jan. 20, 1890.

"WHERE is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."—Matt. ii. 2.

Like all of God's children, when first quickened and made alive by the Spirit of the living God, and made to feel the need of salvation, and of being saved from their sins; they go right to work to seek the Savior, and expect to find him by breaking off from their sins, doing good and keeping the law. But to their utter astonishment they fail in every effort they make; and instead of getting better and doing better, they begin to see themselves worse and worse, deeper and deeper involved in sin. Instead of coming nearer to the Savior, they feel that they are farther off; and where they expected that they would find him, when they come there he is not there; that is, they expect to find him by keeping the law. But they now find that every attempt they make to keep the law is a total failure on their part. They feel the justice of God in their condemnation, and can see no way by which they can be justified and saved as lost and justly condemned sinners in the sight of a just and holy God, and the law and justice satisfied. But when all hope of being saved is gone, and they are sinking down under the burden of their guilt and the sense of their just condemnation, in an unexpected way their great burden is removed, and their poor heart is filled with love to God for his great mercy, love to his truth and love to his people. They now desire to serve that precious Jesus that died for them, and arose for their justification. They desire to serve him with reverence and godly fear, and to worship him. But where is he? The religious world says he is in the Sunday School; he is in the popular churches of the day; he is in the theological schools; he is in the missionary societies; that he is trying to help them save sinners. But the dear child of God finds that he is in none of those institutions of the day. But where is he? Where did the wise men find him? They went to Jerusalem, expecting to find him there, and there to worship him, as that was the established place under the old law to worship. But he is not there, though he had been brought there when he was thirty-three days old, in order that an offering be made according to the law. There Simeon saw him, having been directed by the Spirit into the temple; for the Holy Ghost had revealed to him that he should not see death until he had seen the Lord's Christ. This divine revelation being made to him by the Spirit, he could then take the child

Jesus in his arms, and bless God, and say, "Now, Lord, lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel." When they had done for him according to the law they returned with the child Jesus to their own city Nazareth. This was done before the wise men came from the east; and when they came to Jerusalem they said, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." "When Herod the king had heard these things he was troubled, and all Jerusalem with him. And when he had gathered together all the chief priests and scribes of the people, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet." So when Herod had "secretly called the wise men he inquired diligently what time the star appeared. And he sent them to Bethlehem." But they did not go there, for he was not there. But when they had heard the king they started from Jerusalem; and "lo, the star which they saw in the east appeared, and went before them, until it came and stood over where the young child was. And when they saw the star they rejoiced with exceeding joy." There is no account of their rejoicing when they saw the star in the east; but when it led them away from the law. Like the helpless sinner when he is led away from the law; then the joy of salvation by grace thrills his poor heart. The star went before them, until it came and stood over where the child Jesus was. Now, mark, "when they were come into the house [not manger] they saw the young child and his mother, and fell down, and worshiped him." He was then in the house, in the city of Nazareth, the last place on earth that the Pharisee or the religious world would say that there could come any good out of; and he is to-day found by all his inquiring children, who are led by his Spirit to seek him, in order that they may worship him. He is in the house of God, which is the church of the living God, the pillar and ground of the truth. The religious world would send a poor, inquiring soul, who is inquiring the way to Zion, to every other place on earth before they would direct him to the Old School, Predestinarian Baptist Church as the place where Jesus is worshiped in spirit by those who are the circumcision who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

My reason for saying that the child Jesus was taken to Jerusalem before the wise men came there is this: When they had worshiped him, and presented their gifts, God warned them not to return to Herod, but to

go another way into their own country; and he then appeared to Joseph, and told him to "arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will [not that he does now] seek the young child to destroy him." "Then Joseph arose by night, and took the young child and his mother, and departed into Egypt, and was there until the death of Herod: that it might be fulfilled which was spoken by the prophet, Out of Egypt have I called my son." "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." So when any portion of the divine Scriptures were to be fulfilled, whether by wicked men or by angels, they were (and yet are) fulfilled just as God had predestinated, or said they should be. When it was necessary, in order to fulfill the Scriptures, that angels should be sent from heaven to earth, they came. When God brought "his first begotten into the world he said, Let all the angels of God worship him." This was fulfilled when the angel appeared to the shepherds as they were keeping watch over their flocks by night. The glory of God shone round about them. The angel said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke ii. 10-14. When it was necessary, in order that the Scriptures might be fulfilled, that angels be withheld, we hear the blessed Master saying to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"—Matt. xxvi. 52-54.

Dear editors, with much love to you and all the dear children of the most high God, I remain yours in hope of eternal life, which God, that cannot lie, promised before the world began.

L. B. HANOVER.

CENTER VILLAGE, Ohio, Jan. 27, 1890.

STATE ROAD, Del., Feb. 7, 1890.

BRETHREN BEEBE:—At the earnest request of an esteemed brother I will pen you such views as I can command upon a little sentence of Scripture. The passage reads, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Heb. x. 26. Some conversation on the subject involved led to the above request being made. What I will have to say will involve me more or less in the whole question of man's redemption, and whether the work of redeeming grace does indeed deliver the subjects of it from the power and dominion of sin and from amenability to the law and its curse, or not. It is proper always to be very careful to rightly interpret Scripture, and especially so when it is believed that good brethren will criticise the views advanced. The important and turning point in this sentence is the clause, "after that we have received the knowledge of the truth." There is no question about not only unbelievers, but even believers, before they receive the knowledge and love of the truth, sinning willfully and wantonly, and delighting in it. This knowledge of the truth would of course embrace a knowledge of him who is the truth, and which flesh and blood does not reveal; and also a knowledge of sin, of its bitterness, and of its terrible wages. That revealed knowledge of Christ is knowledge of him as the Deliverer from the love and power of sin, and as the minister of righteousness. We know him, if we know him at all, to love him. We know him as a holy being, and the fountain of truth and holiness. This kind of sinning that is prefaced with an if is evidently a different kind of sinning from that which the apostle John speaks of, as, "If any man sin, we have an advocate with the Father," &c. And, "There is no man that liveth and sinneth not." Again, "If we say we have no sin, we deceive ourselves," &c. The passage I am dealing with is connected with the sacrifice, and has reference to its efficacy. Christ had made "one sacrifice for sins, and forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." He had nothing else to fear, nothing else to expect. The question then would seem to be whether the sacrifice made for sinners had to any extent failed of its object. We might well question whether it would be possible for even inspiration itself to present the point in more forcible language than it has done here, "For by one offering he hath perfected forever them that are sanctified." But the apostle will not stop here. We shall see how he will go on to confirm it. "Whereof the Holy Ghost also is a witness unto us." Then he quotes from the prophets, "This is the covenant that I will make with them after

those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Not only did the Holy Spirit move the prophet to declare this of old, but he is now *given*, in fulfillment of the words of the prophet. The Holy Ghost is our witness that he hath put away sin forever by the sacrifice of himself. They are remembered no more. The Spirit of the law itself in all its righteous requirements is written in our hearts. If, after all this, we were any of us still found so depraved and under the power and control of sin as to sin *willfully*, and the sacrifice that has been made has proved to be an ineffectual and unholy thing, there remains no other provision, "no more sacrifice for sins."

I do not understand the apostle as saying or even hinting that anybody ever had or ever would sin in that sense after being once enlightened to see the evil and bitterness of sin; but he simply calls our attention to the fact that there is no other sacrifice for sin, and if this one sacrifice has failed, nothing remains for us but judgment and fiery indignation, which will devour us as adversaries. As he intimates, in another place in the same epistle, that if those who were once enlightened, and had tasted the heavenly gift, been made partakers of the Holy Ghost, had tasted the good word of God and the powers of the world to come; if they could or should fall away, that in order to renew them Christ would have to come and be crucified again, as all that he has done is put to an open shame. The redemption of the sinner from his thralldom, from the love and power of sin and from the wrath and curse, we might suppose would be a theme delightful and rapturous for redeemed sinners to contemplate. But the apostle evidently contemplates strong opposition to the power and glory of redeeming grace, and to the doctrine of the perfection of those who are sanctified by that one offering; as he rises to the full height of his power, and the authority of the apostleship, to declare and to emphasize this heavenly gift. Nowhere else do we find any sentiment so strongly set forth, or his word so clothed with power.

When we have at any time of distress, in the course of our experience, had an application of the word to our relief and deliverance, it is a kind of necessity with us to regard the interpretation as it was applied as correct. It was at about the darkest hour of my own life, and when in despair, that not one ray of light penetrated, this passage more than any other contained the sentence of condemnation—this *idea* of sinning willfully, and there being no hope of escape from condemnation. The first key to my prison-house to open to me a door of hope, and to keep it open, was this second clause,

"after that we have received the knowledge of the truth." The apostle said he "obtained mercy because he did it ignorantly in unbelief." To take this understanding of the text away from me would rob me of an evidence that has been to me a comfort and support more or less for more than forty years. Falling into sin as a sheep might do in the mire is a very different thing from reveling in it with delight.

I submit these reflections upon their own merits, and ask the forbearance of brethren, as I have yet come to see and know only in part.

Yours to serve,

E. RITTENHOUSE.

SNAPPINGER, Ga., Jan. 27, 1890.

MISS EMMA L. SMITH—MY BELOVED SISTER IN CHRIST:—Ever since I received your letter, which was written at the request of sister Mary Parker, I have felt impressed to write to you; but a feeling sense of my unworthiness and inability has caused me to put it off until the present time, and even now I fear I shall not be able to write anything to interest you. I know so little of the things pertaining to the kingdom of our Lord Jesus Christ, I fear that it is not right for me to attempt to write upon these things. Am I a subject of that glorious kingdom? is a question that often arises with me. Surely if I were, I would grow in grace and in the knowledge of the goodness of God. But I feel that I am growing weaker all the while. I feel to be one of the weakest and poorest of the flock, if indeed I am one at all. But it is comforting to know that the good Shepherd will take care of the weaklings of the flock. O that I could be found walking in the footsteps of the flock! But I am so sinful, and so easy to go in by and forbidden paths. Then the rod is laid upon me. If I have ever done one good deed, or had one good thought, it was not within myself. It must have been the Spirit's work. I can claim no merit of my own, for I am as helpless as an infant. How true are the words of the Savior, "Without me ye can do nothing." And were it not for his sweet and tender love and watchcare, we feel that we could not bear the sorrows and afflictions of life. And never have I so much felt the need of his love as I do now. For the past two years many changes have come into my life, which brought new troubles and cares upon me; and, Martha-like, I am "troubled about many things." The waves of tribulation beat heavily upon me, and sometimes I feel as if I were sinking beneath the yielding waves, and my cry is, "Lord, save me, or I perish." But when the still, sweet voice speaks, "Peace; be still," there comes a sweet calm. Then I feel that sweet and abiding trust in the dear Redeemer, and feel that I am safe within the veil. What a relief to the poor, little,

tempest-tossed and storm-beaten children of God, when they find that resting place, after being tossed on the dark billows of the ocean for a long, dreary night. My mind sometimes gets enveloped in darkness, without a single light to beam upon my pathway. My hope seems almost gone. But knowing that the people of God are chosen in the furnace of affliction, and that Jesus has said, "In the world ye shall have tribulation," encourages me by the way. I have realized that it is good for me that I am afflicted, and that it is good to have sorrows and tribulations. Had we no troubles, we would not feel the need of the Comforter. If we are called to pass through fiery trials, the rivers of woe shall not overflow. Many have been the trials, griefs, sorrows and afflictions I have had to pass through for the past two years; but I surely have been kept by the power of God's love. O the many slippery paths my feet have trodden! The Christian's road is a dark and thorny desert. Our feet sometimes become sore, and we are tired and heavy laden, when in the valley of doubt and despair. But he knows all the sufferings of his little children, and has said in accents sweet and mild, "Fear none of those things which thou shalt suffer." "I am with you." O what soul-cheering words to the poor, weary pilgrim! We are not left alone, for the Captain of our salvation is with us, to calm the raging billows. In love and pity he redeemed us, and the angel of his presence saves us in every trial. He has chosen our pathway. Let things seem good or ill, it is the same Jesus that leadeth us. We ought never to murmur at his dealings with us, while we know that sovereign love directs the chastening rod, all for our own good and his glory. How sweet and precious are these words,

"Amidst the roaring of the sea  
My soul still hangs its hopes on thee;  
His constant love and watchful care  
Is all that saves me from despair."

He will bear us up and lead us safely through. We groan for that sacred rest when we shall rise to join the chorus in the skies. When I am enabled by faith to view the promised land, these are delightful moments. How precious is the hope of a home beyond this vale of tears, where sorrow, sickness, pain and temptation can never molest us again.

It seems, dear sister, that you are blessed with the precious privilege of attending your church meetings and associations. You know not how lonely one feels when deprived of those blessed privileges. It is seldom that I am blessed in that way; yet the sound of the gospel bell to me does not lose its sweetness. For several years I received quite a number of private letters from some of the dear sisters whose faces I have never seen. Those letters were to me as a sweet morsel, and often lasted me for

many days to come. How often, when in distress of mind, those dear letters brought to me glad tidings from a far country, and I was sweetly comforted. But since I had these attacks of rheumatism last spring I have been unable to reply to many of those letters, and now I seldom hear from them. O how I miss their epistles of love! I hope the good Lord will put it into their hearts to write to me again. For fear I may weary your patience, I will close this very imperfect letter. May the good Shepherd watch over you in the sweetest and tenderest of love, carry you gently in his bosom, visit you often with the joy of his salvation, lead you gently through the pilgrimage journey, and at last carry you to your celestial home above, is the earnest desire of one who loves you for the truth's sake. I hope you will write me again. Direct your letters to Snappinger, De Kalb Co., Ga.

Yours in hope and tender love,

ARMINDA L. DULIN.

COLUMBIANVILLE, N. Y., Jan. 15, 1889.

DEAR BROTHER BEEBE:—If one so unworthy as I may call you so. You requested the readers of the SIGNS to furnish you with brief statements of the way in which they have been led. I doubt many times ever knowing anything of spiritual life. I was brought up by Christian parents, but was never sent to Sunday School. Elder Hezekiah Pettit was my grandfather, and my parents were both members of the Old School Baptist Church. If the Lord in his mercy has led me from darkness into his marvelous light, I must go back to when I was ten or twelve years of age. There was a revival at the time, and there were several at our house talking on spiritual things. I was sent off on an errand, but was stopped on the road, being in great trouble. What will become of me? I thought. I cannot tell how long I was there. I looked to see if any one had seen me standing there. I then went on, but not from my trouble, for it went with me. I would sometimes fall on my knees, but could not utter a word. Thus I traveled for many years, sometimes mingling in young company, and then my trouble would come again. After I was married, and when my wife was brought to the visible church, what a trial it was to me! I think I was sorely tempted of Satan. She was to be baptized on Sunday. I got up early and went after the cows. O what feelings I had, with Satan close by! I stood still, and said, "I will not see her baptized." She had been very sick, and had not yet fully recovered. I turned around and said, "Satan, leave me; I will do my duty." I was relieved in a measure, and went with her. I cannot describe my feelings when she was led into the water. The tears flowed freely, and I could not hide them. Dear sister Donham said, "Go with your wife."

This was trouble upon trouble. I could not go, a poor, condemned sinner, not fit to assemble with the saints at the water.

I will pass over several years. My wife being a member, I could attend associations with her, and these I enjoyed above all places. I liked to be with the saints. We attended the Warwick Association when we could, and when I went my thought would be, What are you going for? You have no right there. We were in Middletown in 1887, at the association, and it was the happiest day of my life. We stayed to the church meeting, and afterward I went into the house to hear, not to be seen. I supposed I had taken a seat where I would not be seen; but to my surprise Elder Jenkins sat down by me and talked to me. How did he, being almost a stranger, know anything about my thoughts? Then Elders Beebe, Rittenhouse and others also talked to me; so I was not alone. When meeting commenced I thought if they did say anything to me it would be the last one. I was surprised to hear Elder Jenkins call my name. I was raised on my feet, for I could not sit still. I do not know that I said but very little. I was again surprised to hear poor me announced as a candidate for baptism. O what peace settled over me! How peaceful and calm I felt! I was baptized on June 12th by Elder Jenkins. My burden of many years was gone, and my sorrow was turned into joy.

I will stop right here. This is too long already.

Your brother, I hope,

P. GATES.

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### CHANGE OF ADDRESS.

ELDER W. R. Storms having changed his address from Harrisonville, Mo., to Pleasant Hill, Cass Co., Mo., wishes his correspondents to address him at the latter place.

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 26, 1890.

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

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

G. BEEBE'S SONS.

## THE GRIEVED RICH MAN.

(Concluded from last number.)

BROTHER BEEBE:—If it will not be intruding too much, will you please give your views on the passage of Scripture recorded Mark x. 20-22? I wish you would dwell particularly on all the bearings and details of the character therein presented. Your compliance will oblige a poor, weak brother who is less than the least of all God's children, if one at all. Remember me in your prayers when it goes well with you. Farewell in the Lord. Your unworthy brother.

W. W. COFER.

PINE VALLEY, Miss., May 24, 1889.

## REPLY.

"AND he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions."—Mark x. 20-22.

"And said unto him, One thing thou lackest." Teachers of the doctrines and commandments of men often apply these words of Jesus indiscriminately to the world of condemned sinners, representing to them that it is only necessary for them to comply with this direction in order to secure the blessing of life in Christ Jesus; but the literal record of the text forbids such an understanding of the decision of Jesus. He did not say this to every sinner; it was exclusively addressed to this man whom Jesus loved. It is wresting the words of our Lord to apply this saying to any other character but to those who are embraced in the same love of Jesus. He does not say, even to this object of his love, that obedience to this direction will make him an heir of eternal life. This requirement exposed the covetous principle which was in the heart of the man. If he had in the spirit of truth observed the commandments of the law of God, it would not have grieved him to comply with this word of the Master, since he would have loved his neighbor as himself, and so would have been ready to give to the poor whatsoever he had. The fact that he was sad at that saying exposed his error in thinking he had observed all the commandments from his youth. Like Paul, he was alive without the law, but when the commandment came in all its searching truth, sin revived, and he died. The word of Jesus always shows the sinner to whom it comes that he is indeed lacking in merit whereby to claim acceptance

in the sight of God. All his riches must be revealed as loss to him, and in the depth of utter destitution he must feel his need of that salvation which is of God in Christ Jesus, which is without any merit on the part of the sinner. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."—Eph. ii. 8, 9. No sinner is prepared to rejoice in salvation by grace until he has been shown the justice of his condemnation as a transgressor of the holy law of God. Then he sees that he lacks the one thing by which he might be approved in the sight of divine justice, and that one thing is perfect holiness.

The specific direction, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven," is but the manifestation of the principle of perfect love by which the law is fulfilled. To the natural man there appears in this commandment a proposition to all men, that if they will give their earthly possessions to the poor they will be rewarded with everlasting treasure in the heaven of ultimate glory. Carnal covetousness is sometimes moved to accept such a profitable exchange, and from this motive many rich men cast their gifts into the treasury.—Luke xxi. 1. Appealing to the covetousness of men, some have succeeded in defrauding such as they could deceive, so that they have been able to secure large contributions from them under the pretext that they are thereby purchasing a reward in eternal glory. Such deceivers evidently have not the love of God in their hearts, nor are they led by the Spirit of God. In the experience of the saints the true principle which is here declared by our Lord is clearly revealed. When at the command of Jesus one whom he loves is moved to surrender all his possessions, and feel himself really destitute and helpless, he is then prepared to receive "the unsearchable riches of Christ" in his own experience. This treasure is never found anywhere but in the heaven of the manifest presence of Christ.

"And come, take up the cross, and follow me." This is not an invitation even if confined in its application to the man to whom it was addressed; much less is it a general offer to all the sinful race of Adam. Our Lord himself declares positively, "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." And "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37, 44. It is a willful perversion of his words to construe the expression in our text as contradictory of his own assertion. Every one whom Jesus calls by his grace must come to him. The Spirit of truth leads each one of them to

find in Christ the only refuge to which they can flee. Then the command is addressed to them, "Take up the cross." This is not simply to confess before the world that Jesus is our only hope for acceptance with God. The cross is found in the very denial of self without which there can be no obedience to the word of the Lord. It should be observed that this was spoken before Jesus had made the tree of Calvary glorious by his expiring agony. His followers must encounter the cross in the surrender of every personal claim to divine favor, before they can follow Jesus in any of his footsteps. No man ever can take up that cross so long as he has any reliance upon his own merits. In this way every disciple of Christ must be crucified to the world, to self, and to all hope of justification by his own works of righteousness. In taking up this cross they who follow the Redeemer confess themselves unworthy of divine favor, and ascribe their acceptance with God wholly to that sovereign grace of God by which they were chosen in Christ before the world began. Those who have been experimentally taught this truth are cut off from all confidence in the flesh. This is "the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."—Col. ii. 11. There can be no coming unto Jesus without this cutting off from all fleshly trust; for this is the true antitypical circumcision by which all dependence upon self is destroyed.

None can have the desire to follow Jesus so long as they feel themselves capable of directing their own way. Natural reason always leads in the opposite direction from the way of truth. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. xiv. 12. The very first step in following Jesus requires the denial of self. This cross can never be taken up by any voluntary resolution of the natural mind. Whatsoever the sinner has of his own must be sold and given up before he can implicitly follow wherever Jesus leads. The saints themselves must be led by the Spirit of God in order to be able to follow their Redeemer. Whenever they are left to the guidance of their own wisdom they turn away from the narrow path of life. When the voice of Jesus is heard it always calls them to turn from their own way. So it is written, "Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a voice behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. xxx. 20, 21. Carnal selfishness sees nothing attractive in the way of truth. Following Jesus requires participation in the fellow-

ship of his sufferings and in the afflictions of the gospel; and in this narrow path there is no room for the gratification of carnal desires for ease or worldly prosperity. False teachers often appeal to the covetousness of their hearers, promising them large rewards in heaven as an inducement to profess devotion to the outward form of godliness; but all such worshipers as are moved by the fear of future punishment, or the hope of reward, give evidence that they have not the Spirit of Christ; for that Spirit loves righteousness and hates iniquity, so that those who are led by it find their great reward in keeping the statutes of the Lord.—Psa. xix. 11.

Every true follower of Jesus is led by the love of holiness. While he finds that he cannot attain to the perfect pattern which is manifested in the Lord, he longs for conformity to that example of holiness. This is the hunger and thirst after righteousness by which Jesus designates those whom he declares to be the subjects of his heavenly blessing. Such blessed ones follow the Lord in poverty and mourning their own destitution of that holiness which they see in him. The pride of the sinful heart is grieved just in proportion to the self-righteousness which the follower of Jesus is compelled to sacrifice in coming to him as the only hope for justification before God. They are brought as "the blind, by a way that they knew not." It appears to them that they are not following Jesus when they cry out of the depth of their vileness and conscious pollution of sin; but this is the way which their Redeemer in bearing their iniquities himself trod. Blind reason can never comprehend the truth that it is only in this way of sorrow that the disciple can follow Jesus; but he has led in no other way. The prayer of faith in the heart of the saints, for conformity to the image of Christ, is answered in their experience of the exceeding sinfulness of sin in themselves, by which they are made to hate their own life because of its sinfulness. Following Jesus in this way of constant humiliation, the saints are not puffed up with the vain imagination that they are righteous, so that they might despise others; but every step in this wonderful way reveals more clearly their dependence upon the grace of God alone for righteousness, and more effectually cuts off all occasion for boasting of their own merits. Growth in grace and in the knowledge of our Lord and Savior Jesus Christ, thus manifests more sensibly the need of that justification which is entirely by grace. The more this truth is felt in the heart of the subject of divine teaching, the less room is left for glorying in the flesh, or in works of righteousness which he has done. Consequently, every incident in their experience which manifests their own unrighteousness causes the disciples of Jesus to feel more intensely

their need of that righteousness which is found alone in the redeeming grace of their Lord.

In the case of the man who had great possessions, every saint may see an illustration of his own condition when he has become confident in his own diligence and watchfulness. When brought into the presence of the judgment of our Lord, he finds that sin and pride have prompted all his boasted good works, and they all bear the stain of that carnal selfishness in which they originated. Nothing so vile can be accepted by the purity of infinite holiness; and all appears in that perfect light as filthy rags. Instead of having something whereof to glory, he finds himself "wretched, and miserable, and poor, and blind, and naked." Under such a discovery his sadness and grief must be as great as his disappointment. There is no place in the kingdom of our Lord for pride and self-approbation. Jesus said to his disciples, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do."—Luke xvii. 10. This is not merely to be uttered by the tongue, as it might be said by a parrot; it must be really felt as the truth. All the teaching of the Spirit has the effect of developing this true humility. When our own obedience rises to our view as commending us above our brethren, there is just occasion for the apprehension that we have great possessions, which will cause sadness and grief when we hear the word of our Lord.

It is evident from the words of Jesus in the verses immediately following our text that the riches which cause his followers to be sad at his saying are not merely the "great possessions" of earthly treasures. Whatever the saints may value as commending them to the favor of the Lord, whether morality, earnest devotion, frequent formal prayers, liberal distribution of alms, or any other works of their own, all these are included in the "great possessions" which are to be sacrificed before we can "have treasure in heaven." Trusting in any such riches must always result in making the saint sad at the saying of Jesus. It should be remembered, however, that these words of our Lord do not produce that effect upon those who are not in possession of his love. It can be no grief to such as do not delight in the presence of the Lord to know that they are denied the privilege of following him. Since a man's heart will be where his treasure is, those who love the Lord have in that fact the evidence that they have treasure in him, in the sense of being subjects of his electing love; but the present enjoyment of that treasure by the saints is experienced in obedience to his word. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may

serve God acceptably with reverence and godly fear; for our God is a consuming fire."

#### BACK NUMBERS.

AS OUR supply of back numbers for this volume is nearly exhausted, we shall cease to send them to new subscribers unless especially requested, and hereafter credit the new subscriber from the time the order is received, and only send the number preceding the order. It will be specially borne in mind that we do not agree to run weekly after this year; and all credits which extend into next year will be supplied as we may determine to issue the paper next year.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

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

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#### "THE EDITORIALS." FIRST AND SECOND VOLUMES.

WE still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars see advertisement on last page.

#### MARRIAGES.

By Elder James M. True, at the residence of the bride's parents, near Cheney, Lancaster Co., Neb., on Thursday evening, Feb. 6th, 1890, Mr. Wm. F. Ring and Miss Marion L. Gove, both of Lancaster Co., Neb.

#### OBITUARY NOTICES.

OUR beloved pastor, Elder James W. Arnold, died of paralysis, Dec. 1, 1890, at his home on my farm, in Lane, Warrick Co., Ind., where he had been living since last May. He was born July 4th, 1817, in Warrick Co., Ind., and was married to Margaret Ross on Nov. 26th, 1836, who survives him. Brother Arnold and his wife joined the Regular Baptist Church called Baker's Creek about the year 1837, and were baptized by Elder Henry Hart. Soon afterward he was ordained Deacon, and soon after this the church granted him license to preach; but he would not consent to receive the license, and never did have it in his hands, as he told me not long before he died. He fought against it for seventeen years. He took a letter from Baker's Creek and joined Walnut Grove Church, thinking to get relief thereby; but he could not run away from the Lord. He was ordained to the full work of the ministry about the year 1856, and served them as pastor several years. After this he moved to Pike Co., Ind., and joined the White River Church, and preached for that and other churches of the Salem Association. While living in Pike County he was sent by the Democratic party to represent that party in the State Legislature, which he did with credit to himself and the party. On Saturday, Sept. 4th, 1875, he came with his wife and joined the South Fork Church by letter, where he remained a member and pastor until death removed him.

Brother Arnold had been in poor health for some time, but was able to be out at times. He was at our regular meeting on Saturday and preached an able discourse, using for a text, "Jesus Christ, the same yesterday, and to-day, and forever," to the comfort of the brethren and sisters. After the business of the church was transacted he gave us a good and practical exhortation, exhorting the brethren and sisters to live up to the duty they owe to God and to one another, and not to forsake the assembling of themselves together, as the manner of some is. On Sunday morning, Dec. 1st, he said he felt better than he had for some time, and he and his wife went very early to the meeting-house. Just before the time for preaching to begin one of the brethren asked him how he felt. He replied that he had felt unusually well all the morning; but just at that moment he felt a severe pain in the head, and would have fallen had not the brethren caught him and laid him down. Sending to his house for a bed, they placed him on it and took him home, where he died at about ten o'clock that night, completely paralyzed. He never spoke nor opened his eyes after he was stricken down.

Thus another of the dear servants of God has passed away. He died at his post; for had he not been stricken, within ten minutes he would have been preaching the everlasting gospel of our Lord and Savior Jesus Christ, "salvation by grace, and grace alone," which he always contended for with much boldness. He had no fellowship for those who advocate the "means" doctrine. He loved to read the SIGNS OF THE TIMES, and believed the doctrine contended for by the editors and most of the contributors to be the only doctrine that can be harmonized with Christian experience.

On Monday, Dec. 2d, the funeral was largely attended by relatives, brethren, sisters and friends. The writer tried to sing and offer prayer, and then read 2 Tim. iv. 6-8, "For I am now ready to be offered, and the time of my departure is at hand," &c., and made a few brief remarks to the sorrowing ones; after which the body was laid in the grave near the meeting-house where his membership was (South Fork Church), to await the resurrection.

C. C. HEATH.

SCALESVILLE, Ind.

OUR dear brother, Stephen P. Harlan, was called away from the toils and cares incident to this earthly pilgrimage to his eternal rest on the 6th inst., at his residence in Juniata Co., Pa. His health had been rather poor for several years, having suffered at times with severe attacks of rheumatism. Within the last few months he had frequent spells, arising from disordered stomach, liver and kidneys. About two weeks before his death he was taken with the prevailing influenza, from which he suffered terribly until near the end, but without complaint.

He was born in Cecil Co., Md., July 4th, 1823, and was married to Sarah A. Hanna, of Lancaster Co., Pa., Dec. 25th, 1843, by whom he had twelve children, seven of whom, with the bereaved wife, survive him. In the spring of 1862 they emigrated to Juniata Co., Pa., where he resided until called to his heavenly home. In September, 1865, he was baptized by the late Elder Joseph Correll, in the fellowship of the church at Tuscarora, and continued a worthy and faithful member until his death.

I do not feel that brother Harlan needs any eulogy from man, but I will take this opportunity to record the esteem in which I have held him from the time of our first acquaintance in 1874 down to the present time. Speaking after the manner of men, he was a worthy man in all the walks of life, and was held in highest esteem by those who knew him best. The little church at Tuscarora will miss him sadly. Their number has been greatly depleted within a few short years, and there does not seem to be any to take the places of those called away; but it is all in the Lord's hand, and he will revive his work and perform it until the day of Jesus Christ. May the Lord sustain and comfort our dear sister and the children in this sad bereavement.

#### ALSO,

By request of the bereaved widow, I will send a short notice of the death of brother Stephen W. Hudson, for publication in the SIGNS OF THE TIMES. He died on the 31st ult. at his home in Salisbury, Md. His disease was said by his physician to be abscess on the brain, from which he was a great sufferer for about two weeks, being most of the time unable to talk, nor did he seem to recognize any one.

He leaves a disconsolate widow, who is esteemed as a worthy member of the Broad Creek Church, in Sussex Co., Del., of which brother Hudson was also a member, having been baptized there by Elder F. A. Chick about ten years ago. He was in the 46th year of his age. He leaves no children.

May the Lord sustain the bereaved wife in this sad dispensation of his providence, and grant that she may find her all in him, who is the God of the widow in his holy habitation.

A. B. FRANCIS.

WILLARD, Va., Feb. 14, 1890.

John S. B. Woolford, son of Whitefield and Eliza B. Woolford, was born Oct. 30th, 1823, married in September, 1860, and died Jan. 11th, 1890.

Many of the readers of the SIGNS loved my dear brother, and will wish to hear of the closing scenes in his life. His good health and buoyant spirits began failing in July. He was in bed not quite three months. He complained of a fullness in his head, and often seemed like one awakening from troubled dreams. He would sleep nearly all day and the best part of the night, often saying, "Don't I sleep well?" On Thursday he was better and brighter than he had been for some time. He complained of a fullness in his head, but rubbing with rose-water seemed to relieve him. While reading he fell asleep, and when he awoke he said, "I feel very bad all over. I am impressed that I shall not get well." I replied,

"Brother, I hope it is the Lord's will for your health to be restored; and you would love to get well?" He replied, "Yes, if it is his will." After a few moments he said, in a very impressive way, "Come and talk to me about eternity." I asked, "How do you feel about it?" He replied, "I believe that the Savior is all-sufficient." Later he said, "I do not seem to have any fear of death." His appetite was good for dinner, but soon after lying down he had a chill. His dear wife gave him brandy, we rubbed him, and he was soon very comfortable. All night he slept well. Friday morning he was very languid, and continued so all day. In the night he had a rise of fever, and became unconscious. His pulse was one hundred and fifty, and continued so until one hour before the last—half-past nine Saturday night. It was touchingly sad to hear his loved ones pleading for one word. His breathing was quick, but not labored. Without a sigh or moan he fell asleep in Jesus. Medical aid and devoted love were powerless.

Before he was fifteen years old father and mother believed him to be led by the Spirit of God. He never united with the church, but his life was an example to members of the church. During his sickness I asked him if he could remember a time when he did not love the doctrine so precious to us. He replied, "No, I cannot. I kept my Bible in the store, and loved to show such passages as this, '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.'" His death has fallen with crushing weight upon his devoted wife, idolized daughter, and five good sons, who, with his daughter-in-law, little granddaughter, four sisters, one brother, and numerous friends, sorrow most of all that we shall see his dear face and hear his merry voice nevermore. A crowd assembled Tuesday evening, whose tearful eyes bore testimony to the place he held in the hearts of the people. Elder Staton was with us, and spoke words of comfort at the grave. With the evening sun shining brightly, and the wind sighing through the pine trees, we turned sorrowfully away, leaving the form of our loved one in the cold, dark grave, with the blessed assurance in our hearts that he lives in heaven.

SUSIE L. WOOLFORD.

WOOLFORD, Md., Feb. 10, 1890.

ON Wednesday, Jan. 29th, 1890, in his 73d year, our dear brother, **John Varnes**, fell asleep in Jesus. By his request and that of his family I send you a short sketch of his life, as given to me.

He was born Jan. 1st, 1818. He received a hope in Christ, and was baptized by Elder Jesse Ash, then pastor of Tuscarora Church, and received into said church, in company with his wife, on the second Sunday in August, 1844, where his membership has remained ever since, I believe. March 19th, 1844, he was married to Hannah Herlin, who died in 1860. In February, 1862, he was married to Mary Gray, who died in September, 1866. June 21st, 1868, he was married to Sarah Amos (near the Harford Church), who with one son and two daughters survive him. Brother Varnes has been a faithful and untiring member of the church ever since his connection with it. True to his own experience, he firmly contended that if saved at all, he was a sinner saved by grace, and for this only could he hope. That he was a just, honorable, quiet and peaceable citizen, all can testify, and just and honest with his brethren, without deception. The last time he was out was at our Saturday meeting before the first Sunday in January, 1890, at the Harford Church, where he had lived since his last marriage. There he expressed himself, as did Ruth of old (and all Ruths ever since), "Entreat me not to leave thee," &c.; "for," said he, "here my best

friends dwell, and here may I live, die, and be buried."

We buried him, as he had lived, quietly and peacefully, Elder Grafton, our pastor, not being able to get there on account of sickness and the weather. May the God of all grace lead his aged and feeble widow, our sister, and the bereaved children, to that Rock from whence cometh all true comfort.

MILTON DANCE.

GITTINGS, Md., Feb. 11, 1890.

Mrs. Marietta Alder, beloved wife of James Alder, died at their home near Snickersville, Loudoun Co., Va., Jan. 28th, 1890, in the 47th year of her age.

The immediate cause of her death was pneumonia, superinduced by a spell of influenza, an epidemic which has been so prevalent in the country lately. Though not a member of the church, she gave good evidence of having passed from death unto life, in that she manifested a love for the truth and the brethren. She attended our meetings at Ebenezer every opportunity she had. At our meeting in January she seemed to manifest unusual interest in listening to the preaching and conversation of the brethren. This was the last preaching and the last meeting that she attended, it being but a little more than two weeks before she was called, we hope, to that undisturbed rest of which she had many foretastes here. In conversation with a friend on the subject of sickness, she remarked that it (sickness) did not frighten her; for her days, in the counsel of God, were numbered, and she would live them out, were they many or few. She passed away a few days afterward, in an unshaken confidence in the wisdom and power of God. Brother White preached a comforting discourse on the occasion of her burial from the words, "My grace is sufficient for thee."

Besides leaving a large circle of friends, she leaves a devoted companion and son, an aged father and mother, and several sisters and brothers, to mourn her departure. May the Lord sustain and comfort them in their sad bereavement, and give them resignation to his unerring and righteous will.

E. C. TRUSSELL.

PAXSON, Va.

OUR dear mother, **Polly Elliott**, wife of Willis Elliott, was born in North Carolina, August 4th, 1800. She was raised in Tennessee, and moved from there with her father and mother, John and Ellen Vanderpool, to Missouri. She was married to Willis Elliott, August 12th, 1821, and a few years later became a member of the Primitive Baptist Church. She continued a consistent believer in the faith of her Redeemer until her death, which occurred Dec. 9th, 1889, being 89 years, 4 months and 25 days old. It was my privilege to be with her during the most of her sickness. When the time came for her dissolution it seemed that her hope revived, and I had never seen so happy a soul in the prospect of final triumph with her Redeemer.

We have lost a good mother, but she has gained a crown of eternal glory at the right hand of God. May we be so happy as to meet her on the other shore.

Written by her children,

J. M. & TABITHA LAWRENCE.

EDDYVILLE, Oregon.

### CHURCHES CONSTITUTED.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have just returned from Phillips Co., Ark., where I and Elder T. B. Little were called to assist in the constitution of a church. The church was constituted, and is called CORINTH. They are few in number, but are sound in the faith.

D. WESTALL.

PINE BLUFF, Ark., Feb. 4, 1890.

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(ESTABLISHED 1832.)

DEVOTED TO THE

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IS PUBLISHED

EVERY WEDNESDAY,

BY GILBERT BEEBE'S SONS,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 5, 1890.

NO. 10.

## CORRESPONDENCE.

### ROMANS V. 20, 21.

ELDER WILLIAM J. PURINGTON—DEAR BROTHER IN CHRIST:—Will you please give your views through the SIGNS OF THE TIMES on the following verses? "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Dear brother, I hope I have no bad motive in asking for your views. I ask for such light as you have, because of a difference of opinion between other highly esteemed brethren and myself with reference to the application of this Scripture; they applying it to the Sinai law, and I to the law given Adam in the garden of Eden.

H. B. JONES.

GLENWOOD, Texas, Sept. 4, 1889.

### REPLY.

IN compliance with the request of brother Jones I will pen down and forward to the editors of the SIGNS some of my reflections on the portion of Scripture to which he has called my attention; not, however, with the intention, nor with a desire, to have my name appear often in "our paper," but simply to answer the brother's request. The all-wise and gracious God has given to his chosen and redeemed people all the record they need while here in the flesh; therefore the Scriptures of divine truth must be the test, however dark many declarations therein recorded may appear unto us. It should ever be borne in mind that "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Also, "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Having made these prefatory remarks, the text under consideration will now be dwelt upon.

"Moreover the law entered, that the offense might abound." In Genesis the words of God are, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (margin, dying thou shalt die). "So he drove out the man; and he placed at the east of the

garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

Said the apostle, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for [margin, in whom] that all have sinned." That offense brought the just curse not only upon the creature man, but upon the earth; therefore that transgression was the wicked root from which the mammoth tree, bearing all manner of evil, sprang up, and which now overshadows the earth, the fruit of which is now to be seen, by all who have discernment, in the terrible calamities transpiring. Brother Jones will notice carefully that there was no sin until man had transgressed the command of God, which commandment involved the law afterward promulgated on Mount Sinai (signifying in English, enmity). Now, if possible, we must mark distinctly the difference between the law and the promulgation of it; for unless we do keep that distinction we shall certainly pervert the scriptural record. The apostle, in the epistle to the Romans, proved beyond successful contradiction the universality of the reign of death; that the law and sin existed from the beginning. He answers a very important question, viz., "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." We are not left to merely conjecture who or what the seed was; for it reads, "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." The word "moreover," with which our text begins, literally signifies, beyond what has already been said, &c. The law entered (*eisachomai*, to come or go into), that the offense might abound. The entering of the law did not make it the law; but the promulgation of it, as "written with the finger of God" upon the two tables of stone, set forth its righteous requirements. It is evident that the apostle is in this momentous matter referring to the giving of the law to Israel; for John says, "For the law was given [not enacted or made] by Moses; but grace and truth came by Jesus Christ." Read carefully 2 Corinthians iii. 7-18. The entering of the

law was not to give salvation, but to clearly and fully show the abounding of the offense before the giving of the law; for "God saw that the wickedness of man was great in the earth, and that every imagination [yetser, formation, like a noxious plant shot up and spread in all directions] of the thoughts of his heart was only evil continually." This woeful condition of fallen man was fully discovered by the entrance of God's written law; therefore the written law entered, not that sinners might be justified by it, for no law could give life to fallen man. "For if there had been a law given which could have given life, verily righteousness should have been by the law." The same apostle also says, "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." The law entered, "that every mouth may be stopped, and all the world may become guilty [margin, subject to the judgment of God] 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."

The inspired apostle declared, "For I was alive without the law once; but when the commandment came, sin revived, and I died." Also, he said, "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless; but what things were gain to me, those I counted loss for Christ." Now what is the lesson taught in these declarations of the apostle? It is this, that while in his natural or carnal state he knew nothing about the spirituality of the righteous demands of God's holy law, but was a wonderfully strict man in outward or external rites of the Pharisees; and he was a Pharisee by profession, before being called by reigning and abounding grace to a true knowledge of his just condemnation in the sight of God. He was an ardent and bigoted supporter of the traditions of his fathers, and violently opposed to the humiliating doctrine of Jesus Christ, and an exceedingly

cruel persecutor of the church; but from the hour when Jesus met him on the road to Damascus (a sack full of blood; and surely it was, in offerings and persecutions), down to the moment when he sealed his testimony with his blood, his eventful life was devoted to the upholding of the truth which once he sought to exterminate from the earth. He well knew what it was to be borne down by the hand of man, yet sustained by the hand of God; for his sufferings and personal conflicts, as well as bitter persecutions, were such as no man could have endured had it not been for divine support.

Now, my dear brother Jones, when a man is made alive from the dead by the Spirit of God, and is brought to see something of the exceeding sinfulness of sin, and that the justice of God, as manifested in its righteous requirements, knows no forgiveness, but demands plenary satisfaction, that every jot and tittle must be fulfilled, that it extends to the very thoughts and intents of the heart, in those moments of mental agony he will not be so particularly concerned as to whether the apostle had reference to the entrance of guilt and condemnation in the garden, or the promulgation of the law on Mount Sinai; for it is no longer a dead letter to him, but an awful reality. The momentous question is, How can such a wretched creature as I am be forgiven my sins? for they rise before me like mountains. In these awful moments of agony he does not want to read the comments of any man in order to know the meaning of the following declarations, "And he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life;" for turn whatever way he does the way (not the tree) of the tree of life is safely and surely guarded by the flaming sword of divine justice. Now he knows something about the entrance of the law into his guilty soul. Said the prophet Isaiah, after he had seen "the Lord sitting upon a throne, high and lifted up," and had heard the seraphim cry, "Holy, holy, holy, is the Lord of hosts," "Woe is me! for I am undone [*damah*, to be cut off]; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then [in the very moment of his agony] flew one of the seraphim unto me, having a live coal in his hand, which he had

taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips [no mistake made; the live coal was applied exactly where the uncleanness was], and thine iniquity is taken away, and thy sin is purged."

My brother, as I have dwelt at some length upon the law and its righteous requirements, I will now answer your question direct, concerning what the apostle refers to in this particular instance, and that it was the law given to Moses upon Mount Sinai, and by him promulgated to Israel; and it was repeated in its extent and purity to Israel. It was so glorious that Moses "put a vail over his face;" for "the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ: but even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away."

"But where sin abounded, grace did much more abound." The apostle clearly shows that the effect of the entrance of the law, by the clear light it imparts, would exhibit to the truly convicted and condemned sinner the extent and enormity of sin; therefore grace would be exhibited as abounding above sin. What a wonder of wonders, that the grace of God not only forgives the most numerous and most heinous sins, but also confers eternal life on sinners; for said Jesus, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." The more one sees of his or her sins, the more abounding and astonishing the reigning grace of God appears; for "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." The superabounding of grace is a glorious theme, excelling in majesty and power any other subject that ever engaged the thoughts or employed the pens of mortal men. When enraptured with the glory of God's majesty revealed to him, the apostle exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen." The inspired psalmist declared, "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 [margin, according to the height of heaven], so great is his mercy toward them that fear

him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him." "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee." Adored be the name of Israel's God; for the sins of his people are so far removed, and so blotted out, that they are in oblivion, and never, no, never, can come up against them again; for Jesus Christ, the heavenly Lover, has brought "in everlasting righteousness" for his elect people. The superabounding of grace over sin is glorious indeed; for

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood  
Lose all their guilty stains."

"That as sin hath reigned unto death." Death, in the Scriptures, does not mean annihilation, but separation; and especially in this chapter, as well as many other places, it signifies not only temporal death, but the whole punishment of sin, of which the death of the body is the smallest part. While the word "death" does not literally mean everlasting banishment from God, or eternal misery, it certainly is included in it; and that endless punishment is called the "second death."—See Rev. xx. 14. As death appears to be one of the greatest temporal evils, it is not only a part of the punishment of the first sin, but it certainly is a symbol of the second death. It is positively declared that sin reigns unto death; and in Romans vi. 23 the record is, "For the wages [opsonion, a soldier's rations, allowance. Tremble, O my soul! What an allowance!] of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Now if death be the wages of sin, it must certainly include everything that is the wages of sin; and the Scriptures point out future misery, as well as temporal death, as the wages of sin. The proof is incontrovertible. The life, which is the gift of God, signifies in this antithesis not merely never-ending existence in a state of consciousness, but unmingled happiness, or perfect bliss; and in many places in the Scriptures, without the word eternal prefixed, as an adjective, it means the future state of the blessed. Jesus said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Were they not alive as men? Certainly they were; and the natural life only in them was death itself, as it regarded spiritual immortality, and it remains until the present time. "Whoso eateth [not if you will eat] my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." This is a life that sin cannot touch, for it is incorruptibility.

"Even so might grace reign through righteousness." In the beginning of this clause the first words are a positive declaration of the reigning power of grace, drawn from the former clause, showing that sin surely reigns unto death; *even so* might grace reign. But how? Arbitrarily? No; but through righteousness, even the righteousness of God, which fulfills his law, and satisfies his justice, and clearly displays his holiness. Were it otherwise, it would do so at the expense of law and justice, which is the carnal theory of all legal teachers, whether wise or ignorant; therefore the grave, the solemn, charge against such teachers is true. For by such teaching the whole divine administration of our God is dishonored; but as it reigns through righteousness, to the honor and glory of God, it clearly establishes the truth of the words, "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven." In this great, glorious and mysterious way of life and salvation, infinite justice and boundless mercy are made manifest.

"Unto eternal life by Jesus Christ our Lord." This is that life of which Jesus Christ, who is risen from the dead, is the author; for it is "now manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Notwithstanding the caviling of infidels and the scoffing of atheists, the source of our natural life is Adam, and the vast multitude of mortals now upon the earth is fallen Adam multiplied; but the first Adam is dead, and in relation or unity with him we all die; or, more strictly speaking, are all dead. "The first Adam was made a living soul," not a spiritually holy being; and "the last Adam was made a quickening Spirit." Through the first Adam is communicated an earthly and perishable life; the second, a life that is celestial and immortal. Jesus Christ is that "eternal life, which was with the Father, and was manifested unto us," says John. The Father hath "given him power over all flesh, that he should give [not offer] eternal life to as many as thou hast given him;" not one more, not one less. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any [man] pluck them out of my hand." The termination of the reign of death over them whom he represents, and the establishment of the reign of grace through the everlasting righteousness, are all by Jesus Christ; for he hath abolished death. Or Christ John says, "Full of grace and truth." "And of his fullness have all we received, and grace for grace;" which divine declarations totally exclude creature merit in

every sense. The inspired apostle, having contrasted Christ and Adam, brings out in a glorious manner in this verse of Scripture the contrast between the reign of sin and grace; for he had shown that sin had an absolute sway over all the descendants of Adam; that there was nothing good among them, or in any of them; that sin existed and predominated in every soul; therefore reigned as a monarch, exercising authority in uncontrolled sovereignty. But in the kingdom of Jesus Christ grace reigns with absolute power. But it is also shown there was nothing whatever in man, done by man or angels, to cause grace thus to reign triumphantly glorious, but entirely of God's will; and while we have no form of words in our language which can set forth the full and true meaning of the wonderful word grace, we will venture to say that, as pertaining to the vessels of mercy, it certainly is *ex mera gratia*, through mere favor. It is worthy of notice that where it says, "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?" the word "freely" is the same original word that is rendered in the expression, "They hated me *without cause*," which is *dorean*, freely, gratis; and nothing is more clearly taught in the Scriptures that in the salvation of sinners grace reigns. The apostle said, "But by the grace of God I am what I am."

Brother Jones, I have written down, so far as an open expression of words will convey ideas, some of my reflections concerning the Scripture to which you called my attention, and shall forward the same to the editors of the SIGNS; and if they see fit to print the same, I wish you to read the communication carefully, examine every declaration made, and reject whatever you may think is not in harmony with the written word of God. The theme of the righteousness of God, reigning through grace, is a boundless one, filling the minds of God's dear people with wonder, admiration, praise and thanksgiving.

I would say to the brethren and friends who have requests for me to write upon passages of Scripture, that they will please excuse me from writing any more at present, as I have already occupied as much space in our paper as I ought in this current volume; and were the editors to indulge me, and I continue, I might write myself "to death."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Feb. 14, 1890.

FRED. W. KEENE—DEAR BROTHER IN THE LORD:—It was with much pleasure I received your kind letter. I gathered much sweetness from the perusal of those lines in which you spoke of my having been favored to "enter into the joy of the Lord." Those were the words that came to me when lost, and my blessed

Savior came to me in the greatness of his strength. I walked with him, and he led me, and gave me an assurance most dear that he would be my portion forever. I have sometimes felt to go clean out of self. If I had wings, then would I soar away and be at rest. O that we might be enabled to lean on the bosom of our beloved Savior, and breathe our life out sweetly there.

Dear brother, I was much surprised to think that you had used the words that came to me; but it was not strange, for I could see the same Spirit in you that was working in me. As I promised to tell you my experience, I must do so, the Lord willing. I look back to the early days of my childhood, when the Lord, I trust, began his work of grace in my soul. I think it was as early as seven to nine years of age when I was able to know a truth from an untruth; and at this age I was made to see the hand of the Lord, and great fear came upon me. I felt afraid to die, to die in my sins, and unless the Lord would make known to me that my sins were forgiven I knew I could not enter heaven. I could not bear the thought of death, as I had such fears of what would become of me after death. Sometimes I thought Satan was behind me, and would surely have me, because I was a sinner in the sight of God. I could not understand why such thoughts came upon me; for other children, as I could see, were enjoying themselves. But I was often sad on account of the multitude of thoughts that were within me. This to me was very strange; and I often thought, Why was I born to have such feelings, and to be so different from other children? I thought if I had died when I was a babe, how much better it would be for me, as I would not have so much to answer for, and perhaps the Lord would have had compassion on me. When a heavy thunder-storm would be bursting overhead I feared the Lord was frowning upon me, and would surely strike me dead. What to do I did not know. I told my mother that I hoped the Lord would spare my life until I was prepared to leave this world; and O, I thought, if I could only do something to gain the Lord's favor! I asked the Lord what he would have me do; for I knew that I was not fit to die, and could not die happy unless the Lord would give me an evidence that my sins were pardoned. Then I could be at rest. Some time after this, one night after the family had retired to rest, and all was silent, I thought I saw the heavens opened, and the clouds were rolled back and tied like window curtains, and a ladder reached from earth to heaven, and the almighty Judge was upon his great white throne. There were a great number waiting at the foot of the ladder to be judged, each and every one for their sins. I thought surely this was the day of judgment, and how

could I stand in the presence of the great Jehovah? The books were opened, and my name was written therein, with all that I had done from my infancy, all my actions, all my thoughts. I knew that God knew all my ways. I quaked and feared, for I felt the Lord would surely cast me into everlasting torment with Satan. I became exceeding sorrowful. I was so worried that I could not eat my breakfast until I had asked my father if he would tell me if he thought the Lord would pardon my sins. But that morning the Lord said in my soul, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I had been troubled to know whether my name was written in the Lamb's book of life, but now I had a little hope. Since then I have had a rough road to travel in this wilderness of sin and trouble. It is now over forty years since grace first taught my heart to fear, and grace relieved my fears. From first to last it is all of grace, and I have hope that the grace of God will lead me home to rest. Much of my pathway has been strewn with thorns. I have been called to suffer in my lot trials and afflictions, and often dark clouds hung over me; but now and then a ray of sunshine would help me on my wearisome way. \*As time passed on I was still in trouble, so that I was made to see that I had to tread in all the steps that the Lord had ordered for me, which at times seemed more than I could endure; but I had to go through the fire, and to walk in paths that I had not known. Yet I can say it has been all right, and a blessed way; for the Lord knows how to lead his people, and how much they can bear. The flesh will shrink, not knowing how or when the scene will end. In the midst of my trouble I met with some who told me to pray for others, and my sympathy ran out to a great length for the lost; but I felt my own helplessness so much, and felt myself lost and plunged in a gulf of dark despair, where I lay a long time. I could not understand my Bible as I wished to understand it, and would lay it aside and not read it for awhile. Then I prayed to the Lord to give me to know the truth, and to lead me in the way everlasting. I found my heart filled with desires for heavenly things, and found some comfort in pleading with the Lord. I was so ignorant that I thought the Lord would change his mind, and have mercy upon me, and that he would renew a right spirit within me, and give me a new heart, so that I might worship him in spirit and in truth. I had been made aware that God knew all my secret thoughts, and that all my actions were naked and open before him. The words came to me, "I am the Lord, I change not." I was driven to my wits' end. What to do I did not know, for I knew that unless I was born again I could not enter the

kingdom of God. I thought it was impossible for me to have a place there, for I thought, How could I become a child again? These were things I could not understand, until the Lord was pleased to open my blind eyes that I might see, and unstop my ears that I might hear, and rejoice in the God of my salvation. I could not see anything in myself that was good. I was vile and full of sin, which caused me much grief. I used to tell my mother that I was afraid the Lord would not look upon such a simple and unworthy creature as I am. He was so holy and just, and I so sinful, that some great change would have to take place in me before my time came to die. But in all this anxiety I had a little hope that the Lord would make it all plain to me in his own time; but the time seemed so long. At one time, when everything seemed to be wrong, the words came to me, "Ye have not chosen me, but I have chosen you." "Ye are not of the world, even as I am not of the world." "Therefore the world hateth you." I was greatly relieved, and went and told my mother that I was not of this world, that my home was in heaven, but still I felt unfit to go there, and wished to know the way. I was again weighed down with a multitude of anxious thoughts. I felt as one weighed in the balances and found wanting. I was in great distress because of my sins in the sight of God, and fears prevailed that the Lord would not condescend to look down upon such an unworthy creature as I felt myself to be. I became so cast down that I thought it would be better for me if I were drowned in the depths of the sea, and then my troubles would be at an end. But then I thought, What about my soul at the last great day, when God shall judge us all, and give to every one his just reward? How could I stand in the presence of a just and holy God? The thought of being cast away from his people cast me into yet greater sorrow.

I never had the desire to join in the pleasures of this world like others, and I could not understand why I was so different. Most of my time was occupied in contemplations upon heavenly things, and amidst all my troubles I had some moments that were sweet, being filled with longings to taste of heaven; and here for a little season I would find ease, but again in trouble I would sink. I was made to pray to the Lord to deliver me out of my distresses. I knew he was able if he were willing. Sometimes in my distress I prayed for death, but death would not come. At the age of nineteen the Lord sent a heavy affliction upon me. I was covered with boils and putrefying sores, from the soles of my feet even to my head. My sufferings were very great, so that I groaned and moaned and abhorred myself. I was sick of my body. I said I could sit in the dust and ashes and scrape myself.

I complained, and thought it was unjust that I should be punished so. My mother said, "My child, despise not the chastening of the Lord Almighty, for the Lord could send you greater affliction." It was so; for I lost my sight. Then I had to pray to the Lord to restore me my sight; and I felt he could if it were his will to do so. Two months after this I was given up for dead, because I fell in a deep sleep, and did not wake up until the second day. I heard them talking about me, and making preparations for my burial, but I could not speak; yet I hoped they would not bury me alive. During this time I felt to be carried away to the other world, and saw beautiful things that made me feel happy. I saw a mighty host clothed in white raiment, with crowns upon their heads, and harps in their hands. They sang the sweetest songs, that no mortal tongue could ever sing. I was so delighted with the sight, I thought they were those who had come up out of great tribulation, and had washed their robes in the blood of the Lamb. I asked to go with them. They halted, and told me that it was not my time now, but by and by my time would come. When I awakened I found myself in bed, and cried to think I had come back to this world again. Nevertheless this left a sweet impression on me for a time. Still the thought came to me that I had no evidence of being one of the number of the redeemed. I was again troubled. O how I mourned on account of my sins! I was sorely tempted also by Satan. It was like a battle within me, as though two men were fighting, one against the other. I could not see how the Lord could save a wretch like me. I was in a terrible state of mind. My Bible condemned me; no comfort could I find therein. I could not rest in bed. I got up and tried to pray, but all was of no avail; my prayers seemed to fall down upon my own head. I would go out to the woods all alone, and try to pray, "God, be merciful to me, a sinner." I wished I had never been born, or that I were a beast of the field, or even a tree in the woods, and then I would not be in such trouble. One morning I cried out. My mother asked what was the matter with me. I told her I must have committed some sin, that the Lord would not grant me forgiveness. There was then, as a vision before my eyes, the Savior suffering on the cross, in great agony. I saw that I was one of those that pierced the blessed Savior. I put my hand to my face to get rid of the sight, for I was in great grief and wept bitterly. But this sight of the crucified Savior would come often before me and cause me to feel very sad. I prayed to the Lord to remove this trouble from me, and give me peace and an evidence that I was one of his. One night these words came forcibly, "My daughter, be of good cheer: thy sins are all forgiven

thee." I was much comforted, and felt much relieved, but felt it was too good for such an undeserving, sinful creature. A few nights afterward I was afraid to lie down, thinking it was my last night on this earth. But the Lord was gracious to me, and said in my heart, "Be not afraid: I am thy God." Jesus appeared to me, and I said, "O Lord, if I could touch the hem of thy garment, I should be made whole." I was filled with joy that I could not express. I said, "Behold, I am a new creature." I was praising the Lord, and telling to the people what a dear Savior I had found, and what he had done for my soul. Everything seemed to be praising the Lord. The people said that I looked so happy, and was so changed in my countenance.

Thus I have been brought down like a poor beggar, hungry and poor and famishing. Like a lost child, I wandered alone; but when my Savior appeared to me I rejoiced exceedingly, and felt to be filled with all the fullness of him that filleth all in all. My burden was then all gone. These things are precious still in my remembrance. In all my trials and afflictions I am led to see the hand of the Lord in them all, from the days of my childhood. In all the steps I trace I can sing,

"Amazing grace! how sweet the sound!  
That saved a wretch like me:  
I once was lost, but now am found,  
Was blind, but now I see."

From your sister in Christ Jesus,  
SUSIE SAUNDERS.

KELLY'S CORNERS, N. Y., Jan. 15, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—It is in my mind to offer a few thoughts from the following Scripture for publication, yet not to the exclusion of better matter. "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance."—Psa. xxxiii. 12. The above Scripture appears to be full of marrow and fatness for the afflicted people of the Lord through this wilderness of sin, wherein they are certain of suffering for the sake of Jesus, whom they follow; and were they always sure their suffering was for his sake, then they would feel certain of being glorified with him. Yet if it were not certain that their trials were needful, as well as their joys, there would be no proof of their inheritance or assurance of blessedness in him as a holy nation.

How strangely different this is from the teaching of all carnal professors, who only present the letter, which kills; yet as they say they see, and give evidence of still being in sin, and under the law's condemning power, they work to overcome their bondage, and the debt still remains unpaid. For the reward can only be reckoned of debt to them; while the nation whose God is the Lord is blessed with all spiritual blessings in heavenly places in Christ, according as they were chosen in him before

the foundation of the world. Therefore they have this witness, testifying to them in their heart, that they have not received the spirit of bondage again to fear, but have in their experience received the spirit of adoption, whereby they cry, Abba, Father. This is to them their first sweet rest and peace of mind, as the blessed of God; and their real waiting on the Lord begins here, as believers in the Lord Jesus, who now appears as their Shepherd, and gives them the blessed evidence that they shall not want. No; they shall not want other strength than that he will be unto them; neither sufficiency of grace; neither trial, but that they will have in the world; for they cannot know him, whom to know is life eternal, without being partakers of the sufferings of Christ, whom they love. For as they now have the earnest of their inheritance as believers, unto them he is precious; and all their journey will be more or less attended with the effect of the blessing of God. In all they say or do, as led by his Spirit, in following where he goes, they must feel his heavenly presence and teaching to be comforted, and also prove themselves whether they be in the faith or not. This is but the result of the manner of love which God has bestowed on them, that they should be called the sons or children of God; and if children, then heirs: heirs of God, and joint heirs with Christ, to the one great inheritance to which they are kept by his power, as his blessed nation. Therefore none of the works of a child of Adam can make him an heir of God, nor procure for him this blessedness. But the blessed God and Father of our Lord Jesus Christ reveals this to every one as he calls them with an holy calling, contrary to their own works, and saves them by his grace. They all will know in whom they have believed, in order to witness a good confession, when keeping his holy commandments, and still wait for the adoption, to wit, the redemption of our body; for these vile bodies must be changed, and fashioned like unto Christ's glorious body, before the adoption can be complete with them as the blessed and holy nation whose God is the Lord. Though now they are the sons of God, it does not yet appear what they shall be; but their witness within by faith is, when he shall appear, they shall be like him; for, awaking in his likeness, they will be satisfied. But as he has chosen them for his own inheritance, in the world to be proven or tried, in connection with their interest in two lives (one natural, the other spiritual), no one thing can be of so much use and comfort as the blessedness of God to them; for while the outward man is perishing, the inward man is renewed day by day. The one life does not live in the body when the other goes out. While the one ceases, the other is everlasting. Yet they both were in the body, and

yet not of it by the body itself. The natural body of every one whom our God has chosen for his own inheritance in this world (as sinners) "is dead, because of sin;" and the life that animates the body naturally is powerless, as it ever has been, to love or please God. "But the Spirit is life, because of righteousness." While "that which is born of the flesh is flesh," and "the flesh profiteth nothing," "it is the Spirit that quickeneth." For if the same Spirit be in you that raised up Jesus, he that raised up Jesus shall also quicken your mortal bodies by his Spirit that dwells in you. This will be the whole chosen inheritance of our covenant-keeping God, whether living or dead, when time shall end, to the full enjoyment of their eternal rest at God's right hand, in the likeness of their glorified Savior, to go no more out, and will be the fullness of the blessing of the nation whose God is the Lord, and whom he hath chosen for his own inheritance.

Hence the creation of the world, the formation of man, and all in connection with the wonder-working hand of God, who is Lord of all, and has created and made all things for himself, will redound to his glory and the blessedness of his people; for all his works shall praise him, while his saints shall bless him. They are all in his hand, and he keepeth their feet, whether their belief is known in the world, or whether they publicly confess the name of Jesus or not. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." In the covenant of everlasting love every one of the elect family or nation is departed or separated from iniquity; for they bear the name of Christ, and in their adorable High Priest they are complete, and their righteousness is without a flaw. It is said of this inheritance of the Lord, before Jesus came into the world, "Thou art all fair, my love; there is no spot in thee." So Jacob was certain to arise, though small, and his time of trouble great. Although the sons of Jacob were not grieved for the afflictions of Joseph, whom they had sold, yet when brought before him their sins against him served as a reminder of their dealings with him. Yet his sufferings at their hands, and Pharaoh's also, fit him in God's hand to be a faithful minister in Egypt to the nation blessed, and graciously preserved, and finally brought out from bondage with a strong hand and powerful arm, and caused the song of deliverance to arise from their hearts, "The Lord hath triumphed gloriously." As in the type set forth, so in the anti-type, in the delivering power of God every vessel of mercy afore prepared to glory but shows that while Cain and Abel, Isaac and Ishmael, Jacob and Esau, were alike in their natural formation (yet representing believers and unbelievers), and were by nature

children of wrath, as born of Adam, and must die in their turn, yet the glory of our God is revealed from heaven, testifying of Abel, and moving him to signify the wonderful event to take place on Calvary four thousand years later, and to show that without the shedding of blood there could be no remission of sin. Also, as God would be favorable to his people in all climes where they should be scattered, he made a covenant with Abraham, and swore unto Isaac, and confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, with the promised land of Canaan for an inheritance. Well might it be said by Moses, in his last days, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." This testimony declares that grace was given the holy nation, the chosen inheritance of our God, in Christ before the foundation of the world, and their names were all written in the book of life of the Lamb from the foundation of the world. Hence all their way in Adam and in Christ is present with him who is love in their hearts, and rules their spirit, proving that they are one body, having one spirit, and are members one of another. As he works in them to will and to do, they love, revere and praise his holy name, believing their blessed God will finally bring them, as the blessed nation and chosen inheritance, off conquerors and more than conquerors; for he has eternally loved them, and gave himself for them.

Yours in hope of such a blessedness,

J. D. HUBBELL.

SUTHERLAND'S CORNERS, Ontario, }  
Jan. 21, 1890.

T. J. BALDWIN—DEAR BROTHER, AS I HOPE, IN CHRIST JESUS OUR LORD:—Seeing a request from you in the SIGNS OF THE TIMES for my views upon Revelation ix. 1, 2, I pen these lines in reply, to let you know that it is not in my power to accede to your request. I have no satisfactory views upon this portion of the holy Scriptures; and until the Lord is pleased to open up to my understanding what is signified therein I dare not attempt to speak or write upon it. As to a person giving "his views" upon certain portions of the Scripture, I fear at times this has been too much indulged in, and mere fanciful, speculative views have been propagated among the saints, bewildering and distracting the dear children of God. Before I can write upon any portion of holy writ I want to have some humble and sweet assurance that it hath pleased the Holy Ghost to give me an understanding therein; and then I do not fear but what I may write will be to the edification of some dear subjects of God's grace.

For I believe I can say that God has written it in my heart to desire to do all things for the edifying of the dear kindred in Christ Jesus.—2 Cor. xii. 19. Paul saith, "Let every one of us please his neighbor for his good to edification."—Rom. xv. 2. It is only the precious truth of our God that we can in truth be built up in, and no teaching will ever guide us into the truth but the teaching of the Holy Spirit.—John xvi. 13-15. Some of the wildest and most speculative expositions have been given upon the things recorded in the book of Revelation, and the way that some have jumped at conclusions, and without any scriptural authority have declared what this and that means, is most lamentable. Following this same method of presumptuous interpretation of the signification of the Holy Ghost therein, the Scriptures may be made to teach the most whimsical, erroneous and damnable doctrines. O, my brother, how good it is to be kept from the vain inquisitiveness and speculations of our carnal understanding, which sometimes puts on the garb of religion, and becomes very industrious in ferreting out and making out some kind of a plausible interpretation of apparently dark and mysterious portions of the Scripture. All Scripture is plain and most precious sweet when the Lord opens our understanding to understand the Scriptures (Luke xxiv. 45); but without this teaching and illumination those texts that naturally appear to be the easiest to understand are veiled in obscurity, and not all the learning of the world can ever give us the least glimpse of the sacred and divine mysteries wrapped up in the word of God. The psalmist cries out, "Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. cxix. 18. Happy are we if found in humility waiting upon the Lord to open to us the precious and glorious things sealed up in the testimony of our God recorded in the holy Scriptures. Shortly after the Lord first revealed his mercy to my soul, and gave me a precious hope that my sins were forgiven, I became very desirous to know what was taught in the word of God. I thought by constant reading and contemplation I should some day know what was the meaning of all the Scriptures. Though I became familiar with the text of the Bible, I found its hidden depths were not to be searched out by all my searchings, and to this day, though familiar with the letter, how very little, it seems to me, I spiritually understand. Sometimes I have been exercised in my mind to know what is the teaching of the Holy Spirit in certain passages of holy writ, and have asked the Lord to open up his word in my soul, if it were his will. Thus in answer to prayer I feel I can say that many most blessed feasts have been given me. But there are portions of the word over which I have pondered,

and inquired of God, that are dark to me yet; and I judge either the time has not come for me to know, or that our heavenly Father sees that I ask amiss. It is therefore not his will that I should know. I have found a rest in the thought that all that is for my good and to the praise of God I shall know while in this vale of tears. Again, dear brother, sometimes I have thought I knew what such and such texts of Scripture meant; but when I have been brought into affliction, and the Holy Ghost has comforted my soul in the precious word, then I have found that what I thought was knowledge was vanity. For I repeat again that we know nothing, have no spiritual understanding of the Scriptures of divine truth, only as the Holy Spirit gives us the understanding, and guides us into all truth.—John xvi. 13-15; 1 Cor. ii. 9-16. The apostle John declares, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John ii. 27. This is the true source of divine knowledge, and knowledge thus received is good unto our soul. In the school of Christ we find this written for our encouragement, "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him."—James i. 5. I shall be glad if any brother to whom the Holy Spirit has given an understanding of the signification of Revelation ix. 1, 2, will write the same for publication in the SIGNS OF THE TIMES.

I am, I hope, your brother in the fellowship of the truth,  
FRED. W. KEENE.

WAVERLY, N. Y., Jan. 9, 1890.

DEAR KINDRED IN CHRIST:—By request of brethren and sisters I take my pen to write a little for publication, if the editors of the SIGNS OF THE TIMES see proper to publish it. I feel that the SIGNS OF THE TIMES is filled with the communications of those who are given ability to write to the edification and comfort of the saints, and it seems like an intrusion for me to ask for space in it. I feel that the SIGNS is well and ably conducted. The editorials are bold, plain, discriminating, uncompromising, God-honoring, and calculated to build up the saints in their most holy faith.

I will now pen a few thoughts, if the Lord will, upon a subject that has been proclaimed by the saints in all ages of the world, and will be to the end of time; a subject that stands out prominent in all of the Scriptures, from Genesis to Revelation. It is predestination. The Scriptures and preaching, without this truth, would be like a carpet without warp. It is woven and interwoven in and through all Chris-

tian experience. Paul to the Ephesians (i. 11) declares, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Paul begins this epistle by stating that he is an apostle of Jesus Christ, by the will of God. Paul was taught in a high school, even the school of Christ; and the Old School Baptists are so particular that they will not have any others preach for them. Then Paul tells us who he is addressing. He says, "To the saints [not the world] and faithful in Christ Jesus." What is said to the saints at Ephesus is said to the saints everywhere, and in all ages of the world. Well, let us see what he says. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world [not to perpetuate their holiness, but], that they should be holy and without blame before him in love." This choice embraces every redeemed sinner of our God. "Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will." How is this? The will of the sinner is not consulted in this matter, but all is brought about according to God's predestination and will. As we do not feel inclined to quarrel with Paul about it, we will say amen, and pass on to the eleventh verse, which we have already quoted, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him" (God). Is this the only principle or reason that the saints obtain this inheritance? It is. This is a very good one. All the powers of earth and hell combined cannot break his will or predestination. All power in heaven and in earth is with him, and is his. Then, trembling child of God, what have we to fear? Well, what else? "Who worketh all things after the counsel of his own will." Dear brethren, let me ask the solemn and important question, Did the apostle mean all good things? or did he mean just what he says—all things? Will any dare dispute that the crucifixion of Christ was in the counsel of his will, the selling of Joseph by his brethren, the raising up of Pharaoh, the stoning of Stephen to death, the beheading of John, the choosing of Judas, a devil, the persecution of the disciples by their enemies, the bondage of Israel, their deliverance, the complete overthrow and destruction of the Egyptians, the destruction of other nations, the slaying of the false prophets, and many other things of like nature, which we will not mention? Does the determining of one or all of these things make God the author of sin? I answer, No. If he should send a flood, a cyclone, an earthquake, and take the lives of millions of human

beings, he would not be a murderer; while I, if I should take the life of one of my fellow-men, would be guilty of murder. I do believe from my heart that he works all things (and when I say all things I mean in an absolute, unlimited sense, from the least to the greatest of all events and things) after the counsel of his own will. His will is done in the armies of heaven, and amongst the inhabitants of the earth. This precious truth in the heart of a poor sinner will not lead him to go on in sin, that grace may abound. Nay; but the language of their heart is, How can we, who are dead to sin, live any longer therein? They will desire to reverence such a God, and they do mourn on account of their sins. I do think the more thoroughly the saints are established in the absolute, unlimited sovereignty of God, the more they will reverence, praise and adore him. Am I right?

I have scarcely touched upon the glorious subject, but I trust brethren will know from this what I believe on this subject. I could as easily throw away my hope as to believe any different. The same one that gave me my hope gave me my belief. I do not claim to explain or comprehend it, but I love it, and sweetly rest in it at times.

May the God of all grace bless and comfort all of his mourning, halting children, is the desire of a sinner saved by grace, if saved.

D. M. VAIL.

LEESBURGH, Va., Feb. 10, 1890.

DEAR BRETHREN BEEBE:—I inclose you a letter from a colored brother, who has moved away from us and from church privileges. You will observe that it was addressed to Elder E. V. White, with the request that it be read to the church (the New Valley Church). It seems to show the impossibility of separating that love which is in Christ Jesus.

I subscribe myself your brother in hope,

T. S. TITUS.

BRIDGEPORT, Conn., Jan. 4, 1890.

DEAR BRETHREN AND SISTERS:—As the Lord has been pleased to spare me to see the commencement of another year, I feel a desire to write to you all, to let you know I still remember you in Christ, I trust. Whether I can speak words of consolation or not, I know not; but if the Lord wills, I will write whatsoever he may put in my mind, and I feel and believe that that will be all right with you all. I have frequently a warfare in my own mind as to whether or not I do love you all, and I find myself, each day I live, with a craving, earnest desire to see or hear from some of you at all times; and that leads and constrains me to believe that if I do not love you all I want to. Dear brethren and sisters, I would like to draw a figure, to show you how miserable it is to live separated from one another. We can

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 5, 1890.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF  
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## PURE RELIGION.

"PURE religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James i. 27.

forget sisters, brothers and children in the flesh, but our blood-bought kindred in Christ we never can; and I feel that that is one of the greatest blessings we can enjoy. You take a sheep from the flock, if you will, out of a very indifferent pasture, and place him in just as good a one as you choose, among horses, hogs and cattle, and see how miserable he will seem; as much as to say, I will eat the roots of the grass if you will let me be with my relations. I tell you, brethren and sisters, that is my case here. But the Master would never make such a change as that, unless he had a purpose in it; and I feel and believe my heavenly Master had a purpose in separating me, and in his appointed time I trust that he will put the flock together again. Sometimes, when thinking and lamenting over this separation, the thought comes to me that all things work together for good, and at those times I thank the Lord that I can realize that. Dear brethren and sisters, if any of you have ever been shut off from that blessed relationship, I wish you would write me a letter and tell me just how you felt in those lonesome hours. Sometimes I walk along the streets here, and look at horses, men and children, and all living things that are here. Altogether everything seems to be enjoying themselves in some way or other; but poor, unworthy me, there is not one moment's pleasure for me. Sometimes I am simple enough to think that I surely must be the only sinner in Connecticut.

Dear brethren and sisters, if I have kept the course I said I would, and been directed by the blessed Lord only in making these few broken remarks, I know that it will be a consolation to you all to receive it, and may God only teach you whether this be true or not. I will not worry your patience any farther. May the Lord constrain some of you to answer this letter.

From your unworthy brother in Christ, I trust,

BARNEY TAYLOR.

P. S.—Brother White, you will please read this letter to the church, and you will oblige one who feels too unworthy to call you brother.

B. T.

## BOOK NOTICES.

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It is a very common error for those who read the Scriptures to disregard the express description given of the characters to whom the language is addressed. It is evident that what is said to believers in the Lord Jesus does not apply to such as hate the doctrine of the gospel. Such perversion of the Scriptures is the only dependence of all opposers of the truth; yet no sane jury would tolerate such wresting of any natural record. The title deed to a farm would read to any one who might see it just the same as to the rightful owner, but the rightful owner is the only individual to whom it secures the property. Now

let the same clearly just principle be applied to this letter. It is addressed thus: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Certainly it cannot be understood that the persecutors of these "twelve tribes" are included in this address. Not only in the address, but in the contents of this letter, the particular characters are specified for whose benefit the epistle was written. They are brethren of the apostle who was moved by the Holy Ghost to write the letter. They know the fellowship of the temptations which are peculiar to the followers of Jesus. These marks identify them as "strangers and pilgrims on the earth." Including himself with them James says, "Do not err, my beloved brethren; 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. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." This declaration is true of none but those who received the life-giving Word who was made flesh. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. No language can be more definite and positive than that which is used by inspired men in describing the difference between those who are born of God and those who are not subjects of that birth. By their natural birth all the children of men are manifested as subjects of sin and death; those who are born of God are manifested as the subjects of his electing love, all of their sins being washed away by the cleansing blood of Jesus Christ. It is a palpable perversion of the words of inspiration to apply to natural men that which is addressed to such as are born of God. This distinction must be borne in mind by all who seek the true import of any expression of the Scriptures.

The instruction in our text is for the benefit of those who are identified in the address and in the contents of this epistle. It is not designed to teach them what is needful to secure their salvation from sin and death. They are already recognized as those who have the faith of the Son of God, in common with the apostle by whom the letter was written. As such, their assurance of eternal life in Christ is not less complete than that of the writer himself. The explanation in our text is for their guidance in their sojourn here in time; and this is a part of the Scripture which is all "given by inspiration

of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. It must therefore be understood as referring to the walk and conversation of the saints in following their Lord.

"Pure religion and undefiled before God and the Father is this." It is of little consequence to the saints whether they are approved by the judgment of their fellow-men. In following Jesus they cannot expect to be more highly esteemed in the sight of men than their Master was in his own person. Since he was despised and rejected of men, his followers must bear his reproach. In no other way can they be partakers of the fellowship of his sufferings. For their comfort he has revealed the truth that this is one of the evidences of divine favor. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."—Matt. v. 11, 12. While this great blessing is assured to the saints in suffering false reproaches for the sake of Jesus, there is nothing in this word of our Lord to encourage his disciples in giving occasion by their own evil deeds for the enemies of the Lord to speak against them truly for their own wickedness. So the saints are encouraged and admonished, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters."—1 Peter iv. 12-15. While this divine judgment should sustain every saint in enduring such reproach as may be incurred in their obedience to the commandments of Jesus, it affords no comfort to them when they have exposed themselves to just condemnation in the transgressions specified by the apostle. It may well lead every persecuted and reproached believer to "great searchings of heart" when he finds himself subjected to the test of bearing these reproaches. Carnal selfishness may seek in vain to find blessing under the endurance of just condemnation and buffeting for our own faults. In deserved reproaches we can only regard the wicked as the sword in the hand of the Lord visiting our transgressions upon us. Under such circumstances we learn that "it is a fearful thing

to fall into the hands of the living God." But when for devotion to the precepts and example of Jesus we suffer persecution and reproaches, the presence of our Lord is so manifestly with us that the severest sufferings are made to yield sweet confirmation of our confidence in his faithfulness and love. Then we do count it all joy even though called to sacrifice our natural life for the love of our precious Redeemer. By this companionship of their Lord many of his saints have been borne joyfully from earthly tortures to the inconceivable bliss of his unveiled presence in eternal day. The same support is sufficient for them under all their temptations; for "In all their affliction he was afflicted, and the angel of his presence saved them."—Isa. lxiii. 9. Obedience to the direction of the Spirit of truth which leads the saints, is the manifestation in their walk and conversation that they are guided by the principle of divine righteousness which works in them both to will and to do of his good pleasure. Such actual conformity in their outward deportment to the work of God in them is the evidence of their being governed by the perfect law of liberty. This is "Pure religion and undefiled before God and the Father." It is shown in those works of self-sacrificing devotion to the comfort of the distressed which are embraced in the specification in our text. James does not say that the actions here defined as pure religion will render any one an heir of the heaven of ultimate glory. That is not the subject of which he is writing. As already shown, those to whom this letter was written were identified as subjects of eternal salvation. In our text they are instructed in the practical deportment which is consistent for them to pursue in their daily conduct. So Paul exhorts the saints and faithful in Christ Jesus, saying, "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 savor." "For ye were sometime darkness, but now are ye light in the Lord; walk as children of the light."—Eph. v. 1, 2, 8. While it is alone by the sovereign grace of God that his people receive the free gift of eternal life in Christ Jesus, their experience of the comfort of that gift in their present state of trial is largely affected by their own conduct; "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 12, 13. It must not be forgotten that Paul wrote this to those who were "Beloved of God, called saints." It is not necessary to argue here that neither the life nor the death thus dependent upon the action of these saints could af-

fect their eternal life, which is hid with Christ in God. It is clearly evident from the context, as well as from the whole record of revelation, that neither their obedience nor their rebellion is the cause of that gift of eternal life which is secured to every vessel of divine mercy in Christ Jesus. The carnal mind would find encouragement to continue in sin, because grace has made sure the eternal life of the saints; but the Spirit of Christ in the believer loves righteousness, and longs to be free from sin; therefore all who are led by that Spirit long for deliverance from sin. This is a very different desire from the mere dread of that just punishment which is the penalty due to sin. Even devils tremble in consideration of the just judgment of God; but none hunger and thirst after righteousness unless they are led by the Spirit of God. All such are already manifested as the sons of God.

The inspired test presented in our text is the infallible standard by which the judgment of God is revealed to and in his saints. Yet even they are not able to rightly apply this test to themselves. Their own heart condemns them whenever they seek for evidence in themselves to support their hope for acceptance in the sight of God. But for their comfort it is written that "If our heart condemn us, God is greater than our heart, and knoweth all things."—1 John iii. 20. When the Spirit of truth takes and shows to the conscious sinner the justifying righteousness of Jesus, every word of revealed truth bears testimony to the perfection of that holiness which is secure to every saint in the Lord. Then they desire above all things that they may glorify God in their body and in their spirit, which are his. If they had the ability to direct their own way, pure religion and undefiled before God and the Father would be shown in all their conduct and conversation. But such is the ignorance of the little children of God, they need instruction that they may know what is pure religion. For their learning this definition is given by the inspired testimony.

(Concluded next week.)

#### EXTENSION OF TIME.

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

Geo. Lambert, Maine, 2, H. J. O'Bannon, Va., 3, J. F. Burleson, Texas, 1, Harriet Wisner, N. Y., 1.—Total, \$7.00.

#### RECEIVED FOR CHURCH HISTORY.

James Fountain 2.50, Martin Eberhart 2, Elder S. H. Wright 2, V. D. Lafferty 2, George S. Hardman 2.50, G. W. Boardner 2, Lee Owens 2.—Total, \$15.00.

#### MARRIAGES.

Oct. 9th, 1889, in Otego, by Elder B. Bundy, Mr. Wm. N. Hughston, of Unadilla, N. Y., and Miss Lillian A. Wilbur, of Otego, N. Y.

By the same, in Otego, Jan. 7th, 1890, Mr. George A. Wilbur and Miss Carrie R. Arnold, both of Otego, N. Y.

By the same, in Locktown, Feb. 15th, 1890, Mr. Gabriel H. Leigh, of Grover, N. J., and Miss Marietta Sutton, of Locktown, Hunterdon Co., N. J.

FEB. 19th, 1890, by Elder John Clark, at his residence in Roxbury, N. Y., Mr. David W. Parsons and Mrs. Samantha Hay, both of Gilboa, Schoharie Co., N. Y.

FEB. 20th, 1890, by Elder Wm. J. Purington, at his residence in Hopewell, N. J., Mr. Jonathan W. Martindell, of Wrightstown, and Miss Nettie B. Brown, of Middletown, both of Pa.

#### OBITUARY NOTICES.

DIED—At the home of her parents, near Unison, Jan. 23d, 1890, of influenza, little **Rosa M. Jenkins**, infant child of Clay and Emma Jenkins. She was a lovely child, too bright a bud to unfold amid the chilling blasts of this cold world. After a short stay of only four months, God called her home to rest in heaven.

Her funeral was preached at Mt. Zion on the 26th by our beloved pastor, Elder J. N. Badger, from the words, "Suffer the little children to come unto me."

E. J.

ON Thursday night, Jan. 23d, 1890, at 12 o'clock, **Etta Jones** departed this life for a new and heavenly one. Just in the bloom of youth she was snatched by the cold hand of death. Had she been spared until June 12th she would have been 18 years of age. She died at the home of her parents, Drury and Susan Jones. Her death-bed was surrounded by friends and relatives, ever ready and willing to do anything to relieve or comfort her; but her relief was death.

She leaves a father, mother, brothers and sisters to mourn their loss; but may they feel that their loss is her gain, and that she has passed from us to the spirit land, where sorrow and trouble never come. A large number of sorrowing friends followed her to her last resting place. Peace be to Etta.

LILLIE PURVINES.

**Harriet Coakly**, daughter of Wm. and Sarah Templeman, was born March 1st, 1814, and died Feb. 6th, 1890, aged 75 years, 11 months and 5 days.

She was a native of Virginia, and came to Ohio when a small child. She was married to R. W. Coakly on Dec. 19th, 1832, living with him in unbroken peace fifty-seven years. To this union were born eleven children, three of whom preceded her to the spirit land. She was not a member of the church, but was frequently with us when able, and we hope she is a member of the church triumphant.

The writer was called upon, and addressed a large congregation of friends at the Emanuel Church from John xiv. 1-4; after which she was laid away in the cemetery to await the summons from on high.

R. W. PETERS.

DEPARTED this life, near Newark, Md., Jan. 30th, 1890, **Emma Ellen Holloway**, infant daughter of Archa and Martha Holloway, aged 2 months and 17 days.

Though so young, these are trying cords to be broken, being formed in the very blood and vitals of the parents. This is one of the secret things which belong to God, why the Lord should lend these objects of tenderness and affection, and as the cords begin to be strengthened, are torn asunder. But may he who has done it enable the dear parents to quietly submit. This is the second time within a few years that the stroke has fallen upon the dear parents, but we trust they have found grace to help in each time of need. May they realize that this world is not our home, and that their babes are now breathing the pure air, not contaminated with sin and corruption. We assure the sorrowing ones that they have our deepest sympathies, having passed through the same waters of affliction. Help, Lord, in this time of need.

T. M. POULSON.

NEW CHURCH, Va.

DIED—Dec. 11th, 1889, in Marble Rock, Iowa, **Jacob Piersol**. He was born in Chester Co., Pa., April 17th, 1807. He lived in New York state for some time, then moved to White Pigeon, Michigan, and then to Parke Co., Ind., where he married Miss Mary Brown, Oct. 8th, 1840. There were born to them ten children,

six boys and four girls. One girl and one boy died some years ago. He died of paralysis. He fell off his seat, and lived four hours, but did not speak. He had many friends in the church and out of it. He experienced a hope, I think, more than forty years ago, and joined Mount Pleasant Old School Baptist Church in 1856, being baptized by Elder Robert Jeffers, I think. I did not live in Wisconsin at that time. He and his wife joined the Lime Creek Church by letter on May 26th, 1875, where he has been a faithful member ever since.

He leaves a widow, eight children, grandchildren and the church to mourn. Our loss is his gain. He was my brother-in-law, his wife being my sister. I have known him personally for fifty years.

W. C. BROWN.

**DIED**—Of rheumatism of the heart, at her home in Fairfield, Ill., Feb. 3d, 1890, **Nancy Levina Branson**, wife of Wm. M. Branson.

The deceased was born June 17th, 1831, in Ohio Co., Ky., and moved with her parents to Wayne Co. in 1840. August 25th, 1853, she was united in marriage with Wm. M. Branson. She was the mother of five children, three of whom died in infancy, and two, A. K. Branson and Samantha A. Jett, surviving her. She professed faith in Christ, and united with the Regular Baptist Church at Hickory Hill, Wayne Co., Ill., in November, 1871, where she remained a faithful and consistent member until her death. She was laid to rest in the family cemetery at Hickory Hill, Feb. 5th, 1890, there to await the resurrection of the just.

The deceased leaves a husband, an aged mother, five sisters and three brothers to mourn her departure. While we turn from her grave with bleeding hearts and tear-dimmed eyes, still we do not mourn as those who have no hope, for we hear the Savior saying, "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." K.

**Mrs. Ellen H. Brown** died at the home of her son-in-law, James Hedges, in Adams Co., Ill., Feb. 3d, 1890.

She was born Dec. 16th, 1829, and was the daughter of Elder Joel G. Williams. She was faithful and true in all the relations of life, as daughter, wife, mother, sister and friend. Hers was a life of sacrifice and self-denial, in all of which she was true and unselfish in her devotion. She was a great sufferer the last eight years of her life; and although so sorely afflicted, she was never heard to murmur, being perfectly resigned to all the dispensations of providence. Her everyday life proved that she had been with Jesus, and that the everlasting arms were her support. She was lovingly and tenderly cared for by her son-in-law and daughter. "Blessed are the dead which die in the Lord." She was a worthy member of the New Providence Church of Old School Baptists. Our pastor, Elder T. B. Ausmus, could not be with us, but H. H. Branch, of Quincy, spoke in a very acceptable and comforting manner to the mourning ones, dwelling upon the theme of the union of the bride, the Lamb's wife, with her Maker and Husband. He read the eighth chapter of Romans, and used the twenty-eighth verse as a text: "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."

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

J. G. WILLIAMS.

QUINCY, ILL., Feb. 22, 1890.

AFTER a short illness, sister **Elishabe Netherway Bailey**, widow of Hulsey Bailey, of Schoharie Hill, departed this life

at the home of her son, Martin D. Bailey, on the evening of Jan. 1st, 1890, aged 81 years.

Sister Bailey retained her mental faculties to the last, and on Christmas Day joined in a family reunion at the house of her daughter, Mrs. Robert Netherway. Having had only about two years' acquaintance with Mother Bailey (as she was familiarly called), I cannot say much regarding her early history, having met her a few times at church meeting; but those of longer acquaintance speak of her as a consistent and devoted member of the Old School Baptist Church on Schoharie Hill, having been received into its fellowship and baptized by Elder Hare on July 23d, 1843. Thus it is that one after another of the old landmarks is being removed, and we miss them in the house of worship, nevermore to behold them in the flesh, nor hear them testify of what great things the Lord has done for them, ascribing all the praise and glory of their salvation to him who sitteth on the throne, and to the Lamb, forever and ever.

Elder John Clark attended the funeral on Saturday morning, Jan. 4th, 1890, unto whom liberty was given to speak comforting words to the afflicted family of the deceased, and to the large circle of friends assembled; after which her mortal remains were laid to rest in the Lutheran cemetery at Schoharie to await the final resurrection. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. \* \* \* For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 14-18.

P. S. KINNEY.

SCHOHARIE, N. Y.

My loving wife, **Eliza Waterfill**, whose maiden name was Duncan, was born in the state of South Carolina, June 26th, 1845, and died Feb. 2d, 1890, of consumption. We were united in marriage May 14th, 1865. She was a loving wife, an affectionate mother, and a devoted Christian. She was taken sick Dec. 25th, 1885, with a severe cough, which lasted until her death. She suffered all the time, but bore it with great fortitude, always looking unto Jesus as the Physician, and the only one, that could relieve her of her pains. It was her constant prayer to God, if consistent with his holy, righteous and divine will, to call her home, that she might be relieved of her suffering. She died in a full assurance of that better clime, of that home above, where moth doth not corrupt, nor thieves break through and steal, that she might sit down with all the redeemed family that have gone before, ever to be with Jesus, and feast upon that rich treasury that is laid up for the children of God, heirs of God, and joint heirs with Jesus. What a comforting thought, to know that she is just as rich as Jesus is! Brethren, pray for me and my children, that we may be reconciled to God's will. I know that he worketh all things after the counsel of his own will.

She united with the church at Salt River, Anderson Co., Ky., in 1871, and was baptized by Elder J. F. Johnson. She leaves her husband, five children, the church, and hosts of friends, to mourn our loss, which we trust is her eternal gain. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

J. J. WATERFILL.

TYRONE, Ky., Feb. 12, 1890.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 12, 1890.

NO. 11.

## CORRESPONDENCE.

709 N. CALVERT ST., BALTIMORE, Md., }  
Feb. 12, 1890.

DEAR BRETHREN BEEBE:—I have been thinking of the teaching of the Spirit under the law, and in being enabled to see Christ as our righteousness. "But there are some of you that believe not. \* \* \* And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."—John vi. 64, 65. Our Lord had been teaching that "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." This teaching and its kindred offended his carnal followers, and they went back as soon as they heard this hard saying in the text, as they do to-day. Take away their free-will, their carnal repentance, and their carnal faith, and what is left? Tell them that they cannot exercise the faith of God's elect, and they say that they can take God at his word as written, can exercise faith, seek rest and find it, by prayer, reading the Scriptures, and attending meetings. This is a natural faith, and therefore they have a natural hope and a natural heaven. The stream is not higher than the spring. His natural followers could not comprehend how they could eat his flesh and drink his blood, nor how they could live upon him, for their eyes had not been opened to behold him who is invisible. Then he said, "No man can come unto me, except it were given unto him of my Father." This is a hard saying to-day. Who can hear it and not be offended? For they say, "I certainly can accept or reject Christ, come or stay away. Am I not a free agent, capable of believing and accepting the offers of mercy or rejecting them?" To the natural man Christ is as a root out of dry ground, having no form nor comeliness; and when they see him there is no beauty that men by nature should desire his presence. How can you choose and love that which is not lovable nor desirable? It is like planting a dead root for fruit. You cannot do it. You must not seek to be just with God by what you can do. Does the word say that you have power to arise from your death in sin, or that you are free to arise, or free to stay dead, or its kindred? Light may shine upon the dead, but it cannot give light; neither is the preached word the means of quickening dead sinners into life.

Our Lord never inferred to any that there was such an auxiliary. He said that he quickens whom he will. "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." This is clearly the dead in sins, and not a quickened spirit, nor a paralytic that could have by nature holy desires; but the dead are risen by that same power that shall raise us from our graves. He saith, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." I will here say that there must be the love of God in the man before he can see himself a sinner. Who has will-power here to raise? or who by preaching can be the means of quickening the dead in sin? "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." Shall not the God of the whole universe have his will done? Who can frustrate it? Can men or devils? Shall he lose any? Will any fail to come to him, being drawn of the Father? "And him that cometh to me," he said, "I will in no wise cast out." He said, "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." The Father is here the preacher or teacher. This is to have heard the first sermon in the garden, crying, Where art thou? Art thou in the gall of bitterness, or a mocking Pharisee, having no use for Christ, only to help out? Then what hast thou done? Has he spoken to you from Mount Sinai? That holy law in which you trusted to be just with God, doth it now condemn you, saying, This mountain is no hiding place? Is this unholiness opposed to your desire for holiness? Has the day arrived in which the refuge of lies is swept away? Does sin revive, or have you more sin than you had any thought of? If so, you are being taught of the Father to know those things. You will have more of them on your way to Christ. You have found out that you are naked and justly condemned, for you not only make the brick, or commit the sins, but gather them. You now find that sin has dominion over you, and you are not as free as you thought. You find disappointment in failing in all that you willed to do that is good. You find yourself condemned by that very law which you thought you

could be just with God by obeying its precepts. The fault is not in the law, but death is in you. Isaiah says, "The youths shall faint, and be weary, and the young men shall utterly fail." Yes, those in full vigor of free agency fail and faint in trying. But "He giveth power to the faint; and to them that have no might he increaseth strength;" for they have learned their impotency, having been taught of the Father. "But they that wait upon the Lord shall renew their strength." We will look at the parable of Job as a type of the church, first drawn under the law, and then when brought to say, "I am vile. I will lay my hand upon my mouth;" and then, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." In the parable of Job, Job is spoken of as men beheld Job, and as Job thought of himself, a perfect man, who eschewed evil and feared God, but under the law. He was tried, to develop that which was in him, and to show him that which he had not. His own righteousness he contended for, as do all the called sons of God. Elihu's wrath was kindled against Job because he justified himself rather than God, and said, "I am clean, without transgressions. I am innocent, neither is there iniquity in me." He said, "It profiteth a man nothing that he should delight himself in God." Elihu's desire now is that Job should be tried unto the end for his answers for wicked men, for he addeth rebellion unto sin. God now speaks and asks Job, "Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it." Job saith, "Behold, I am vile: what shall I answer thee? I will lay my hand upon my mouth." God then said in part, "Wilt thou disannul my judgment? Wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him? Then will I also confess to thee that thine own right hand can save thee." Job had been contending for a moral righteousness all the way, and sought to be justified by deeds of the law, until those trials revealed that all his righteousness could not save him; but now by an eye of faith he is enabled to behold the righteousness of God imputed unto him, and to see that all his righteousness was, as one said, "as filthy rags." He had to exclaim, "I have heard of thee by

the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." He said, "When he hath tried me, I shall come forth as gold." Poor gold! Those trials reveal to man the plague of the human heart, and the defilement in us will be manifest. Job was not more righteous than other saints, even though he was in nature more moral. The inspiration of the Almighty giveth understanding. There never was, nor will there ever be, but one righteousness, even the righteousness of God by faith, whereby we are enabled to see him as our righteousness, as did Job when he beheld Christ, and as Peter did when Christ told him that none but the Father had revealed him unto him. As it is written, "And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." This is the foundation of the superstructure of the church. No man can come in any other way, though as righteous in self as Job, who expected to be righteous through the law. "No man cometh unto the Father but by me." They come in his blood, the debt being paid, and now they stand in his righteousness; for he dwelleth in us. "No man can come unto me, except the Father draw him." Those trials reveal our sins, and cause us to abhor ourselves. This is his drawing. Yes, "He maketh the clouds his chariot." This is the King's highway of holiness. We may be drawn, as brother Coulter describes in his experience, to be like the dawning of day, brighter and brighter, until the perfect day. Some feel a drawing as did one of old, "Entreat me not to leave thee;" and they are found around the Shepherd's tent. They attend to the preaching, and are glad to be in the company of the saints. I gathered the stubs for many years; and in the latter part of that time, many times a day, an inaudible cry would go forth, "O Lord, keep me from sinning against thee, even though thou damn my soul at last." Then later this was my feeling many times a day, "I will go and tell him all I have done, and will fall before his face, unworthy to be called a son. I will seek a servant's place." I had no feelings or thought of what Satan said of Job, "Doth Job serve God for naught?" Neither have I that thought now; but that I may serve him is my highest ambition and enjoyment. I desire to be

conformed to the image of his Son, and that he may dwell in me richly by faith. I had a word of promise given me that I should be delivered after a while, which deliverance, when it came, was as wonderful and decided as I could wish. I had to say, "Enough; I can have no more." My peace continued like a river for nearly three years, and any light I desired in the Scriptures was most freely given. One passage still remains with me. I had light on a passage, and I attempted to make a note of it; but the Spirit said, "Write it not; for as thy day, so shall thy strength be." I have found it verified. But now I think these lines will describe my present state,

"Their pardon some receive at first,  
And then, compelled to fight,  
They feel their later stages worst,  
And travel much by night."

The next verse suits all,

"But, be our conflict short or long,  
This commonly is true,  
That whosoever faith is strong,  
Repentance is so too."

We are all, with Job, chosen in the furnace of affliction, still subject to vanity or sin. But, blessed be God, it is not willingly. The desire for holiness causes hatred of sin, and it may be only as a little leaven in a measure of meal, which will leaven the whole lump. You shall be made to continue to hate sin, not for reward. The love for holiness may be like a grain of mustard seed, sown in the heart, in this mass of weeds. You may be trying to find those holy desires that you have had, or that glimmer of hope, but it is hard to find it in such a mass of sin as now fills the heart. Never mind; be of good cheer; those holy desires shall be gratified, for it will grow and fill the heart. It may be slower in its growth than you desire, and when viewing your deformity you may conclude it is only a notion; but it will grow until your affections are drawn out after the things of the kingdom; for the Father is thus drawing you, and he has said, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Every one who feels the need of and longs for God's holy salvation is already alive and taught of the Spirit. The child of God must have a second birth; that is, be brought forth of the Spirit to desire spiritual things, so that he can love him whom he has not seen. This is the fruit of the Spirit; for he is now led of the Father to Christ, and he is now revealing his Son in you. You can now see the King, Christ, and therefore his kingdom, but not yet able to enter in. The man must also be born of water; and as I understand this word, it means to be brought forth also of his word, whereby he now learns of the things of the kingdom, learns her laws and ordinances, and is built upon the teachings or foundation of the apostles and prophets, Jesus Christ being the chief corner stone, or teacher. Thus

if he learns of Christ he shall find rest to his soul, brought forth then by the word and Spirit of Christ; and thus are we led into all truth; for it is said that the Scriptures are able to make thee wise unto salvation. To be brought forth of the word is to hear his ministers teaching them all things whatsoever he has commanded you. This is not a means of giving life, but giving the knowledge of the things of the kingdom; for truly no man knows this in its fullness, so that he can enter the kingdom, except he be taught by his servants or the written word. This is the work of the minister, to teach them the things of the kingdom. This is one who has been led of the Spirit, or brought forth of the Spirit, or born again. The man is not made Spirit, but is led of the Spirit. The poor sinner is now led of the Holy Spirit of promise. Thus has he the impress of his image, for he is now Christ-like; for Christ liveth in him. Christ is to him, by the promise or by faith, his righteousness. This promise is pardon, peace and love. This causes the impress of his image, and he is changed into the same image, as by the Spirit of the Lord. It is not what we are, but what Christ is to us.

"Nothing in my hand I bring;  
Simply to thy cross I cling,"

and receive day by day the bread of God by faith. He now sees the King in his beauty, and is enabled to walk in the New Jerusalem. Thus the teaching of the Scriptures, to those who are brought forth or born of the Spirit, is able to make one wise unto salvation. Mere evidence has not changed any man, neither has any man by mere evidence believed in Christ, so as to call him Lord, as no man can call him Lord but by the Holy Ghost. That still, small voice, which is the fruit of the Spirit, which causes the light to shine out of darkness, has shone into our hearts, to give the knowledge of the glory of God shining in the face of Jesus Christ. So it is the sunlight of his presence in us, sinners, and not in quickened spirits as such, but in man; as the first promise was made to the woman, and later to the sinner, that his sins are pardoned. The promise is not made to our faith, as some say, but to the man. Paul speaks of Abraham being justified by faith, and not by works; for he says, "To him that worketh is the reward not reckoned of grace, but of debt." James speaks of Abraham being justified by works, and not by faith only, in that he offered up his son, which was forty years after. God's justification, of which Paul speaks, which was without work, but by grace, his being justified by works forty years after he had been justified by faith, or by grace, did not disannul the promise of justification by grace at the first. This obedience distinguished him as an obedient child. It was the justification of obedience, not as a condition upon which eternal salvation depends. It

is the living fruit, and evidence that the Spirit of Christ is in them. Thus have we the fruit of the Spirit, and not the fruit of the evidence. True faith works by love, which is the fulfilling of the law, and is a proof that we have passed from death unto life. Works of faith and labors of love are the external evidences of its being the fruit of the Spirit, testifying to the soul of his interest in Christ, and by this witness are we enabled to read our title clear. Faith and love in the heart, confession in the mouth, and prayer, being the fruit of the Spirit, is external evidence that God dwells in the man, and he in God. The risen Savior is the power of God unto salvation to every one that believeth, for therein is the righteousness of God revealed from faith to faith, from one faith view to another, or from day to day; as it is written, "The just shall live by faith." Hope anchors on the evidence, and rides the storm. Thus we have like precious faith, whereby we cry, Abba, Father. This is not of man, neither can we know it only by this witness, which is an evidence of a divine union and communion with Christ. Had we no more knowledge than we can derive from men and books, and had we no further instruction in the knowledge of God and of ourselves than we can derive from preaching, our religious experience would be low indeed. The testimony of our acceptance is of a spiritual nature, and comes from God, and he by the Spirit bears testimony of it in our hearts. It is a matter of solemn importance to every child of God that he has not left it to conjecture, duty faith, assumption, taking God at the written word, nor the will of man, nor inductive reasoning, but attests it by his own Spirit in and to the poor sinner, and not to his faith nor to a quickened spirit. Thus we are not left to the quibbles of men's vagaries, nor critics, but receive the thing and the testimony of it immediately from God himself; and were not this testimony so given, no man could have any assurance of his salvation. When the evidence in our experience comes, then hope is laid in those evidences. God said that he would be Abraham's God; and he was Abraham's God. Yes, and he is the believer's God to-day, as he was Abraham's God. Our many trials have weaned us, like Job, from trusting in our right hand, or in our morality and works, to save us; for there is no other name given under heaven among men whereby we must be saved; no other righteousness but the righteousness of God, made ours by the promise of God with power. The saints can all unite with David in saying, "Thou hast holden me by my right hand [although he was hid from my view by his chariot, the cloud]. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my

heart faileth: but God is the strength of my heart, and my portion forever."—Psalm lxxiii. This the child of God has been taught of the Spirit. "What shall we then say to these things? If God be for us, who can be against us?" "All that the Father giveth me shall come to me."

I remain your brother in hope,  
JOHN THORNE.

OCOQUAN, Va., Dec. 25, 1889.

DEAR BRETHERN BEEBE:—It has been a long time since I took up my pen to let you know of my whereabouts; and even now I do not know that I should do so if I did not wish to send you a little mite on my dues for our paper, the SIGNS. In doing so I cannot hold my thoughts from running back to years that are past, when I felt like talking to the brethren at least once a year, to say that the Lord had spared my life one more year, through the plenitude of his mercy. But alas! I have been called to halt here in this my sojourn; and it is and has been a dark and stormy day to me, so much so that my pen has been laid down, as it seems, never to be taken again. Dear brethren, tears are my meat and drink; but I do feel that I want the SIGNS to continue to come, for through it I hear from the Lord's poor and afflicted people; and at times, as I read their letters of love, I feel that were it not for the comfort they bring I should give up entirely. But, dear! dear! how I talk! Years ago I gave up, but the Lord never has; and he says he will never leave nor forsake his dear, poor and afflicted people. So what if I do give up? Not that I desire to. But what if I cannot see my name written in the Lamb's book of life; does it follow that the Lord is not faithful? He will with each and every temptation make a way of escape, even if it proves his abounding grace sufficient to enable us to bear each and every burden under which we struggle. Then there can be no giving up; for, like brother Paul, we may ask the Lord time and again to remove the thorn, but the Lord answers and meets the cry with a sufficiency of his grace; and thus bringing us as first we came, poor and dependent upon him for all we have and are. So then, with Paul again, we are escaped to that blessed Rock, and are made to acknowledge that it is by the grace of God we are what we are. Dear brethren, you know what this is. All the saints come to this point, and they are brought here by trial and tribulation. The Scriptures tell us that it is with those things the Lord makes (or, as I understand it, opens) a way of escape, inasmuch as they prove our helplessness and show to us how dependent we are upon him, unto whom we lisp our prayer. Therefore all things (no matter what men may call them, good or bad) will and do work, not separately, but together, for good to God's people. Dreadful suffering from fears without and foes within,

all bring them to Jesus as their burden-bearer; and just at this place is where they wish to be. And yet the way is so rough, and each in turn says in tears, "O! I am so weak!" Dear souls, how I do long to comfort you; but I feel the weakest of all. I can only tell you I am with you. Your tears are mine, your groans are mine, and our desires and aims are one. We drink of the same bitter cup, and I feel more drawn to you, and desire to tell you that in years that are gone it was in this very place I first saw the footprints of Jesus; and I declare unto you that you are now in the way with him. It is the way that is rough, not the end in view. In the world, tribulation; in Jesus, peace. That means rest and quiet; no sorrow, no distress, no bitter cup, but a cool, sweet draught that is ever refreshing; the war over, foes all vanquished; no fear, no dread. Some talk of shouting; but it will not do to shout if the foes are not all gone, for they are sure to find you then. No! no! that is reserved for the end. Then to him that hath redeemed us will go up one eternal shout and song forever and ever. So it is the way here, but the end there, that encourages us. With the grace of God along the journey, you will be brought off more than conquerors. So look up, and keep on talking, and do not forget that the SIGNS is still read by those that are glad to hear from you. Do not think that your own travel is too short thus far, or not interesting nor encouraging. Do not think that; for let me tell you that you will never get farther than the cross of Jesus in this world of sorrow, no matter how many years are allotted to you; and that cross is of interest to every child of God, and all their hope hangs upon it. It is there we see that Christ is the end of the law to every one that believeth. It was there, my dear kindred, you met its requirements in the person of your dear Redeemer; and since that there can never be anything laid to your charge; for was it not Christ that died? The Scriptures so declare it. Now, are those for whom he died under that law any longer? "But," says some poor, trembling one, "I am such a sinner! I want to know whether he died for me." Well now, I am interested in your talk; I feel like claiming kin: so we go back to the question. Now Jesus did not only die; for if that had been all, that would have afforded no hope; but he being very God, as well as very man, he had power over death. Now if our own state law should accept a substitute for a guilty man, and put that substitute to death, would that death make the guilty not guilty? No. Yet he would be let loose from confinement. That is all the account an Arminian atonement is. It lets the guilty loose, to do better if he chooses; and nine times out of ten he does worse than before. I think the Bible confirms the truth of it. What does it say about the proselyte

when he is made? Please look it up. But that power of Jesus to lay down his life and take it again is not given to a substitute. If you can conceive of the relation your head is to your body, then you will understand what I see in the death of Jesus as representing the head of his body, the church, which is composed of every individual soul for whom he died. If the Head were made to be sin for the body, then the law required that Head. If the Head had no power to burst from the tomb, what would become of the body? "O!" says some poor, little one, "I had not thought of that before." My dear, yes you have, because all your hope is in him; that all power was given him, that he should give eternal life to as many as the Father hath given him; and to have the knowledge of the only true God, and Jesus Christ whom he hath sent, is eternal life. Now, dear, little, trembling child, only think what glorious things are yours through Jesus Christ your Head, who was dead; and you, a component part of the body, surely and truly died to the law with that Head. Now the power by which he could lay down his life and take it again is to us a mystery. But to know him as the Mighty God, the Prince of Peace, the Everlasting Father, is eternal life; and to have eternal life is to die no more forever; to be released from under the bondage of sin, which seals death upon every one found therein. O what freedom, what joy and comfort, come to us through the knowledge of our risen Lord! But let us look back a moment for the cause of freedom and joy. Jesus went down into death. Justice demands his life; for he was made to be sin for us; and the law put him to death. Now follow the figure. That was the Head. The body was there too; for the Head cannot be a substitute for the body, but both are there together, so united that to kill one the other dies with it. The power to live again is in the Head. On the morning of the third day the tomb is found open, and Head and body are both come forth free, no longer under the curse. Where is there any law that demands a second death? Dear child, fear not; for as surely as you have the knowledge of Jesus as the Savior of sinners, on you is (not will be) bestowed the gift of eternal life, and none can pluck you out of your heavenly Father's hands; for he gives no one that knowledge but those that have part in this first resurrection; and on such the second death hath no power. They were quickened together (not separately) with Christ, raised from under the law of sin and death in and through him. Death could not hold him; justice is satisfied; life is manifest in the same Jesus, our glorious Head; and there is no killing law now that calls for his body. It cannot die any more. So in truth we ask the question, "Who shall lay anything to the charge of God's elect? It is

Christ that died." Yes, and more; for he hath risen again. No substitute work here. Well do I remember, several years ago, one night when I was in deep distress on account of sin, when all my efforts had failed to keep the law, just these few words came to my relief, "Christ is the end of the law for righteousness to all them that believe." Dear kindred and friends, I felt then that I should never have a doubt; for to believe was not an effort; but seeing Jesus as the end of the law, I felt that in that happy and passive hour it was my whole being. I could not do any other way. And through all my severe trials since (which indeed may be called legion for number) there has never been a time that I have felt that to believe is the act of the creature's choice; but it rather comes to us by the power of evidence. And this brings me to "sight-seeing," if that expression is allowable. We live in the dark much of the time, and cannot see Jesus (and that is the very time we do desire to see him so much); and how comes it that we do desire to see him? Because we do know him by the evidence in our own breast, his blessed character as our Redeemer, our Lord and our God, the end of the law for righteousness unto us who are given to believe that he is all and in all to us. We see him as our life, our guide, our help, our comfort, and know no law but what he gives; and all the emblems of that law are love. In him we behold a balm for every wound, whose hand wipes away the tears of sorrow, and brings us together, and comforts our hearts with the blessed assurance that he is our Elder Brother. We learn our Father's will, and can behold his glory in the face of Jesus, as he sits and sips with us of the rich and abounding grace of the everlasting love of the Father.

Now, dear brethren Beebe, I will try to stop. I know that in me dwells no good thing, so far as the flesh is concerned; but I know also that it is all right for it to be so, for the flesh profiteth nothing. It is the quickening power of Jesus that I desire the more to feel. But I get lonely down here. Times have not changed the aspect since you were here last. My name, as I am known in this time state, has ever been with the church at Bethlehem since I was led to the Old Baptists, although I have lived here six years. I have been blessed with the privilege of getting to our place of meeting several times this year, where the brethren talk of Jesus as in days past. Our dear brother, Elder J. N. Badger, seems a special gift to us (I say seems; it is really so). The Lord has adapted him to our sympathies, to be with us in our low places, and yet gives him that to deal out to us that makes us look to things not seen with mortal eyes. I feel fearful that we are not thankful enough to the Giver of gifts for such a blessing. May the same Giver

grant to you and all of like precious faith the blessing of peace and comfort, and may love abound in all things. This, and more, is my desire, for Jesus' sake. Greet the brethren with love from your little brother in troubles abundant,

ELI T. KIDWELL.

SOUTHAMPTON, Pa., Dec. 6, 1889.

DEAR BRETHREN AND SISTERS IN THE LORD:—My mind has been tossed about from one thing to another, and not comforted. I have thought that I could not write for the SIGNS any more. I feel so cast down, and see so much of my carnal nature, which is so rebellious, that I am made to abhor myself. I cannot say at all times, "Thy will be done, O Lord." I have a great deal of trouble about it of late; but this morning a calmness came over me that I have not felt for some time. I remember once of hearing Elder Purington preach from these words, "Go tell Jesus," and I have often thought of them. They have been on my mind all the morning. "Go tell Jesus." O what a Friend he is to sinners such as I! He is not like earthly friends, but is a Friend indeed, one that "sticketh closer than a brother." When faith is in exercise we can go to him and tell him all our troubles and all our anxieties, which we could not tell to friends or our nearest earthly kindred. Faith causes us to know that he understands all our sorrows, and can heal them if he will; and if not, he can give us strength to bear them. You know that Paul had a thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure, and he besought the Lord thrice that it might depart from him; and O what a sweet reply the Lord made him, "My grace is sufficient for thee; for my strength is made perfect in weakness." Let us say, as did Paul, "I will glory in my infirmities, that the power of Christ may rest upon me." Therefore let us take pleasure in infirmities, in necessities, in reproaches, in persecutions, in distresses, for Christ's sake; for cannot we say, When we are weak, then are we strong? O, brethren and sisters, let us cast all our cares on Jesus; not a part of them, for that shows a lack of confidence in him; but cast all our cares on him, for he careth for us. May we be subject one to another, and be clothed with humility; for "God resisteth the proud, but giveth grace to the humble." Let us humble ourselves therefore under the mighty hand of God, that he may exalt us in due time. We are admonished to be sober, to be vigilant, because of the adversary, who goes about as a roaring lion, seeking whom he may devour. Yes, dear brethren, I often think he would devour us all if God's care were not over us. He also saith, "Whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the world. But the

God of all grace, who hath called us unto his eternal glory by Christ Jesus, after ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen." —1 Peter v. O what a glorious doctrine! Dear brethren and sisters, let us rejoice and glorify the name of our God.

"How sweet the name of Jesus sounds  
In a believer's ears!  
It soothes his sorrows, heals his wounds,  
And drives away his fears."

I think I know some of these feelings by experience. Sometimes I can say, "I know that I have passed from death unto life, because I love the brethren." Then again I fear that I know nothing of that love. But one thing I do know and believe, and that is, "The Lord knoweth them that are his." Blessed be his name. "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. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."—Malachi iii. 16-18. What solemn words! I have been reading Paul's charge to Timothy, and this also seemed very solemn to me, and the last words especially so, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love his appearing." O what comforting words! Not only to himself, but to all who love his appearing! Paul left nothing in the dark, but made everything clear, so that the poor little ones should have comfort in believing. O how thankful we should be that there is such encouragement left on record for the children of God. He often sends the Holy Spirit, the heavenly Comforter, to cheer his sorrowing ones who are seeking his face with tears. How often have we been left in the dark, to try us, and we feel sometimes that our light is gone forever; but ere we are aware he comes to our relief, and fills our hearts with rejoicing. But even then we feel weak and helpless, and dependent upon him for every step we take.

"Weary of wand'ring from my God,  
And now made willing to return,  
I here and now beneath the rod  
To him with penitence I mourn,  
To have an Advocate above,  
A friend before the throne of love."

I have lately read some precious communications from those who are far from us, yet with us in spirit, and for whom we feel a warm fellowship.

One now in my mind is our much-esteemed brother, G. Fetter. He says that he is far from mother, sister, brother, and all relations, in a distant land; but he who has promised never to forsake one of his little ones, I trust, is nearer to him than ever before. I am glad that he can write as he does. It shows that the Lord is with him. Yes, dear brother, he will take care of you, and administer to all your needs. His eye is upon you. He is leading you about and instructing you. Not a hair of your head shall fall without your Father; and when he has tried you he will bring you forth as gold. I would say to you, Cast your burden on the Lord, and he will sustain you. I would recommend you to read those two communications by the late Joseph Irons. One is in No. 47 and the other in No. 50 of the last volume of the SIGNS OF THE TIMES. I enjoyed them very much, and felt edified and comforted in reading them, as well as many others in our much-loved paper, which often brings good news from a far country. Sister Sarah E. Runkle, in No. 49, gives good advice to the loved ones who have just named the name of Christ. She hopes they will be wiser than she; for when she was baptized she thought her trials were over, and that she would be carried to the skies on flowery beds of ease. I dare say she could sing the whole hymn,

"Am I a soldier of the cross,  
A follower of the Lamb?"

When we have been made to say,

"Sure I must fight if I would reign;  
Increase my courage, Lord!  
I'll bear the toil, endure the pain,  
Supported by thy word,"

then we have a strong assurance of hope. I feel to ask the Lord that we may grow

"In faith, and love, and every grace,  
Might more of his salvation know,  
And seek more earnestly his face."

What a peace of mind when we can say, with the psalmist, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."—Psalm xxiii.

Our beloved brother Durand is still with us, and is highly esteemed for the truth's sake. Our church is in peace and harmony, and O what good meetings we do have. Our covenant meetings are precious. I cannot but believe that the Lord is with us sometimes. When we meet together we often feel cold and lifeless. Elder Durand commences the meeting, and we begin to be warmed up; yet feeling our unworthiness, we wait one for another. Some one will give out a hymn to be sung, another a portion of God's word to be read, another has a few words to say concerning the way the Lord has led him or her, and another feels his need of

prayer, until the whole church seems to be of one mind, and we are made to say, "The Lord is in this place, and we knew it not." O how our hearts have been refreshed, and each is made to look upon another as better than himself. I hope that such seasons are appreciated by us, for surely we are highly favored of the Lord.

I must close. I have written more than I intended, and you will perceive that my mind has wandered much; but I have said what came into my mind, though not what I thought I would. This morning, when I began this letter, I felt so full that I could hardly wait until I took my pen in hand; but the most has left me. O may the Lord be with us and keep us, and then we will be well kept, and his name shall have all the glory. Brethren, pray for me, that I may have grace and strength given me equal to my day.

In affliction, your unworthy sister  
in hope of eternal life,

ANN M. FETTER.

#### COMMUNION.

IN the sacred sense, the word implies many and important meanings, as fellowship, converse, intercourse, unity, concord, agreement. As for myself, I never felt a holier flame of love, a higher state of spiritual bliss, than when blessed with a sense of God's holy presence, with the few loving brethren and sisters with whom I have had the blessed privilege to commune. At the last favored season of God's blessing, at the little old Sugar Creek Church last Sunday, I trust we enjoyed one of the sweet and special feasts of faith, in partaking of the holy emblems. My soul has often felt to review the blessed season, in remembrance of the holy scenes to which it relates, and the lessons of profit I have derived therefrom. But it has always been my lot to fail in the endeavor to renew in fitting words the sacred passions of the feast. Like one who would endeavor to convey the tastes of a past and relished repast to another's understanding, so will my poor efforts be, as I would gladly tell of the joyous relish of the Lord's table. None can know it but those who have tasted that "the Lord is gracious." None can taste it but by the blessed bidding of the Master.

I have sometimes felt to enter, in some measure at least, into the companionship of the few disciples who entered with our Lord into the chamber of preparation, away from the gaze of the world, away from the scenes of temptation, away from the passions of war, and the knowledge of the enmity of the world, into that large upper room furnished and prepared. What a blessed forethought! What if the disciples did not know, and had to inquire? The blessed Master knew, and had the place always in mind. He was never surprised in any of his journeys, labors, fasts or feasts. But so we are led to

enter into fellowship with the disciples, often fearing lest the passover may never again be partaken of, or that the blessed Lord may need our reminder of the sacred rite. But Jesus has not only his own labor all before him, but each act of obedience and enjoyment of every disciple is plainly seen in the "good works" to which they are predestinated, and ordained that they should walk in them. As the disciples felt to inquire of the will of Jesus, so I have often desired the blessed favor of his will manifested in me, and could scarcely wait for his blessed appointment, though I knew it was best; and I hasten in thought more rapidly than my pen allows, to catch the most favored seasons of past joys for rehearsal, lest they escape expression. Such is our waiting estate on earth; for we cannot go at our own bidding to the feast; neither can we hasten to repeat the story, however joyous. We need preparation to enter the prepared room for communion. We wait the returning season often, half in joy, half in doubt. We strive to understand what it can imply; but we wait, however reluctantly, until the time of Christ is come and the feast is spread. Then, as some servant takes the bread, beseeching Jesus' blessing to rest upon it, our hearts are often lifted into an upper room indeed, a chamber of exalted faith, that shuts out all except the revelation of the glory of God in the face of Jesus Christ. We have seen him, not in the flesh, but in his exalted glory. We saw him in the body, the church—his church. We knew no man after the flesh. In our faith we rose to see the saints in heaven, exalted to union with Christ, redeemed to their glory that they had with Christ in God before the world began. We saw the holy meaning of Jesus' prayer to the Father, "That they may be one, even as we are one." Thus we discerned the "Lord's body." Our souls were refreshed in the feast of Jesus' flesh; a broken body, but not a broken bone. Not a particle of the essential frame of Jesus could be broken. Only the flesh was broken, pierced with a spear, that blood could flow. But alas! the sacred scene of faith reveals two relationships of Jesus to us. The first exalted view accepts of Christ in spirit-unity; the second in a fleshly union—a union to our vile and broken flesh. This holy double union complicates the joyous sorrows of the paschal feast; joy in the Spirit's unity of faith in Christ's divinity. Glory and perfection and a repentant, joyous sorrow mingle all their hallowed influence in the feast of faith in Christ's redemption through his blood, and in the sense of pardoned sin; for the soul cannot shut out the returning sense of its native sinfulness. But Jesus' blessing of the bread and wine to their taste can cheer with heaven-like rejoicing in his love. If such is my spiritual exercise, I feel that my

order and doctrine should correspond therewith; and if so, I know it will be scriptural also. For I consider the Bible a record of the experience of God's people in the earliest ages of church history.

The apostle Paul, in his first letter to the Corinthians, carries their experience along through the varied phases and harmonies that make manifest the common features of fellowship, until he comes to the necessity of correcting some of their disorders. But so far from sanctioning the spirit of personal preference, and idolatrous worshiping of men, he reproves them, and shows that each gift in the church is the direct gift of God, and should be received only as such; while he clearly denounces every principle of division and disorder, and shows the relation of true gospel order to the sacred communion; denouncing idolatry, and the eating of meats offered to idols, if it be an offense to the weak brother.—1 Cor. viii. I fail to see any relation of eating meats, to the doctrine of predestination, as some have suggested; for it is plainly set forth in another light.

Baptism is also referred to, to show the unity of faith of all our "fathers" who were baptized in the cloud and in the sea; showing that they were partakers of the same baptism. "And did all eat the same spiritual meat, and did all drink of the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ. But with many of them God was not pleased; for they were overthrown in the wilderness. Now these were our example, that we should not lust after evil things, as they also lusted."—1 Cor. x. 1-5. This shows that they which do such things as he enumerates are not to be recognized in the upper room, or at the table of the Lord, after they are revealed as unworthy. For we have considered that all communicants must be those whom the Lord directs and prepares for the feast; and while "Their righteousness is of me, saith the Lord," none should be received or allowed to commune except those in whom the Lord is manifestly working to will and to do of his own good pleasure. However small the company may be, there is no other way to keep the sacred rite, discerning the Lord's body. If we receive idolaters as such, we receive them and their works. Hence he says, "That which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." "Ye cannot drink the cup of the Lord, and the cup of devils. Ye cannot be partaker of the table of the Lord, and the table of devils."

I was lately solicited, by common invitation of the Masonic fraternity to all the ministry, to attend a festival of their order. I replied, I had no interest in it; and if I had no other reason, I respect the feelings of some of my brethren, who oppose

them. I consider their table the table of devils, even as all other tables of vanity fairs, and are to be shunned by every follower of Jesus. Should I go and join their festivities, I should be rendering a sacrificial service to them in the relations of their worship, or religious or social disorder and idolatry. Nor do I consider any other secret or religious order less idolatrous than they. All bow to the same "god of this world." "Whatsoever is sold in the shamble," I feel to eat without any thought as to its former associations, but eat it only as a blessing of my God, without reference to communion or any religious service, with thanksgiving. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Not only is idolatry forbidden, and set forth as an example in them that perished, but equally necessary is purity of moral conduct. While the apostle reproved some for being drunken at the Lord's table, I do not think he intended to pass by their drunkenness at home as a trifling matter. When an imperative law of God forbids drunkenness, it is not necessary to enumerate it in all its bearings, when treating it in some particular relation of life. Even so fornication and adultery are not allowable in some special cases, for they have been once condemned. What an important matter it is that the church of Christ be exalted above human law, above human usage, or human license.

A comparatively young man, who had obtained a divorce, seemed anxious to marry again; and though I then had great feeling of sympathy for him, I felt it best for me to speak in kind but plain language of caution, to prevent his bringing a cause of reproach upon the brotherhood, and also upon the life of another, whom he would claim to marry. I referred him to Jesus' words, as recorded in Mark x. 10, &c. "And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery. And if a woman shall put away her husband, and be married to another, she committeth adultery." Luke also repeats the testimony to the same effect.—Luke xvi. 18, 19. Alas for poor human nature! How needful that we, as the saints of God, shall be led by his holy Spirit into the path of wisdom and virtue. This young man finally married; and instead of trusting to the blessed grace of God, as promised in 1 Cor. x. 13, he lived in perpetual adultery, according to the decision of Christ as cited above, and also according to the testimony of Paul to the Romans, vii. 1-3. "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to

her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Also 1 Cor. vii. 10, 11, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." Also, verse 39, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

Now, with these plain and positive commands of Jesus, and testimonies of the apostle Paul, have not the saints an unerring guide in this particular? Inasmuch as he used the sacred relation of marriage to indicate the relation of Christ to his people, he refuses communion to fornicators and adulterers, as well as to many other persistent immoralities. Communion is not however to be denied to the penitent confessor who returns to chastity.

There remains much to be said, but I close, having used intervals of time from the many cares of life.

In bonds,

A. B. BREES.

TIFFIN, Ohio, Jan. 9, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—In the past eight or ten years my annual remittances for the SIGNS have been accompanied by some personal reflections, which have reappeared in our esteemed family paper. But often have I doubted my right to speak or write of the things of the kingdom of Christ; things so far above human comprehension, and especially so far above my daily walk and conversation. Often comes the question, What right have you to profess a knowledge of God the Savior, when much of the time you dare not claim that you know anything save your own ignorance and helplessness? If faith as a grain of mustard seed can remove mountains, where is the faith that leaves me stranded on a desert isle, alone and helpless, no sympathizing fellow-sufferer, and no answer to my cries from him who holds the winds in his fist, and rules the angry waves all about me? "O that I knew where I might find him, that I might come even to his seat!" But alas! when I go forward, he is not there; and backward, I cannot perceive him. In vain do I seek to penetrate the veil that hides the future by going forward, and to find consolation in better things to come. In vain I go backward for encouragement from the cumulative proofs of his loving-kindness in days that are past. I remember as a dream only the blessed light of his counte-

nance, and how my heart burned within me as he talked to me along the way. But now (and this now lasts so long) I neither see his face nor hear his voice, and the question comes, Does the almighty Friend you once so friendly, lovingly trusted never to leave nor forsake you in time nor eternity, does he really care for you? Does he pity, does he love you? If he did, why this darkness, these ungrateful doubtings? Why are my winters so long? Why are my foes permitted to vex and distress me on the right hand and on the left? Once I thought that growth in grace was assured, and hence I would grow stronger and stronger, so that I could "run and not be weary, walk and not faint." Yes, I would go on my way rejoicing, because of the salvation that had been revealed to me. But how am I disappointed! Instead of growing stronger, I feel more and more dependent upon the mercy and grace of God. Instead of rejoicing alway, I am tried and tossed about with conflicting hopes and fears. Then comes the question, What grounds had you for the bright and placid journey you had pictured to yourself? Did the Captain of your salvation promise it when you enlisted? No; I had reasoned simply as a child leaning on a loving mother's breast, and fed by the sincere milk of the word, which declared, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "I am thy life; and because I live, thou shalt live also." I could see no place for trouble or grief. I could only sing, "Happy, happy people, whose God is the Lord." No, the Captain had not promised smooth sailing to the celestial state, but "Great things shalt thou suffer." Through great tribulation shall the redeemed be prepared to sing the new song of praise and glory for their deliverance. The heritage of the Lamb is a poor and afflicted people, and the bitter waters of Mara are for the health of the pilgrim tribes as they journey toward a better country. No, my Captain has promised neither ease nor the friendship of the world while in this vale of tears; but he has promised to be with me in six troubles, and in the seventh not to forsake me. Yes, with Job, I can sometimes say, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." In this glorious hope I can rejoice that "our God is a consuming fire." The dross of unholy, unlawful desires can be removed only in the crucible of the holy One, who sits as a refiner of gold and a purifier of silver. O wondrous love, infinite wisdom, almighty power, that applies the blood of the cross to the cleansing and healing of poor, vile, lost sinners! Human reason cannot comprehend it, nor schools of learning teach how it is done. But it has pleased God to reveal unto babes what he has

hid from the wise and prudent. Jesus, the Savior, thanked the Father that it was so. But the natural man, unwilling that the everlasting Father should have all power in heaven and in earth, and rule after the counsel of his own will, replies, "This is a hard saying; who can hear it?"

Brethren, I began this paper by reference to poor, needy, dependent self; but looking up, behold, the King of Zion appears, a mighty Conqueror, able to save all that come unto God by him; and so, with Toplady, a sweet singer of Israel, I repeat,

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

"Nothing in my hand I bring,  
Simply to thy cross I cling."

Now, dear brethren, as we send our New Year's greetings of christian charity, remembering the dark pages of history in years gone by, let us forget the things that are past, and, trusting in the promise of God, press forward. A new heaven and new earth, wherein dwelleth righteousness, is the inheritance of God's poor and afflicted people. As unrighteousness is the source of all our pain and sorrow here, the prospect of a sinless state in eternal day is glorious indeed. Farewell, little children, perhaps for another year, perhaps for all time. God grant us all his patience, and the charity that endureth forever.

Your little brother, if one at all,  
JOHN SEITZ.

STATE ROAD, Del., Feb. 19, 1890.

BRETHREN BEEBE:—I wrote you an article a few weeks ago in reference to the subject of christian experience, and particularly of writing for publication on that subject. I propose now to write a few lines additional to what I said then.

It is hardly to be expected, among a multitude of readers, with all their diversity of circumstances and of sentiment, that every writer would be clearly understood by all, however clearly he might set his views forth. I am in favor of preaching christian experience, and talking experience, and writing and publishing experience, much more than is now done. Not but what some have done well in that respect; but there are others that have not gone home to their friends, nor called for them that fear God to tell what great things the Lord has done for them. Some that have gone to the church, and witnessed a good confession before many witnesses, might still do well to let their light shine in the sight of those who are scattered abroad. I am speaking somewhat particularly on this subject, for the reason that my last letter was construed by some as an objection to people writing their experience for publication; at least, so I have understood. As I have written for publication such story as I had to tell myself, and that more than once,

and have also encouraged others to write, and in some instances have rewrote for them, to have it in better arrangement for the printer, I think I should hardly be judged to be opposed either to the writing or publishing of those exercises and evidences that constitute the ground of our hope. I remember many years ago calling attention to the fact, as it appeared to me then, that those who wrote for publication were mostly such as had a somewhat remarkable and extraordinary experience, and I thought it had a tendency to abash and discourage others, not only from publishing their more trifling story, and what seemed to be little experience, but from saying anything at all about it. There are features which are common to all who are brought to a knowledge of the truth; but those who are being led by the Spirit are slow to recognize the evidences they bear. The reason is simply because they are led in a way that they know not. I presume that every believer would like to have what he might call a brighter or more satisfactory experience than he has; but it certainly would not be better for him, either for his comfort or his usefulness. I know quite a number whose experience has so clearly shown that it was the Lord's doing, that I have much desired that the story of their travel of mind might be told for the honor of his name and for the encouragement of his people. When he builds up Zion he appears in his glory. No experience can be trifling or weak or without interest that has brought us to love the Lord's people and his truth.

Yours to serve,  
E. RITTENHOUSE.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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

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

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 12, 1890.

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

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

G. BEEBE'S SONS.

#### PURE RELIGION.

(Concluded from last number.)

"PURE religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James i. 27.

"To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

This is something more than merely to go to these afflicted characters in person, or even to minister to them in temporal things. Our Lord denounced terrible condemnation upon the hypocritical scribes and Pharisees, and assigned the cause, "For ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation."—Matt. xxiii. 14. They did not in the sense of our text "visit the fatherless and widows." There was no pure religion in their hypocrisy, even though it was accompanied with "long prayer." The visit specified in our text is to the distressed ones "in their affliction." They who are subjects of affliction are the only ones who can thus manifest "pure religion and undefiled before God and the Father." This fellowship of suffering is peculiar to those who are followers of Jesus, who himself was afflicted in all the affliction of his people. It is infinitely above even that commendable natural pity which might move a man to bestow all his goods to feed the poor. All that might be done, and yet there is in it no pure religion. That lovely characteristic of the followers of Jesus is found alone in them who are governed by the Spirit of Christ. That perfect principle of unselfish love is felt by all who walk in the Spirit; and where the real "fatherless and widows" are found, their deep distress touches the heart of every one who is acquainted by personal experience with their inexpressible depth of affliction. The bitter anguish of Job, the distress of the psalmist, the mournful complaint of Jeremiah, and above all the infinite suffering of the Redeemer, are felt by the saints in all ages through the unity of that Spirit which appears in that religion which is pure and undefiled in the sight of God and the Father. In order that they may visit these sufferers "in their affliction," the visitor must know the fellowship of their suffering by experience of the same. None can know this without the experimental teaching of that Spirit by which the saints are led into all truth. For

the attainment of this Paul suffered the loss of all things, as he says, "That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. iii. 10, 11.

While it is commendable to extend sympathy and assistance to such as are in trouble naturally, it cannot be said that such action is "unspotted from the world," when the motive is mere natural sympathy. Pure religion is actuated by the holy principle of the love of God, which is known only to those who are born of the Spirit. Their action is not directed by any natural emotion. That fellowship of the Spirit is as active in the case of the sufferer who is personally unknown to them as in that of their nearest kindred in the ties of nature. This proves it to be unspotted from the world. Even though the person has been an enemy, in whom this "pure religion" finds the true destitution of "the fatherless and widows," it immediately moves the follower of Jesus to visit him with the comfort and consolation of the gospel of the grace of God. So, when the Lord told Ananias that the persecuting Saul was one of these destitute and praying characters, he was ready at once to embrace him as a brother. In the fellowship of suffering they were united, and Ananias "visited" him who had left Jerusalem to persecute the saints. In their utter helplessness and desolation the saints are described by inspiration both as widows and as fatherless. "We are orphans and fatherless, our mothers are as widows."—Lam. v. 3. In the choice of Moses which was by faith, this "pure religion" appears in his "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." No spot of worldly covetousness mars the devotion of that servant of God in thus resigning earthly advantages to suffer with the chosen people of God.

In the verse preceding our text the apostle has recorded the action of such as are only seemingly religious. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Notice particularly the specification of this character. It is not any man in the world of professed enemies against the doctrine of Christ; the case is definitely limited to such a man among the "twelve tribes which are scattered abroad." There must be such men among the saints themselves; and whoever he may be, his religion is vain. The question may well arise in the heart of each one of those addressed, "Is it I?" In examining ourselves on this point it is necessary that the language of the inspired test be carefully noted. It is not said that such a man is not a subject of the

saving grace of God. His seeming to be religious may deceive his fellow-men, as it is said that he "deceiveth his own heart," but "before God and the Father" it is vain. Paul gives the same admonition to the church at Corinth (1 Cor. vi. 9; xv. 43); and to the churches of Galatia he says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due time we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 7-9. This explanation given by inspiration infallibly defines what is meant by "pure religion and undefiled before God and the Father." In obedience to this admonition the saints have the example of Jesus for their pattern. We are exhorted 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 God."—Heb. xii. 1, 2. In the conduct of Jesus is presented the only perfect exhibition of "pure religion and undefiled before God and the Father." Every desire to be found walking in the way which he has led must arise from his Spirit, which dwells in those who are born from above. No such holy aspiration can originate in that carnal mind which is enmity against God, for that mind is not subject to the law of God, neither indeed can be. While the mind of Christ in the saints is always willing to follow in his footsteps, they must all learn in personal experience that conflict which Paul found in himself. "For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Paul declares his trust alone in Jesus Christ our Lord for deliverance in this warfare; and says, "So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 23, 25. It is only as the victory is thus given to them in Christ that any saint can manifest "pure religion and undefiled before God and the Father."

In keeping himself unspotted from the world it is not enough that the disciple of Christ has refrained from committing any act which can be condemned by the accepted laws of morality; he may be very circumspect in his deportment, without blame in the sight of men, and yet in his heart the motive of carnal selfishness may be the principle by which he is moved in all his actions. In

thus seeking to please men he is not the servant of God; and all his morality is contaminated by the love of the world. While he may carefully refrain from speaking vanity and falsehood, he may in his heart be puffed up with pride in view of his fancied success in bridling his tongue, so that all his uprightness is polluted by the corruption of the pride of life and the sin of the world. Although it may seem in the sight of men that he has been very careful and guarded in his conduct and conversation, the judgment of God condemns the selfish motive from which all his commendable actions have originated. He has failed to "keep himself unspotted from the world." It is only as led by the Spirit of God that the saints can keep themselves unspotted from the world; and when so led they are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." In learning this truth experimentally they are often brought so low that they are ready to sink in despair in consequence of their failure to do the good which they would do. The pride of their carnal mind continually prompts them to seek by their own strength to walk in the right way, and they are never able to perform the good which they thus attempt. This is the occasion of perpetual mourning to every one who has the hunger and thirst after righteousness by which they are distinguished who are the subjects of the blessing of our Redeemer. They have no occasion to make any efforts to mourn on account of their pollution in failing to keep themselves practically in the love of God. The leprosy of sin shows the worldly spots which they find in their own hearts, by which they are compelled to confess their uncleanness in the sight of that God who desires truth in the inward parts. The effect produced upon the saint by this exhibition of his utter vileness is not to urge him to seek for any extenuation of his guilt; but he acknowledges the justice of his condemnation, and from the depth of his humiliation he cries to God for deliverance, saying, "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions."—Psa. li. 1. This heartfelt confession of sin is exclusively characteristic of those who are taught by the Spirit to love righteousness and to hate iniquity. While they are made to abhor themselves in this experience, they are led to magnify that unspeakably rich grace which is revealed in Christ Jesus, whereby sinners are made holy and without blame before God in love.

There are some even in our own times who present the appearance of being religious in their profession, and even seem very zealous in their advocacy of the letter of the truth, who yet do not bridle their tongues. The result is that instead of bringing

comfort to the mourning "fatherless and widows in their affliction," these professors "make empty the soul of the hungry," and "cause the drink of the thirsty to fail." Such characters devise "wicked devices to destroy the poor with lying words, even when the needy speaketh right."—Isa. xxxii. 6, 7. In such conduct there is certainly no manifestation of that principle which is declared in our text to be "Pure religion and undefiled before God and the Father." The destitution of the fatherless and widows in their affliction finds no sympathy or relief in the conduct of such seemingly religious men. Their unbridled tongues may even utter taunting reproofs of the tears of the broken-hearted mourners in Zion. But the inspired word condemns all their religion as vain. It is not for the church to judge whether such unfeeling talkers are subjects of the infinite grace of God, as among those whom the blood of Jesus has redeemed from eternal death. That is known to our Lord, who is the only Judge of quick and dead. The apostolic decision is that the religion of such is vain. The divine direction of our Lord to his people is to withdraw from such as walk disorderly, even though they be brethren; and all such vain religion is included in that condemnation.

May the power of the grace of our Lord Jesus Christ keep every trembling lover of the truth from such worldly spots as would make their religion vain; and may every one of his ministers be enabled to follow the example of the inspired apostle who says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. ix. 27.

#### BACK NUMBERS EXHAUSTED.

OUR supply of back numbers for the present volume is exhausted, and we cannot therefore supply them to new subscribers, but will date their subscription a year from the time the order is received. We do not agree to run weekly after this year; and all whose credits extend into next year will be supplied as we may determine to issue the paper next year.

#### SUPPLY EXHAUSTED.

OUR supply of blue gilt-edged small hymn books is entirely exhausted, and we do not expect to have any more of them for some time. We have all other styles on hand ready to fill orders promptly.

#### THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

#### OBITUARY NOTICES.

OUR dear sister, **Annie West**, daughter of Benton H. and Ronetta E. West, died Jan. 26th, 1890, aged 18 years, 3 months and 2 days, at her home in Pittsville, Wicomico Co., Md.

Her disease was diphtheria. She was born Oct. 14th, 1871. She did not belong to any church, but had a strong desire to be with the Baptists, always going to hear them when she could. She lived a wild life until August, 1889, when the family saw that she was in great trouble. When asked what was the matter she replied, "It is sin, and no one can help me but God." Time passed on until October, when she was talking with her mother, and told her that she wanted to be baptized, and did not believe that she ever should be satisfied until she was; but she kept putting it off, until death came and took her away. She bore her sickness without a murmur, always saying, "I shall soon be better." She walked about the room in the afternoon, when we saw a change, and asked if she wanted the doctor called again. She said, "No; he has done all the good he can." She said she wanted to see her people, and we had them called. She gave us her hand, kissed us, and told us not to grieve for her, for she was not suffering. She raised her eyes and clasped her hands, saying, "I see my Savior, and he is taking me home!" Thus she died, without a groan.

She leaves a father, mother and four sisters, besides other relatives, to mourn their loss; but we desire to bow in humble submission to the will of our heavenly Father, who has seen fit in his wisdom to remove her. God's will must be done; and what a blessing indeed if we can be resigned to it. She has left this world of sorrow, and has gone to the better world, to mingle her voice with those above in songs of praise to him who doeth all things well.

Her body was conveyed to the family burying-ground to await the resurrection morn. O how sad to turn away and say farewell for awhile! But we sorrow not as those who have no hope.

"A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be fill'd.

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

BENTON WEST.

PITTSVILLE, Md.

My dear father, **David Grove**, departed this life Feb. 9th, 1890. He was born in Page Co., Va., near Lura, in 1811; went to Ohio in 1834; married Miss Rebecca Grove, in Perry Co.; moved to Hancock Co. in 1836, and remained there until his death. They both joined the Old School Baptist Church called Providence in 1840, and lived consistent members until called from time to time to try the reality of that hope which they so long cherished. It was their delight while here to meet with the people of God. They were firm believers in salvation by grace alone, and their seats were seldom vacant in the church meetings. They were distinguished by unusually clear and vigorous minds, and steadfastness in the faith and order of the gospel; and enjoying the full confidence of the brethren and sisters, they were beloved and respected by all who knew them. Their house was an agreeable home for their brethren, sisters and friends, who were always made welcome. They lived the life of the righteous—lived to him who died for them. O that my life may be as spotless as was theirs. O how we miss their wise counsel! Never in our lives did we know them to do anything that was dishonoring to the name they bore. Our dear mother preceded him

fourteen years, and dear father was left to mourn his loss of a dear, devoted wife. Their lives were full of toil and hardship, coming here in the first settling of the country; but he lived through it all, and retained a good portion of his health and strength until within the last few years; but the powers of life waxed old, grew feeble, and went out like the feeble glimmering of a lamp where the oil has failed. During the latter years of his life much bodily pain was his portion, especially in the last eight weeks, while he was confined to his bed. Although his sufferings were great, yet he never murmured, but bore them with patience. The morning before he died he said, in a soft, sweet voice, "My sufferings have been great, but I am done now. I can do no more. My race is almost run, and I am going home." I said to him, "You feel like you are going to dwell with Jesus, do you, pa?" He said, "Yes," and a smile rested on his face. It seemed that he was almost there. How sweet to think that when the toils of life are ended, and the ties that bind us to earth are severed, we shall live again. The Christian's hope is a comfort while we live, and it must be infinitely precious when we come to die.

He was a kind, affectionate husband, and truly an indulgent father. He leaves behind him two sisters, one brother, three sons and four daughters to mourn their irreparable loss. May the Lord reconcile us to our sad fate, and enable us to say in humble submission, The will of the Lord be done. His funeral was preached the morning before burial by Elder J. B. Dobbs, of Menard Co., Ill., from 1 Cor. xv. 21.

MRS. BELLE IRWIN.

PLYMOUTH, Ill., Feb. 26, 1890.

DIED—Feb. 24th, 1890, sister **Abigail Vail**, daughter of Eliab and Hannah Farman.

The subject of this notice was born in Deepark Township, Orange Co., N. Y., May 29th 1801; therefore if she had lived until May 29th she would have been 89 years old. Her parents moved to Pennsylvania in 1812. She was baptized by Elder John Miller in 1818, uniting with the Baptists. She was married to Uncle Harvey Vail, my father's brother, in 1825, who died about four years ago. She was the mother of ten children, five boys and five girls. Two sons and one daughter are all that are left of the large family of twelve. Uncle and aunt were members of the Baptist Church; and when the division took place between the New and Old Schools they took a firm stand against the New Lights and with the Old School or Primitive Baptists, where they remained consistent and orderly members until death. Their membership was with the Abington Old School Baptist Church, in Lackawanna Co., Pa., at the time of their death. I think that both died with dropsy. Their children mourn their loss of kind parents, their friends and neighbors feel their loss, as they were highly esteemed by all who knew them, and the church realizes her loss, and deeply feels it; but we feel to say that our loss is their eternal gain. As God has in mercy given us a hope of salvation, we mourn not as those who have no hope; and, precious truth, the hope of the saints does not look down into the cold earth to lumps of clay, but to Jesus, the author and finisher of our faith, and enters into that within the veil, whither the forerunner, even Jesus, has entered for us, and fully embraces Jesus as the resurrection and the life of his people, or church. May the mighty God of Jacob, if in accordance with his will, bless the mourning children and friends with grace to strengthen and support them in their sorrow. The unworthy writer spoke to a large and attentive congregation at the funeral.

D. M. VAIL.

WAVERLY, N. Y.

DIED—At my home, our mother, **Mrs. Mary Meredith**, of pleurisy, superinduced by "La Grippe," on Sunday, Feb. 2d, 1890, in the 80th year of her age.

She was the widow of Samuel Meredith, who died in 1845, and a half-sister to Elder Peter Meredith. The subject of this notice never made a public profession of her hope in Christ. A deep sense of her own unworthiness held her back from enjoying that rest which is found alone in the path of obedience. But "By their fruits ye shall know them;" and, judging from the fruits she bore in her exemplary life and upright walk before the church and her God, we can but feel assured that she is not dead, but sleeping. For her to die was gain; and to depart and be with Christ is far better. Therefore we cannot feel to mourn for her, but desire to be enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." She left four children, two sons and two daughters, with whom she had made her home for more than twenty years, also one aged sister, with many relatives and friends, to mourn her absence.

Our faithful and beloved pastor, Elder E. Rittenhouse, was with us, and used for a text, "The Master has come, and calleth for thee," to the comfort of those whose ears have been opened to hear the joyful sound of the gospel.

B. C. CUBBAGE.

HAZLETTVILLE, Del., Feb. 15, 1890.

PLEASE publish a notice of the death of my son, **John L. Staton**. He was my second son in age. He had been afflicted several years with a severe cough and shortness of breath, but kept on his feet and at work more or less, until about the first of February he went to bed, and died on the 20th, in the 27th year of his age. Some of his words while sick have given us good reason to hope that he died in faith; with a good hope through grace. He was an amiable, obedient, lovely son and brother while living, and we all loved him, and miss him very much in the family circle; but we desire to quietly submit to the good Master's will which gave him to us, and has taken him again.

JOSEPH L. STATON.

NEWARK, Del., Feb. 25, 1890.

#### CHURCH HISTORY DEBT OF \$2000.

CONTRIBUTIONS DURING DECEMBER, JANUARY AND FEBRUARY.

ALABAMA—A. J. Pickett 1.  
ARKANSAS—Dora Saxton 1.  
FLORIDA—Isaiah Beaman 1.  
GEORGIA—John T. Barfield 2, Lucy Dixon 1, Rebecca Newsome 1, T. H. Bussy 1, J. A. Calloway 1, Mrs. Cornelia Lowe 1, Mrs. M. J. Nutt 1.  
ILLINOIS—Jacob Hewitt 1, Mrs. F. A. Knoch 1.  
INDIANA—O. M. Welborn 5.  
KENTUCKY—Mrs. Lucinda Richardson 1, Elder E. Stephens 1.  
MARYLAND—Joseph White 1.  
MISSOURI—J. F. Sutton and E. Smith 2, Mrs. Pelina Welton 2, Mrs. Minerva Nowlin 1, Mrs. M. E. Mitchell 2.  
NORTH CAROLINA—Mrs. Vester J. Ballard 1, Mrs. Martha Clark 1, Elder A. J. Austin 20.  
OREGON—Elder John Stipp 3.  
TEXAS—J. B. Green 1.  
VIRGINIA—Mrs. R. A. Mays 1.  
WEST VIRGINIA—Mrs. E. W. Smith 1.  
Total ..... \$ 56 00  
Total previously published... 1,651 32

Grand total to March 1st.....\$1,707 32

ABOUT six hundred dollars of the Church History Debt, the most of which is interest, still remains unpaid. For the payment of this balance my property is mortgaged.

SYLVESTER HASSELL.

WILLIAMSTON, N. C., March 1, 1890.

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(ESTABLISHED 1832.)

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IS PUBLISHED  
EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

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

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 19, 1890.

NO. 12.

## POETRY.

### MOVING HOME.

THIS tenement of filth and gloom  
So long has been my stay,  
I fain would seek a brighter home,  
Beside a higher way.

Here's sin and shame and mingled woe  
Within each dismal cell;  
Where'er I look, where'er I go,  
I would not wish to dwell.

Dear Savior, since the hope of heav'n  
Hath cheered my fainting heart,  
I fain would share its glories giv'n,  
And nevermore depart.

I know 'tis best for me to wait  
And share this state of woe,  
For thus the Father's blest estate  
Shall brighter glories show.

And yet I wait, a pilgrim here,  
In care and grief to roam,  
As one in mingled hope and fear,  
Restless for moving home.

I'm moving home; each hour, each day,  
Conveys me safe along.  
I would not wish to longer stay  
Amidst this worldly throng.

I fain would haste where joy and light  
Pervade that blessed room;  
Where kindred saints in peace unite,  
And Christ shall welcome home.

A. B. BREES.

## CORRESPONDENCE.

BLANCO, Texas, Feb. 11, 1890.

BRETHREN BEEBE:—As I have not troubled you of late with my scribbles, I thought of writing some for your inspection and disposal, in regard to religious creeds or pre-established systems among Primitive Baptists. As I occupy a very humble position among them, being sensible of my imperfections and unworthiness, I do not expect my writings to meet with the favorable consideration of brethren, any farther than they view them as being in harmony with the inspired word of God. In giving my views on this subject I will refer to some of my past history or experience in connection with some things that transpired in the early part of my religious life. Soon after joining old Macedonia Church (1854), in Franklin Co., Tenn., I was licensed to exercise such gift as I had, which I did in much weakness and timidity, being very illiterate, and had but little acquaintance with the Scriptures. I soon learned that the church had what was called Articles of Faith; and as I wished to conform to them, I spoke to our old Deacon about having them read. He said, "You have the Scriptures to read; and they contain our discipline." This saying of our good old Deacon was of service to me in after life, as at

that time I attached much importance to the sayings of uninspired men. About this time the doctrine of election as held by the Baptists (and, as I now understand it, is taught in the Bible) was giving me much trouble. As at this time I was very sympathetic, my mind was not reconciled to it, and I doubted whether the Bible taught it; and if it had been applied to me as a test of my qualifications for membership, I could not have adopted it without doing violence to my conscience. At this time I had formed the acquaintance of but one Old Baptist preacher, John P. Walker, who baptized me. Soon after this I attended our association, the Elk River, in Lincoln Co., Tenn., when my views with regard to Old School Baptists were very much expanded as to their number, for they were very contracted before. I think there were about thirty preachers, and other brethren in proportion. Old brother Sion Bass, of middle Tennessee, preached first on Sunday. His text was, "Thou shalt call his name Jesus; for he shall save his people from their sins." As I went there with a prayerful heart to be instructed on the doctrine of election, so I believe the Lord gave him a message on that subject, which relieved me of my doubts, and was both comforting and edifying. In view of what is hinted above, in connection with other considerations, I believe that to apply tests of a doctrinal character to applicants for membership would be intolerant and tyrannical, and as such not compatible with either the spirit or letter of the gospel of Christ; for I believe that where the apostles in their ministry had sufficient evidence of genuine conversion on the part of subjects for baptism, without farther ceremony they either baptized or had them baptized; after which, according to the direction of the great Head of the church, they taught them to observe all things whatsoever he had commanded them. Thus their being taught and indoctrinated was an after consideration, and that by arguments deduced from the inspired word, as applied to divinely illuminated minds, without appealing to extraneous forces or influence.

Two years after this session of our association it met in Bedford Co., Tenn., and some of our leading brethren in middle Tennessee, and (if my memory is not at fault) two from other states, were present; and

some of those brethren suggested to our association the propriety of passing resolutions against what was called the Beebe heresies. But after debating the subject, and finding, as I believe, there were objections by some of the brethren, it was dropped without taking action. I have been reading the SIGNS OF THE TIMES most of the time since my connection with the Baptists, and never found it advocating the things with which it was charged; but the opposition or prejudice of brethren was so high, and they chided me so much about it, telling me that it was not of our faith and order, that at one time I discontinued it. Some twelve or fifteen years ago the question was agitated through some of our religious papers as to the propriety of appointing a delegation to meet in convention or council to formulate and adopt a platform of principles that would enable us to get rid of and shut out heresy. On this subject I took no part, farther than to protest against it by my voice, both publicly and privately; and as at that time I was associated with brethren, many of whom favored the project, we were often conversing about it. On one of those occasions a good old brother (whom I held, and yet hold, in high esteem) said, "Well, brother Wagner, how are we ever to get rid and keep clear of heresy?" I answered, "We have the Old and New Testament Scriptures, which we profess to be our rule of faith and practice; and it is said to be a perfect rule and a thorough furnisher. It seems that it would be folly to exchange that for an imperfect one, and each brother and sister has as much right to adopt this as a rule of conduct as you or I." In Tennessee certain points of doctrine were taught and urged by some of our prominent brethren, until their theories became established precedents: such as, that Adam was able to stand, but liable to fall; the fallen angels; the millennial reign of Christ; limited predestination. Now these dogmas became so fixed and settled that to most minds of my acquaintance, and also to my own, farther inquiry on those points was considered an innovation and a departure from the faith. It was said that the doctrine of predestination was profoundly deep and abstruse; that to some minds it was a paradox, and if handled at all, it should be handled alone by the learned in sacred lore, and then with great caution and

discretion. It is very true of this, and of all other religious subjects, that they should be handled with care and becoming reverence. But that of predestination is singled out by some brethren, doubtless from the fact that, taken in an unlimited sense, in their view it does not consist with the character of the just and holy God. The apparently knowing ones among us would insist that doctrinal points should be avoided as much as possible, and that practical and experimental preaching was better adapted to building up and edifying the church, and that we ought never take a position that would make God the author of sin. I wish it distinctly understood that those were good, well-meaning brethren, and I have referred to them and their scrupulous methods in order to show to what extent even good Baptists may be fettered and lured into the meshes of false, traditional teaching. And though but few of them agreed with me on some points of doctrine during the latter part of my intercourse and association with them, yet we were one in both christian and church fellowship. The process by which I arrived at my present convictions on some points of gospel truth was very gradual, attended with bitter experiences and strong mental reservations. As my mind was very much influenced and biased by the sayings of those I deemed able, God-fearing men, both in the past and present age of the church, by the first in written creeds or confessions of faith, and established precedents of long standing, and by the latter who cited and insisted on the adoption of those creeds and established forms as kind of standards, and that it would be presumptuous to try to amend, supplement or improve upon what our good old fathers held and taught, my mind was so much impressed by a consideration of these and many other things that to tamper with them seemed to be treading on enchanted or forbidden ground. Consequently during a good portion of my religious life my mind was in a state of servile suspense; for I was so much entangled in the delusive net of traditional teaching that it seemed a fearful thing to take issue with or even call in question those established standards or precedents, called by some "the old paths and ancient landmarks." I now feel that an eternity of praise would be a poor tribute of respect by a creature of earth to his

Creator, Protector and Director, for leading him from the house of bondage, and liberating his mind, at least to some extent, from that state of thralldom wherein it was so long held in servitude. I believe it to be one of the noblest traits in the make-up of a mere creature to be enabled to examine and dispose of all subjects presented to the mind, especially sacred ones, aside from and independent of all extraneous influence or circumstances, according to their intrinsic merits. As our mental or intellectual faculties were given us to be exercised in view of the glory of God and the well-being of our fellow-man, and as obedience to God and our obligation to man cannot be rendered and discharged by proxy, we must necessarily render this obedience and discharge this obligation by exercising those powers with which we have been endued in our own individual right and according to our understanding, as we are personally responsible to God for the proper exercise of those powers. Then how absurd to suppose that one brother can or may think, judge and act for another in a matter of such vital importance. But when a brother or brethren speak or write things about which we are not fully persuaded, what a blessing to be enabled to imbibe the spirit and act upon the principles of those noble Bereans, who searched the Scriptures daily whether the things were so.—Acts xvii. 11. How blessed would be the condition of Primitive Baptists of to-day if they would but emulate the example and act upon the noble principles of those Bereans, instead of appealing to and measuring persons and doctrines by pre-established and humanly devised systems, as has been the case with some, as applied to me here in Texas. Then how is christian unity to be promoted? By appealing to the inspired word, a portion of which says, "And the servant of the Lord must not strive, but be gentle." "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." And yet we are to stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. It seems that the old "London Confession of Faith" takes precedence of others at present, as embodying the sentiments of a large number of Primitive Baptists, and its merits may entitle it to this preference; but neither this nor others can gain my assent, any farther than to my understanding they are in harmony with the inspired word of God. I have neither time nor space to examine those articles of faith, but will call attention to an item or two. One item declares that "God made man in his own image, in knowledge, righteousness and true holiness, having the law of God written in his heart, and power to fulfill it." Now, why must I or others believe this, when we know of

no Scripture proof to sustain it? Again, it is said that "God decreed in himself, eternally and unchangeably, all things that come to pass; and that by his most wise and holy providence, and for his own glory, doth direct and govern all creatures, from the greatest even unto the least, so that nothing occurs by chance." How can we believe all that is contained in the last quotation from those articles, and believe that Adam fell merely by permission, as is held in other parts of this confession? And when brethren insist upon the adoption of such confessions, in order to christain unity or church fellowship, their course assumes the nature of bigotry, which stifles free inquiry after gospel truth, and restrains the indefeasible rights of private judgment. It takes the place of candor, benevolence and christian forbearance; in a word, it is one of the most baneful of all evils, dwarfs the faculties of thought, and seems near akin to Popery. This, I think, I know from personal experience, as the foregoing will show that I had neither assistance nor encouragement from the brethren with whom I was associated in arriving at my present views on some points of gospel truth.

This is but an imperfect copy or sketch of what was in my mind, and was written little at a time, as I had opportunity; and it was begun before I saw brother Durand's article in the last number of the SIGNS, or probably I should not have written, as his embodied and more fully presents the things I had in view than I can hope to do. I feel free to recommend it to the prayerful consideration of brethren; not because brother Durand wrote it, but because the sentiments it contains commend themselves to my mind as being in harmony with gospel truth.

Your brother in gospel bonds,  
JAMES WAGNER.

NORTH TOPEKA, Kan., Jan. 16, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel somewhat impressed to write you a few lines this morning upon the subject of adoption. I have just read brother Joseph Broder's communication upon that subject (and in fact about all except the obituaries); and while there are a great many precious words contained therein, to me, there are also some things I cannot understand; and I do not know whether the brethren can understand me, for I know I am very full of imperfections. But to the subject.

"Having predestinated us unto the adoption of children." Now, brother Broders, I want to talk to you, and to all the dear saints, in meekness and fear, and I hope you will bear with me a little while. I do not understand the apostle in this verse to say that we have received the adoption, but something that God has predestinated to perform at some future time, and that time is at the resurrection; for this same apostle said, in Rom.

viii. 22, 23, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Now if we have received the adoption, why this groaning and mourning? and why did the apostle say that they were not only groaning, but waiting for the adoption? The Lord said, "I will ransom them from the power of the grave; I will redeem them from death." Then, as the psalmist said, "I shall be satisfied, when I awake, with thy likeness."—Psa. xvii. 15. Then is when we shall be adopted, and not till then. Because "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." This same apostle tells us, in Romans ix. 8, that they who are the children of the flesh, these are not the children of God, neither by birth nor by adoption; hence the impropriety of calling them the adopted children. But the apostle says, "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, who hath made us accepted in the Beloved." Now, my brother, I understand by this portion of Scripture that Jesus, which is our sin-offering, hath been accepted of the Father, and that he took all our sins upon himself. "Having forgiven you all trespasses; blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. ii. 13, 14. This same apostle says, in Ephesians i. 14, "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." This is what the apostle says we are "waiting for," which is "the adoption, to wit, the redemption of our body." My brother, in your communication you speak of some as already adopted children, and your article is headed, "The adopted child." Will you please tell us where you find in the Scriptures that this Adam man has been adopted into the kingdom of God? I can find where Paul said to the Roman brethren that they had received "the Spirit of adoption," but no more.—Rom. viii. 15. Then if we cannot prove that we have been adopted, surely we are children of the flesh yet, according to nature, but children of God according to the Spirit. There are only two ways of becoming children of God; one way is by being born of God, and the other by adoption. There are only two ways to become children naturally. Before we can inherit an estate naturally it must be proved that we are either a child, or children, by birth, or by adoption of the deceased. There is a great difference between those born of God and those born of the

flesh. Those born of God are holy, fear God, and work righteousness; such as Cornelius, and others. We are taught in the Scriptures that every seed brings forth its own kind, and that we are to judge a tree by its fruit; because a corrupt tree cannot bring forth good fruit; neither does a good tree bring forth evil fruit. But first make the tree good, and then the fruit will be good also. Do men gather grapes of thorns, or figs of thistles?—Matt. vii. 16-18. Hence we must look to the good tree for the good fruit; and there is none good but God. John says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—1 John iii. 9. The sixth verse of the same chapter reads, "Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, neither known him." "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 9, 10. Again, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. The Lord says, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Not was flesh only before regeneration and the new birth, but is flesh now, and will be until it is changed and made a spiritual body, and that will be at the resurrection of the dead. The Scriptures say, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. xv. 51-53. Then this natural body shall be adopted, because it shall be changed, and made a spiritual body. The apostle Paul says, in the above chapter, "It is sown a natural body, it is raised a spiritual body. It is sown in corruption, it is raised in incorruption." So we see by this portion of Scripture that this natural or Adam man has not been nor will be changed, neither any part of him, until the resurrection. Else how could it be sown a natural and corruptible body? My brethren, the Scriptures do not only say that the natural man is not a child of God, but we also in our experience acknowledge that in us, that is, in our flesh, dwelleth no good thing. With the mind we serve the law of God, but with the flesh the law of sin. This mind is not the natural mind, which is carnal, and is enmity against God; but it is the mind of Christ. In Romans vii. 25 Paul speaks of this mind, and says that

with it he serves the law of God; but with the flesh the law of sin. He says, "The good I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."—Rom. vii. 19, 20. So then "it is the Spirit that quickeneth; the flesh profiteth nothing." "They that are in the flesh cannot please God."—Rom. viii. 8. Paul said he delighted in the law of God after the inward man.—Rom. vii. 22. This inward man is born of God, and does not need to be adopted, and cannot, because adoption is not applicable to the spiritual child. But the meaning of the word is, to take the child of another and make it as your own. The children of the flesh, Paul says, are not the children of God; but they are children of Adam, and have need to be adopted, in order to inherit the kingdom of God. Those born of God, born of the Spirit, born of an incorruptible seed, are his children by birth; and "Jerusalem which is above is free, which is the mother of us all." Here we find the two natures, the flesh and the Spirit; and hence the warfare takes place, the flesh lusting against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. It is in this way "the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."—Rom. viii. 20. Whenever this creature, which is the new creature (for if any man be in Christ he is a new creature), partakes of flesh and blood, it is made subject to vanity, but not willingly; the natural man is prone to sin, and sins willingly. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15. There are some who say that we cannot prove that a spirit ever partook of flesh and blood. Well, John says, "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us."—John i. 1, 14. Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth."—John iv. 24. Paul says, "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." This certainly does prove that God, who is a Spirit, did partake of flesh and blood, and he tells how and why. Some say that God's people were never under the law. Then we ask, Where were they when Christ was made of a woman, made under the law, to redeem them that were

under the law? or what does this pronoun them personate? I understand they are his sheep, his church. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."—Eph. v. 25. This apostle says, in the same chapter, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body." God hath put all things under his feet, and gave him the head over all things to the church, which is his body, the fullness of him that filleth all in all.—Eph. i. 22, 23. Then when the Head went under the law, where was the body? Surely it was with the Head; for when Christ died, then were all dead under the law; but when he arose from the tomb, then were they redeemed from under the law. Therefore ye are no more under the law, but under grace. He is the end of the law for righteousness to every one that believeth.

As ever, your unworthy brother,  
A. D. JONES.

(See editorial on page 94.)

CAMP HILL, Ala., Feb. 5, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—A letter received from Dr. B. F. Coulter, of Philadelphia, Pa., encourages me to write again to the SIGNS; and as long as I feel that I can be of any comfort to any of the household of faith I am willing to spend and be spent, realizing as I do so much comfort and instruction from those who may in themselves, as I do, feel unable to edify any one by what they write or speak. I wish to write a word of encouragement to them also; and it is a fact that in our very feelings of poverty, and our expressions of the same, we may furnish a rich repast to a poor, trembling saint of God. Our poverty and weakness, when written out, may find fellowship in other saints who are led in the same way that we are led; and I believe it is the way of the Lord's leading. He brings us down and raises us up. We almost despair, and he is manifest as our hope. Then we can in truth say, as did the poet,

"My trials and sorrows, my conflicts and cares,  
The spirit of prayer, and the answer of prayers,  
The steps that I tread, and the station I fill,  
My Father determined and wrote in his will."

Hence the beauty and utility of written experience, and the blessing in it when used by the Spirit. Hence we feel the need of such in our pilgrimage, and esteem it a mercy of our God. I shall not soon forget the precious letter written me privately by brother Coulter. It was indeed like cold water to a thirsty soul; and I believe, as I wrote him, that the Lord impressed him to write it. It was needed, and the Lord knew it, for he knew my condition. I think that brethren, when they feel impressed, ought to write and speak

often one to another, for by it there is encouragement in our pilgrimage. Let us tell our trials and our joys, our conflicts and our cares; and above all, remember that the Lord cares for us, and watches over us in all our trials; that there are deliverances in Mount Zion and Jerusalem, as the Lord has said. I was made to feel, not long since, when I lay down at night, how helpless and poor I was, not really able to look after my family and take care of them, much less the church of God under my care. I felt that depth of poverty, and that deep sense of unworthiness, and my own weakness, to such an extent that it gave me great distress. It was then that the Lord enabled me to see in him my strength and my all, both temporally and spiritually; and then I could rejoice, for he is our all in all. How often are we careful about many things, not viewing the one thing needful, and that is, trust in the Lord; for blessed is the man that trusts in him. Some trust in horses, some in chariots, some in riches, some in their own strength, some in their own wisdom; but the saint, different from all others, can make his boast only in the Lord. Again, how often do we have to be reminded of these things. How much hold on the saints these things of the world have. We have seen evidences of these things at times; and Paul told Timothy to warn those who trusted in uncertain riches, and exhort them to trust in the living God. How deceitful are riches! Jesus has told us to beware of the deceitfulness of riches. We are often led to think that if we were rich it would be better for us, not knowing the danger nor troubles that come therewith. Riches absorb our thoughts and win our affections thereto, and ere we are aware we are swallowed up by their baneful influence. How hard-hearted we grow under their influence! Paul told Timothy to be content with such things as he had, knowing that he brought nothing into this world, nor would he carry anything away; but with food and raiment to be content. Jesus warned his disciples, saying, "After all these things do the Gentiles seek. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The great lesson of faith is laid down, and, as the prophet said, there is line upon line, precept upon precept, here a little, and there a little; and though it is wonderfully simple, yet it seems to be hard to learn. Is it possible that we have such a conflict in trusting in God? He made the heavens and the earth, and all things that are therein, and controls all things; and yet are we loath to trust in his word? This Arminian doctrine is so grounded in our very nature that this is the cause of the conflict. Nothing but faith enables us to triumph over these things. As Jesus taught, so we find it, that this is the victory, even our faith, which enables us to

surmount these troubles and overcome these oppositions that we find in our flesh. This is our warfare here, and the bitter strife causes trouble, and we finally conquer through him who is the Captain of our salvation. I am glad that our resort is to him; and to him only can we go, for he is our hope and life. When we realize that we are poor, we are very apt to feel our need; then we can appreciate the riches of Christ Jesus our Lord. I feel oftentimes driven to the full extent, for I have not a foot of land in all this wilderness literally, and spiritually I feel that this world is too poor to furnish a place suitable to my needs. I hope I seek a city which hath foundations, whose builder and maker is God. I feel poor mentally. Sometimes I do not feel that I have a thought nor an idea worth offering; and if the poor have the gospel preached to them, I hope it may be that I can receive it, for if there is anything I do enjoy it is the gospel preached, the good news of the kingdom of Jesus; how he saves such poor sinners as we are, and why he saves us; how he can remain just, and still save us from all the sins that we have committed against him. We are yet sinners daily, but saved sinners; the difference being, as has been expressed by one, "I was a sinner, loving and running after sin; but now I am a sinner hating sin and trying to run from it." Paul could say, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." He regarded that, at the time he wrote this, he was still a sinner. That agrees with our experience, and we feel it daily. If we were not sanctified we could not know it either; and when we are born again, and that warfare is manifest, then we feel that we are sinners, and in the absence of that Spirit which is of God we could not feel that we were sinners. Yet if we sin, "we have an Advocate with the Father, Jesus Christ the righteous."

I have penned down these few thoughts. If you think they will be of any benefit to the saints, publish them; if not, cast them aside.

Yours in hope,

W. LIVELY.

WOODSONVILLE, Ky., Jan. 2, 1890.

DEAR BRETHREN:—We find in the fifth chapter of Paul's letter to the brethren at Rome these words, "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Paul in the preceding chapter informs us that all the natural family died in the first Adam, and that all the spiritual family are made alive in the second Adam, Jesus Christ, or, in other words, created in Jesus

Christ. It seems that the first Adam's family are subject to two deaths. First, they died by transgression—died to the state in which they were created; and then natural death, which is the end of the natural family. There being no law given from Adam to Moses, therefore there could be no transgression; yet sin reigned unto death. The law given by Moses was given that the offense might abound; yet there was no life by that law, for it could only act upon the life that then existed, and condemned the guilty without mercy. As there could be no transgression without law, then the law must be given first, and grace and truth afterward by Jesus Christ. The old covenant was first, and the new covenant afterward. The things written aforetime were written for our learning, that we through faith and patience might inherit the promises; but the writing can benefit no one who has not the law written in their heart and imprinted in their mind. There must be the thing realized in us to correspond with the written word, as the two verses above declare. The law must enter; or, in Paul's words, "When the commandment came, sin revived, and I died." Thus the law enters, that the offense might abound; and here may we thank God, as Paul did (Romans vi. 17), "God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you." Here is that godly sorrow which worketh repentance not to be repented of. In this state of godly sorrow, it seems, we have a foretaste of hell, or that state which the wicked must abide in forever. All who are found in this state are the people whom the Father gave to the Son; and he says, "All that the Father giveth me shall come to me." He says that the Father hath given him power over all flesh, that he should give eternal life to as many as the Father hath given him. Now that the law of God has entered, we find ourselves lost, whom Jesus came to save. We behold the glory of God in our condemnation, and at this time we believe in God. Jesus says, "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him." Thus the Father is revealed to us in the glory of his righteous law in our condemnation.—2 Cor. iii. 18. "By the law is the knowledge of sin," and through it we die to sin, or the love of sin; and by it we are crucified to the world, and the world to us. In this process we eat his flesh and drink his blood; for without this we have no eternal life. In this we partake of the divine nature, and become one with him, and also joint heirs with him, manifested when grace reigns through righteousness unto eternal life by Jesus Christ our Lord; and we are translated from under the law, or kingdom of darkness, into the kingdom of light, the kingdom of our Lord Jesus Christ. Bless the Lord!

Let all Israel praise him that is, and was, and is to come, to restore Israel to the glorious land promised to Abraham. In this blessed deliverance we have a foretaste of that heaven which Paul was caught up into—the third heaven; but Jesus ascended above all heavens. There were three thousand souls added to the church on that memorable day when the church was baptized with the Holy Ghost. We know who Peter was, but do we know whom Peter addressed? It seems they were devout worshipers of God, from seventeen different nations, assembling on that great festival day to worship God, in whom they believed. It was a day appointed of God for that special occasion; at which time the gospel, which is the power of God, was preached to them as given to Jesus, that they might be translated into the kingdom of Jesus Christ. Without being tedious, I will say that so it was with Cornelius, that devout worshiper of God, who, the Lord told Peter, was cleansed before Peter saw him. Now the jailer, a worshiper of idols, yet held two of God's servants bound hand and foot in the inner prison; but God had refused to let Paul go to other places, for he must go to Philippi, and must be thrown into prison, that God might send a mighty earthquake, and shake the foundation of that prison, while Paul and Silas were singing praises unto him. The doors were opened, and every one's hands were loosed, and the jailer was aroused from his sleep to find that there was a greater God than his idol; and, falling down at Paul's feet, he cried out, "What shall I do to be saved?" Paul says, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts xvi. 30, 31. "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."—Acts xviii. 9, 10. The gospel must be preached to them, that they might be saved. Those at Jerusalem, and at the house of Cornelius, the jailer and his household, and the ones spoken of at Corinth, are the good ground hearers spoken of in the parable of the sowing of the seed.

I have written this, as I have others, which, upon examination, were laid aside; but I will send this, and you can do what you please with it. I am an ignorant, unlearned man, and very imperfect, and if saved, it is only by grace.

A. L. WOODSON.

PARDEE, Kan., Jan. 28, 1890.

DEAR BRETHREN BEEBE:—It is with much humility that I try to pen a few thoughts upon that all-important subject, the regeneration, over which there is so much controversy. I shall not ask you to publish in the SIGNS what I may write, but leave it to your own disposal. I cannot receive the doc-

trine that in the regeneration the sinner is materially changed; neither can he be as long as he remains in his creature state in earth. I hold that his material change comes when he is changed from mortality to immortality; when his corruptible shall put on incorruption. If this be true, then I must hold that perfection in the regeneration is in the Spirit, and that the flesh profiteth nothing. I must come to the Bible truth, that the flesh cannot walk in the Spirit. For Paul says, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."—Gal. v. 16, 17. In the history that Paul gives of his conversion and calling there is nothing that conveys to my mind the sentiment that it was a fleshly conversion or a fleshly calling; for he says, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."—Gal. i. 15, 16. Now if the regeneration of Paul was a regeneration of the flesh, he would have spoken in favor of fleshly works. We cannot find in the New Testament where there is any claim made for the flesh whereof it could glory in the regeneration; but everywhere the flesh and its works are spoken against. Paul speaks of those that desired to do fleshly works, and claimed that they did them for no other purpose than that they might glory in their flesh and escape suffering for the cross of Christ. He says, "But 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. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen."—Gal. vi. 14-18. Again, he says, "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touch-

ing the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; 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. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 1-21. Therefore, dear brethren, we see that the power of regeneration is what brings the sinner to repentance, and holds him until the day of his death. By the power of the Spirit, which worketh repentance, he is crucified with his affections and lusts, and is no longer allowed to live the rest of his time in the flesh to the lusts of men, but to the will of God; and it is my conviction that it is in this position he is humbled under the mighty hand of God, and kept from evil ways, in which he had gone hitherto, as Paul was. By the Spirit of our Lord Jesus Christ there was wrought in the man a delight in the law of God after the inward man. The mind of the Spirit is the inward man. It is by that mind I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. The sinner in this humbled

position, cries out, "O wretched man that I am! who shall deliver me from the body of this death?" But by the mind of the Spirit I thank God, through Jesus Christ our Lord. "So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Yours in hope of eternal life,  
RUSSEL HIGLEY.

BUTLER, Md., Feb. 3, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—You will please find inclosed a letter written to brother and sister Kessler and sister Sallie Ensor, thinking it would be instructive to the younger brethren in the ministry, as it is a true pastoral letter to them and the church, written when brother Chick was unable to attend in person on account of sickness. We as a church greatly appreciated the kind remembrance of our pastor, as doubtless many other churches would from their pastors when they are prevented from attending at their stated appointments. It is therefore respectfully submitted for your disposal, without further comment.

We are grateful for the improved style of the old family paper, the SIGNS OF THE TIMES, finding it more convenient to read than it was in the old style.

Yours in fellowship,  
THOMAS H. SCOTT.

REISTERSTOWN, Md., Aug. 21, 1884.

MY DEAR BROTHER AND SISTER IN CHRIST:—Thanks to our heavenly Father, I am much better of my rheumatism, and though still very weak, am able to sit up and hold a pen. I have it in my heart to write to you and sister Sallie, which I do all in one, as I do not think that I can well write separate letters; so please have sister Sallie read it after you have done so yourselves.

My sickness has been a great disappointment to me, as I know it was the cause of disappointment to you; but it has repeated the lesson which we are all so slow to learn, that all our times and seasons are in his hand who rules the storms, and whom diseases obey, going and coming at his command. I think I do feel glad that our God reigneth, and doeth his own will in heaven and in earth. I think I can gladly leave myself in his hands, sure that he is both good and wise. In the first of my sickness, when it began to seem that I should be compelled to disappoint you on Sunday, I felt very anxious for you all, more than I did for myself, lest you should be cast down and troubled in your minds; and then the thought came, Does not God their Father love them better than I can? Yes, I know that he does, was the answer in my mind. Then will he not take care of them, and make even this disappointment work out good for them? O yes, I know that he will, was the assurance in my mind. So the Lord gave me peace of mind and assurance for you,

dear friends, as well as for myself. Now I am looking forward to our next meeting, for the presence of the Savior to be in our midst, and for great enjoyment in speaking together again of the things unseen by the eye, unheard by the ear, unconceived in the heart, but revealed unto us by the Spirit. I am thinking of the last joyous interview, and of the great testimony of salvation by grace which you all were enabled to bear; and I am thinking of the power of that same grace to keep you in all the future. You have shown the love that has been in your hearts to the cause by practical help to the cause, even before you came and told us publicly of the Savior's love and grace. I look forward to seeing the same fruits in you all during the years that God may spare you to the number of his church militant, and then a home forever blessed in the glory of his presence in heaven. May love have her perfect work in you here, and love itself shall be perfected when it reaches its own heavenly clime. O how sweet it will be there, when all but love is done away! I have never been able to understand how any one can really love the cause of God, and yet, as the years roll on, never have a word to say for it nor a helping hand to extend toward it in some way; how one can love the Lord, and yet fail to be asking, What will he have me to do? how one can love the people of God, and yet forsake the assembling of themselves together with them; how they can love them, and yet never feel like trying to help them bear their burdens in every way that they can. We are united in a church capacity to help and strengthen each other. We are to stand side by side and shoulder to shoulder. We are to be kind, to be pitiful, to be helpful, one to another. This is the fruit and evidence of love; and, dear kindred, I feel like I must examine myself this morning. Do I act toward you all as a brother who loves you? Am I willing to spend and be spent for you? I see many failures and much to lament in my life, and in my way of filling the pastoral office among you; but I can say in the sight of God that I have not felt to withhold time and strength in the service of the church. If any of you have had trouble, I have felt sad also. If any of you have been glad, I have rejoiced with you. When I have seen any under conviction of sin, I have travailed in soul for them until Jesus should be formed in them the hope of glory; and when Jesus has appeared to their joy I could not contain the gladness which I have felt; and when afterward they have come to the church it has been both my anxiety and my joy to see them walk in the truth. Yet I feel that I have come short in all things, and have failed utterly in many.

Now I will say that I hope the Lord may make the coming of Elder Francis to you on the first Sunday a blessing to him and to you. When

the third Sunday shall come I hope to be among you again; and then, as we go down into the watery grave together, following our blessed Redeemer, may we feel the presence of the Holy Spirit, and hear his gracious voice testifying that he is well pleased.

I cannot write many letters, so please have this read to the church on the first Sunday, as a token of remembrance to all. May God bless you, my dear kindred in Christ, for his name's sake.

As ever, I remain your brother in hope of life,

F. A. CHICK.

SILVER CLIFF, Colo.

DEAR BRETHREN BEEBE:—I take up my pen to write you, to try to tell you how grateful I feel for the charity (love) you have shown for me, a poor, sinful old man, as I know myself to be. When I wrote you of my inability to pay my subscription for the SIGNS OF THE TIMES, and asked you to stop sending it, instead of doing so you gave me credit up to the end of the year, and I have received it regularly each week. My subscription to the SIGNS is as justly a business transaction as any I could make with a neighbor. You were under no obligation to give me credit for the year just passed, but you did so. What prompted you to do this? Was it not love? Yes, it was love; a love which this world, with all its boasted wisdom, knows nothing about, and cannot even comprehend. Jesus said, "Whosoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward." If I am not deceived, I do know that I hunger and thirst for the truth contained in the SIGNS. It made my heart ache when I realized that I would have to stop taking it longer; but through your love (for it is nothing but love) it comes to me as a cup of cold water. May you, dear brethren, realize the fulfillment of the Master's promise, and receive your reward, as well as the dear brethren and sisters who contribute to aid you in sending the SIGNS to indigent brethren. I have had the privilege, more or less, of reading the SIGNS ever since I was a boy, and I must say that (with few exceptions) I hardly ever met one who was a regular subscriber or a reader of the SIGNS but what they were sound in the faith and practice of the doctrine of God our Savior. Sometimes I have met those who, in relating their experience, gave me every evidence that they had been born of that same Spirit that I have sometimes hoped I have; and yet they will denounce much of the doctrine contained in the SIGNS, the doctrine called the eternal unity of Christ and his bride, the church, his body, and the predestination of all things. The doctrine I so dearly love, they are pleased to call heresy. Others,

again, will say, "It is a hard doctrine to understand, and ought not to be preached in the pulpit," &c. Paul, in his letter to Timothy, said, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."—1 Timothy v. 17. Again, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."—2 Tim. iv. 2. I understand these solemn charges given to Timothy, whom the apostle Paul calls his "own son in the faith," are applicable to all true gospel ministers of to-day. Then if they shun to preach this "hard doctrine to be understood," for fear they may displease somebody, are they "showing good fidelity?" Do they "adorn the doctrine of God our Savior in all things?"—Titus ii. 10. I think not. I ask, When was the order of things reversed, that a minister of Jesus Christ should shun "to declare all the counsel of God?" But, dear brethren, I only took my pen to write you how thankful I feel for the kindness you have shown me; so will write no more, save to say that if you continue to send the SIGNS to me, please change the address from Westcliffe, Colo., to Silver Cliff, Colo., as that is now my post-office address.

May God bless you in your labor of love, and guide you into all truth, is the prayer of one not meet to be called a son.

Farewell.

J. H. YEOMAN.

HARNEY, Md., Feb. 2, 1890.

ELDER F. A. CHICK—MY DEAR PASTOR:—It has been a long time since I received your letter, but I hope it is well with you and yours. How glad I would have been to have received a word of comfort and encouragement from you, for such your letters always contain; but with my frail body, and for the most time cast down with sorrow for sin, ever led captive by the lusts of the flesh, and living so far from the God I long to adore, I do not feel to claim any relationship to those who walk in the path of duty. But I am glad to say to-night that there is a ray of light; and although this sinful body is just the same, I feel to be in his presence, viewed through the righteousness of his beloved Son, in whom there is no guile. You say, "The greater our sins are, the more need of a Savior." O how often have I thought of that since I have known the sinfulness of sin. What loving-kindness and tender mercies are bestowed upon us! Although we wander so far away, he does not forget to again bring us back in his own good time and way. Now the first Sunday in February is here; and while you have been holding sweet counsel together, I am all alone. Yet not entirely alone, I hope; for does not Jesus say, "Lo, I am with you alway, even unto the end?" My mother's hymn, "'Tis a point I long to know," &c., often

comes to me of late. I know that I love to meditate upon things which I once knew nothing about, and at times long to be with those who can tell my thoughts. I feel that I have been with Jesus; but was not Judas with him? Did not Jesus send him out to preach? Forgive me for writing this again; but it is on my mind so much, and you know that I have no one to talk to. I know that a hope is all that we are to receive here, and a hope is not a certainty; but the one promise I can grasp, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God." Though I can claim but little of the fruit of the Spirit, I feel to be thankful that when I was made to know the love of Christ I was made to obey the one command, which brought me nearer to my God in feeling, if not in walk. "Walk worthy of the vocation wherewith ye are called." I think I felt just as accountable to my Father for my walk before I went to the church as after. I think the eye of the world is the only difference I felt. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments!" Truly, as you say, our darkness and sorrow show us our weakness, and make us flee to his riches of grace.

I hope that you and your wife will remember me in your prayers. Did you go to Mr. Ensor's this year? How are the girls getting along? Where is Nellie teaching? How glad I would be to visit you; but my nerves are weak. I believe that if you knew how hard it is for me to write you would not wait for an answer. Write me about those whom I would have loved to have been with. What was your text?

Your sister,

G. D. ENGLAND.

OZARK, Ala., March 4, 1890.

DEAR BRETHREN BEEBE:—Many thanks for the kindness of those brethren and sisters who have sent me the dear family paper. I would like to write to each of them individually; but I have had a very severe spell of indigestion of late, and have hardly been able to keep up at all, but am improving slowly. I have been very despondent of late, and have been made to wonder, What am I living for? Here I go from day to day, suffering pain, the Scriptures are sealed to me, and I cannot come forth. My mind is barren, and my poor soul is as a parched desert. I am afflicted and ready to die, lying in Lodebar, lame in both feet, shut up in a prison of darkness and gloom, wandering in a wilderness, in a solitary way, and finding no city to dwell in. There is no resting place for me. Here a sweet word falls from David's lips, and it seems like it is for poor me: "I love the Lord, because he hath heard my voice." "I was brought low, and he helped me." The Lord is our helper; vain is the help of man. It may be

that my bodily sufferings and gloomy seasons are to show me more plainly where my help is, and that I am not my own keeper. How glad I am that we are in the hands of him who doeth all things well. That thorn in the flesh is giving me much trouble, yet it is needful to show us that we are yet sinners, contaminated with sin; but, bless the Lord, his grace is sufficient for me. The life of the Christian is a life of experience. But I fear that I am murmuring, and I do not want to do that, for what the Lord does is right; and O that I could be humbly resigned to all his dealings with me, and be enabled to say, with David, "It is good to be afflicted." "Before I was afflicted I went astray."

I should like to write more, but I am feeble, and too full of darkness. A dear sister in Middletown, N. Y., wrote me a very dear and precious letter. I left on a tour and did not reply, and have forgotten her name and lost her letter. If she will write again I will answer her. Many have written me requesting that I should write oftener for the SIGNS. By permission of the dear editors, I shall write, if light is afforded, occasionally. In hope,

LEE HANCKS.

STURGIS CITY, S. D., Feb. 21, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—As our remittance is due, I will write you a few lines and inclose two dollars, for which please continue sending us your much-esteemed paper; much-esteemed for the editorials, contending earnestly for the faith which was once delivered to the saints, and for the rich and valuable communications by very dear and precious brethren and sisters, which afford us much pleasure and comfort in reading. Myself and companion are the only persons that I know of in this vicinity who are of the Regular, Old School, Predestinarian Baptist faith. We have many precious and beloved brethren and sisters in northern Illinois and southern Wisconsin, and we request through the SIGNS OF THE TIMES that they write to us; yet we do not ask or wish you to crowd out more valuable matter.

From your poor, weak brother and sister, in hope of eternal life,

A. B. & SERENA VROOMAN.

ARGENTINE, Kansas, Mar. 9, 1890.

ELDER GILBERT BEEBE'S SONS—DEAR BRETHREN:—Inclosed please find my subscription to the SIGNS OF THE TIMES. When our dear old Elder Beebe was called home, to be among us no more, I trembled for fear our most valuable paper would show the loss of his able pen, and though still a precious messenger, would share with us the need of his wise counsel. But surely we are blessed beyond measure. I cannot see that there is either a void or a blemish in its precious columns, but is still the same source of comfort, peace and truth.

In Christian love, your sister,

M. A. JONES.

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 19, 1890.

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

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

G. BEEBE'S SONS.

### THE ADOPTION OF SONS.

"BUT when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5.

It is with no expectation of being able to explain the great mystery of godliness, so that it may be received by the natural mind, that we attempt to present such thoughts as we have upon this subject. Two insurmountable barriers forbid the elucidation of this mystery. The first is found in the fact that God has purposely hidden these things from the wise and prudent, so that they are unsearchable. The second impossibility is that the only method of expressing ideas among men is by the use of that language which God has so confounded that there is no way to insure the reception by the hearer of the thought which is designed by the speaker.—Gen. xi. 7-9. Much of the discord and contention which exists among the saints may be traced to this failure to understand each other when speaking or writing on the glorious but unspeakable mystery of that salvation which God has revealed in Christ Jesus. Too much importance cannot be attached to the admonitions and exhortations which are spoken by inspiration, in which the saints are taught to consider one another, and to be patient, "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. 2, 3. There is certainly a possibility of the saints needing the caution which Paul directed Timothy to impress upon them. "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."—2 Tim. ii. 14. While holding the doctrine of God our Savior, as taught in their own experience, the saints may use different words and illustrations to express the truth, which is the same in the case of all who are led by the Spirit of God. It is well, therefore, first to ascertain whether there is a real difference between our views and those against which we propose to contend; and then let us be sure that we are governed by a love to the truth, rather than by a desire to appear to advantage before men in the discussion of controverted points of doctrine. If the parties engaged in argument are led by the Spirit of Christ, they all will desire that the

truth may plainly appear in the discussion, even though they should be shown to have been mistaken in their own views. When the Spirit of Christ thus leads the parties engaged in a discussion it cannot fail to be profitable to them and to all who hear or read their arguments. If they are governed by a desire for the mastery, the discussion is unprofitable to all concerned. Error is still error, however skillfully maintained; and God will vindicate his own truth, even though its mortal advocates are sacrificed by the madness of their opposers. None of the saints can afford to exult in their ability to triumph over the opposition of their adversaries. Left to their own resources they must always find their enemies too strong for them. It is by grace alone that God gives them the victory. Boasting is excluded by this fact, and they have no ground for despising those who have failed in their efforts to sustain error. The truth of God is its own support.

In the text under consideration Paul was moved by the Holy Ghost to demonstrate the consistency of that system which God ordained, by which sinners who were held under the condemnation of the holy law are delivered from that bondage, and manifested as the sons of God. However the views of believers may vary in regard to other things, they can certainly agree with that inspired declaration which asserts that "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."—1 Tim. i. 15. In declaring this great doctrine of the salvation of sinners by the infinite grace of God, the Holy Spirit moved chosen men to use the most wonderfully expressive illustrations which could be drawn from the visible and material world. While none of these figures can fully represent the whole of this divine truth, each contains some likeness which describes in its measure the infinite mystery which is revealed in Jesus as the embodiment of that grace of God which bringeth salvation. Carnal pride may vainly attempt to distort these illustrations to the support of theories which men have devised; unless our application harmonizes with every expression of the Scriptures we have misapplied the figures. It is only when all their teaching is united in the testimony of Jesus as the exalted Savior of sinners, that words of inspiration are rightly understood. No portion of that record can signify anything at variance with this embodiment of all truth. This is revealed individually in the experience of every saint. In this way they are qualified as witnesses that their Redeemer is the God of salvation.

The figure of adoption is used to illustrate the legal deliverance of the subjects of divine grace from under the condemnation of the law, and their manifestation as the sons of

God. In the connection of our text Paul shows that the inheritance of the saints is not the result of obedience to the requirements of the law, under which they were held in bondage until their deliverance through the redemption which is in Christ. In this argument he shows that salvation is by grace alone. The inheritance is in Christ as the embodiment of all his redeemed children. While they were under the law they differed nothing from those who were held as servants, and were in bondage under the elements, or *rudiments*, of the world. Thus they "were by nature the children of wrath, even as others."

"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law." This brief statement reveals the most wonderful truth which has ever engaged the thoughts of finite intelligence. The specification of "the fullness of the time" involves the fact that the purpose of God had fixed that exact moment for the display of his eternal purpose of grace. Necessarily all other events must conform to the accomplishment of that purpose; which is the doctrine we call the absolute predestination of all things. This time is fixed not merely with reference to the passing of years, but the time was evidently determined by the term destined for the bondage of his children under the law. The time appointed of the Father must come before they could be delivered from that service. Then "God sent forth his Son." It is safe to say that in no other way could the heirs of God be delivered from the just demands of the law, but by the coming of this divine Deliverer, who alone was able to pay all their debt to infinite justice, and so release them from their hopeless condition. In this way which God had ordained, justice was satisfied, and the sins of all the chosen people of God were borne by the Son of God in his own body on the tree of the cross. Nothing in nature can fully illustrate the eternal purpose of God in this salvation which is revealed in Jesus. The translation of condemned criminals from the bondage of death under the law into the liberty of the sons of God, is but one glory of this great purpose of divine grace. In this is shown the exceeding riches of the love of God, and the saints are filled with admiration and thanksgiving in its contemplation; but this manifestation does not exhaust the wonders of redemption. The guilty transgressors of the law of God are so completely cleansed from all sin by this almighty Savior, that they are made holy and without blame before God in love. This is in consequence of the eternal election of grace, God "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made

us accepted in the beloved."—Eph. i. 5, 6. It must not be forgotten that God is just, even in the display of infinite mercy and grace in the salvation of his people from their sins. In predestinating them to the adoption of children to himself, he definitely ordained the only way of life "by Jesus Christ." They were chosen in him before the foundation of the world, not to be put into him in time. This is personal and particular election. "In him was life; and the life was the light of men." This life is the life of all the members of his body; therefore he is declared to be our life. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 3, 4. No truth is more clearly expressed in the whole testimony of the Scriptures than the fact that *sinner are the subjects of that salvation which is revealed in Christ Jesus*. Since salvation is exclusively "through the redemption that is in Christ Jesus," it can be applied to none but those in whom he has the right of possession, which is older than their condemnation under the law. This shows their election of God in Christ before they were involved in sin. Hence it is just that Jesus should redeem them from death. While to them this is the manifestation of inconceivable mercy, divine justice could accept nothing less at the hand of the sinless Son of God. So he said after his resurrection, "O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory?"—Luke xxiv. 25, 26. It was because he came to save his people from their sins that God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21. It is not intimated in the Scriptures that the saints ever were involved in sin except as they are partakers of flesh and blood. This is in their existence in the earthly Adam, in whom all die. Christ, the spiritual life of his body, needed no redemption, being "holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. vii. 26. It was in relation to their natural head, the earthly Adam, that the chosen vessels of mercy were held under condemnation. This condemnation demanded not merely their material bodies, but their life. In this natural relation they were "the children of wrath, even as others." From this hopeless condition they are redeemed by the blood of Jesus Christ, which cleanses them from all sin.

Although the saints were "sanctified by God the Father, and preserved in Jesus Christ," they must be saved from sin in strict harmony with infinite justice. Hence it was necessary that they should be redeemed from the demands of the law

before their relation as sons of God could be made manifest. In describing the unspeakable riches of that grace which is displayed in this most wonderful work of God, various figures are used by inspiration. Each of these expresses something of that mystery, yet none of the things of nature can fully exhibit what God hath prepared for them that love him. When reason would attempt to grasp this glorious revelation it is lost in the fathomless depth of the mystery which God has hidden in his own eternal light. It is not that a certain part of the saint is "born again," or born from above, while another portion of him is only made a child by adoption. "The redemption of our body" from under legal bondage is necessary in order that we may "receive the adoption of sons." This is not represented anywhere in the Scriptures as being applicable to any part of the saint to the exclusion of any other portion of the same individual subject of salvation. The identical saint who is groaning, "waiting for the adoption, to wit, the redemption of our body," is the sinner whom Jesus Christ came into the world to save. That salvation was secured when Jesus satisfied the utmost demand of justice in giving his life for the sins of his chosen people.—Gal. i. 4. By that one offering of himself without spot to God "he hath perfected forever them that are sanctified." "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. x. 14; ix. 15. Believers in the Lord Jesus certainly cannot be waiting for any redemption which is not complete in him. Their everlasting song of praise confesses that he was slain, and has redeemed them to God by his blood, out of every kindred, and tongue, and nation.—Rev. v. 9. This redemption embraces every subject of his eternal love, and secures to each of them all fullness of blessing of every kind, temporal and eternal. It is for the personal manifestation of this redemption in our individual experience that all the saints do groan within themselves, and will ever continue to groan, until they are delivered from the body of this death, and awake with the likeness of their Redeemer. So long as they are in bondage under the law, the saints cannot experimentally receive this adoption. But when they are brought into the liberty of the sons of God they can rejoice in the assurance of that inspired word which declares to them, "Sin shall not have dominion over you; for ye are not under the law, but under grace." This rejoicing is not in their carnal mind, but by the Spirit of adoption, in which they have the mind of Christ. For this adoption the saints do wait with earnest, longing de-

sire; and wherever this earnest expectation is found, there is the evidence that the Spirit of adoption dwells in that longing heart. This is the infallible seal of the Spirit, which identifies the subjects of redeeming grace.

Observing the connection in which this figure of adoption is used in our text, as well as in the other four passages in which Paul has introduced it, it seems to illustrate the deliverance of the saints from legal bondage and condemnation, and their manifestation in the liberty of the children of God. In no case is the apostle treating upon the subject of the resurrection when he refers to adoption.—See Rom. viii. 15, 23; ix. 4; Eph. i. 5. The word is not found in any other portion of the Scriptures; and we have understood it in all these passages as including the whole subject of redeeming grace in his deliverance from under the law, and in his being brought into the liberty of the sons of God. This view agrees with the declaration immediately following our text. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir through Christ." This is the point dwelt upon from the beginning of the preceding chapter.

While we would not presume to interfere in the discussion of this subject by our esteemed brethren Broders and Jones, these thoughts are submitted to their consideration, with the hope that nothing but the truth as it is in Jesus may be developed in the correspondence. Love and humility should characterize all our conversation as professed followers of Jesus, whether it be by tongue or pen. If we contend for the truth, God will vindicate the doctrine which he has established; if we oppose the truth, neither zeal nor ability can give us permanent victory. Therefore meekness and fear should pervade all our expressions.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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

## MARRIAGES.

FEB. 26th, 1890, at the residence of Mr. A. G. Moore, in Little Rock, Ark., Mr. Benjamin Cox, of Lonoke, Ark., and Miss Jennie Dunlap, of Scotland, Van Buren Co., Ark., Elder P. M. Pearce, of Walnut Ridge, officiating.

## OBITUARY NOTICES.

My dear mother, **Ann Brown**, died at her home in Yorkshire, Harrison Co., Iowa, Jan. 24th, 1890, of old age and La Grippe.

She was born in Springfield Township, Huntingdon Co., Pa., July 23d, 1803, and was the only daughter of Hugh L. and Sarah Madden. She was married to Jeremiah Brown, Feb. 21st, 1826. She obtained a hope in Christ about forty-three years ago, and was baptized in the fellowship of the Springfield Church of Old School Baptists by Elder Joseph Furr, of Loudoun Co., Va. She remained near her birthplace until the year 1861, when she and her husband moved to Johnson Co., Iowa, remaining there until 1879, when they moved near Yorkshire, Iowa, where her husband died in 1880. Her remains were taken to the cemetery in Shelby, Iowa, to repose beside those of her husband, who formerly was a member of the same church. Some very comforting words were spoken at the house by Mr. Shafer, her grandson.

She was a firm believer in the doctrine set forth by the SIGNS OF THE TIMES and the Old School Baptists, and never varied in the least from her belief. She remained conscious and in her right mind to the last. She raised a family of ten children, nine of whom are still living, the writer being the youngest, and more than forty-five years of age. I remained at her bedside several days and nights before her death. She remarked only a few days before she died that no one could do her any good but Jesus; and at another time she said, "I will lay my head on Jesus' breast, and breathe my life away." My oldest sister read to her from the SIGNS and some of her favorite hymns, which she said she yet fully understood. She passed away fully reconciled to the will of God. She has been a reader of the SIGNS OF THE TIMES as long as I can remember. She was a remarkable woman, useful in her day and generation, never turning aside from what she considered to be her duty. With great patience and submission she met the various ills and dark vicissitudes of life. Death bore her gently away from life's loved friends and earth's dear scenes. We shall miss her at her house. Her room is silent and her chair vacant.

"She has passed away  
From every sorrow and wearisome pain,  
And her soul shall know no fetters again.  
Care shall not darken her cloudless  
brow—  
It gleameth in light with the angels now;  
Nor time in its onward march e'er shed  
A changing trace o'er that hoary head.  
To the light and life of a cloudless day  
She has passed away, she has passed  
away."

She leaves four sons and five daughters to mourn for that dear mother whom we shall never again see in the flesh. May the God of heaven bless her children and friends, that when we are called to leave this world we may be prepared to meet our God in peace, is my prayer.

ROBERT M. BROWN.

SOUTH OMAHA, Neb.

DEATH having again visited the Ebenezer Baptist Church of Utica, N. Y., I am requested to send for publication in the SIGNS OF THE TIMES a notice of the death of our highly esteemed sister, **Abigail Kendall**, which occurred at the home of her daughter and son-in-law, Mr. and Mrs. Emm, of Turin, N. Y., Feb. 11th, 1890, in the 86th year of her age.

Her disease was pneumonia, the result of "La Grippe." Sister Kendall was born in Winchester Co., Conn., in 1804. The following year her parents moved with her to Leyden, N. Y. In 1844 she was married to Edwin Kendall. One daughter blessed their union. Sister Kendall was called in early life to a very deep and felt sense of herself as a sinner in the sight of God, owning his justice in her condemnation. When to her astonishment and joy Jesus was revealed to her needy soul as the end of the law for righteousness in her salvation, she arose at midnight to testify to her friends of the wonderful power of redeeming grace. From that time on, as she has often expressed in her letters to me, she lived as a miracle of mercy and a monument of grace, often adding, "Yes, rich, free, sovereign grace." She first united with the Old School Baptist Church in Leyden, N. Y., which through the demise of so many became extinct several years ago. During brother Durand's pastorate here she visited us, giving at our church meeting a glowing yet humble and child-like description of a work of grace in her soul, by which she was very cordially received, and has stood with us until her decease as an immovable pillar of invincible grace, much to the glory of God and the comfort of our now stricken hearts (losing as we are in constant succession one by one of our little number).

Her funeral took place on Thursday, the 13th, when her mortal remains were laid beside those of her husband (who had preceded her to the spirit land some twenty years), awaiting the glad call to meet her Lord and Savior in the skies, when body, soul and spirit shall be eternally attuned to sing victory through the blood of the Lamb.

L. ALEXANDER.

UTICA, N. Y.

DEATH has again visited our home, and taken from us another of our loved ones, my only granddaughter, **Mrs. Annie P. Wright**, daughter of J. P. and M. N. Meaders, and granddaughter of Elder E. A. Meaders.

She passed away January 13th, leaving a grief-stricken husband, two little children, and a loving and devoted mother, she being the last of five children. She was taken from us in the bloom of youth, being just 21 years and 5 months old. She suffered intensely several months with lung disease, and in the first part of her sickness seemed troubled about her condition; but for some time before her death she seemed reconciled, spoke of the goodness of God, and expressed herself satisfied. We have hope that Jesus was revealed to her as her Savior, and that she is at rest. It is hard for us to give up one we loved so well, but we hope it is for good. My prayer is that we may be reconciled, and not murmur at the dispensations of providence.

Written by her grandmother,

ANN N. BROWN.

## APPOINTMENTS.

DEAR BRETHREN BEEBE:—Please publish the following appointments, which I will attend, if the Lord will:

Kenton, Del., Monday night, March 24th; Snow Hill, Md., Tuesday night and Wednesday a. m.; Mr. Levi Law's, Wednesday night; Indiantown, Thursday a. m.; Pittsville, Thursday night; Nassau, Friday a. m.; Mr. George Lowe's, Friday night; Salisbury, Saturday, March 29th, at 2:30, Sunday morning and night; Broad Creek, Monday, 1:30 p. m.; Laurel, Monday night; Cow Marsh, Tuesday, April 1st, 1:30 p. m.; Mr. Peter Meredith's, Tuesday night.

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 6, 1890.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,  
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# Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 13.

## CORRESPONDENCE.

### PRIESTHOOD OF MELCHISEDEC.

SOME time since I received a request for my views through the SIGNS on the priesthood of Melchisedec; but not being stated as definitely as I desired, I deferred until I could get a clearer statement as to what particular point of the subject I was desired to write upon. The editorial in a recent number of the SIGNS (which I have mislaid) again impressed me with a desire to write; and just why I should have such an almost irresistible impulse to undertake to write upon a subject so vast, so deep and mysterious, with my much limited ability for writing, I hardly know, especially since my views differ from those of brethren who are able expounders of the word of God, and valiant men in Israel. I hope I am not prompted by selfish motives, nor vainglorious desires, nor a love of controversy, in attempting to write upon this deep and mysterious as well as wonderfully sublime and glorious subject. Nothing ever surpassed it for magnitude in the contemplation of mortals. The great day when this High Priest offered himself without spot to God was a day for which all other days were made, and the event itself one with which all other events stand connected, and to which they are subordinate and subservient. For this purpose the universe, with all that it contains, both good and evil, was brought into existence; and to the accomplishment of the great purpose in all its parts for which that sacrifice was made, all things shall be made to contribute, despite the opposition of men, devils, and fiends of darkness. It is the great centre of the solar system of the events of the universe.

To elucidate and set forth this subject to the understanding of men would be perhaps but little less difficult than to show how Christ was the Root, and yet the Offspring, of David; how that David in spirit truthfully called him Lord, and yet he was his son. There are things in the hidden wisdom which God ordained before the world unto our glory, which even babes in Christ are permitted to see, which are hard to be understood and difficult to show to others. Even Paul, in speaking of this man who was called of God, "a high priest after the order of Melchisedec," says, "Of whom we have many things to say, and hard

to be uttered, seeing ye are dull of hearing."

That Melchisedec was a natural man, of the seed of Adam, is the hardest proposition that I have ever undertaken to reconcile with the Scriptures, except Arminianism. All the human race besides Adam have both a father and a mother, and, being begotten and born, have beginning of days. All, with two exceptions, Enoch and Elijah, have end of life. Here are four things without which no natural man ever existed, but which the infallible word of inspiration declares Melchisedec did not have. "Without father, without mother, without descent, having neither beginning of days nor end of life." I have heard it argued that his being without father and without mother was in the office of the priesthood, and that Paul referred to this to show the difference between the priesthood of Melchisedec and that of Aaron; but Aaron was as much without father and without mother in the office of the priesthood as was Melchisedec. The only points of difference, if this were Paul's meaning, lie in the fact that Aaron had descent, while Melchisedec had not; and that Aaron died, and ceased to be a priest, while Melchisedec did not die, but still lives, and is still a priest. But this would prove that he was not a natural man; for had he been of the race of Adam he would have died, like Aaron, and his priesthood, like Aaron's, would have ceased with him. But of Melchisedec "it is witnessed that he liveth," and that "he abides a priest continually."

The name "Melchisedec" means, "King of righteousness." This appellation, "King of righteousness," as his name signifies, is not in our judgment properly applied to sin-defiled mortals, of whom it is said, "There is none righteous, no, not one;" much less should any properly be called, "King of righteousness." "And after that also King of Salem, which is, King of peace." Was he "King of peace," and yet one of the degenerate sons of Adam, of whom it is declared that "the way of peace they have not known?" There is but one character spoken of in Scripture who is called "King of righteousness" and "King of peace;" and he is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

"Without all contradiction the less is blessed of the better," says Paul. It seems then that the apostle would have us believe that Melchisedec was

greater than Abraham, although Abraham enjoyed the unrivaled distinction of being called "the Friend of God." In the sense that men bless their fellow-men, that is, to invoke blessings upon them, an inferior may bless a superior. Men bless the Lord (Deut. viii. 10), but not in the sense that the less is blessed of the better. In the sense that the less is blessed of the greater, the greater is one having power to grant or confer a blessing. "I will not let thee go except thou bless me."—Gen. xxxii. 26. This properly considered forces us to the conclusion that Melchisedec was something more than a natural being. "But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here [the priests under the law] men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth."—Heb. vii. 6-8. What could be the import of this contrast, or where its propriety, if Melchisedec were a mortal like the Levites, and subject to death as well as they?

It may be difficult to tell who Melchisedec was, but the Scriptures abundantly show what he was not. He was not a mortal man. He had no father, he had no mother, he never began to exist, he never died, and he never will die. He was always a priest, is yet a priest, and always will be a priest. "Made like unto the Son of God, he abideth a priest continually." He was greater than Abraham, and blessed Abraham. He was King of righteousness and King of peace. Christ, as the offspring of David, was born in Bethlehem of Judea, in the days of Herod the king; but as the root of David he was before Abraham was. He was in the beginning with God, and was God; and by him and for him "were all things made that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." "He said, Surely they are my people, children that will not lie: so he was their Savior. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."—Isaiah lxiii. 9. He appeared to Moses as he dwelt in the burning bush, and to Joshua by Jericho with a drawn sword in his hand, and proclaimed himself the Captain of the

Lord's host, the Captain of our salvation. That this was not an angel is evident from the fact that Joshua worshiped him, which angels never permit. He appeared to Moses, and to Aaron, and to the seventy Elders of Israel, as "the God of Israel," with a paved work of sapphire stone under his feet, and as it were the body of heaven in his clearness. "And they saw God, and did eat and drink." As "No man hath seen God [the Father] at any time," it is not left in doubt as to whom this was. It was the same "Captain of the Lord's host," the King or God of Israel. He appeared to the children of Israel as a rock, and they "drank of that spiritual Rock which followed them; and that Rock was Christ."—1 Cor. x. 4. If he appeared to the people of God in these different forms, to Moses and the Elders as the "God of Israel," to the children of Israel as the Rock, to Moses as dwelling in a burning bush which was not consumed, to Joshua as the "Captain of the Lord's host," why should it be thought incredible that he should appear to Abraham as King of righteousness and King of peace, and also as the Priest of the most high God?

The only objection urged against this is that it was said unto him, "Thou art a Priest forever after the order of Melchisedec;" that the expression, "after the order," implies two distinct persons. This objection recoils upon itself with fatal effect; for if they are two separate and distinct persons, and each one abides "a Priest continually," then there are two high priests instead of one—an idea utterly unsupported by the Bible, and, so far as I know, believed by no one. Thus even the objection urged against this view rather strengthens it; and it is quite certain that there are objections to the view that he was a mortal man, which cannot be explained without explaining away the Scriptures themselves. To our view there is nothing more plainly taught in the Bible than that Melchisedec was something more than a natural man.

There is only one word in the Bible that I am disposed to fall out about, and that is the pronunciation of the word "Shibboleth." With all who pronounce that word like we do, we can cross the river together, and so far as I am concerned I will fall out about no other difference; for I know that even the inspired apostles differed on some things, but not on the doctrine of salvation by grace.

I will not be hurt in the least by any brother showing, or attempting to show, wherein I am wrong. I know that I am liable to be wrong. Unless kept by the power of God we are always wrong. May the Shepherd of Israel lead us in the way of truth.

C. W. ANDERSON.

DUTTON, Ark., March 1, 1890.

CANTON, Texas, Nov. 18, 1889.

DEAR BRETHREN BEEBE:—I have often felt a desire to write to the household of faith through the SIGNS OF THE TIMES; but feeling my inability to instruct or edify the saints of the most high God, I never have attempted to write anything for publication until now; and in this article I shall say but little, and that by way of indorsing what others have said, which I believe to be in harmony with the teaching of the Scripture. I desire to disabuse the mind of my brethren, especially in Texas, in regard to what I believe and try to preach on some important points of doctrine. There is a division of sentiment among the Baptists in this country on the doctrine of predestination, the spiritual birth, and the resurrection. For me to attempt to tell what I believe in regard to those points of doctrine would be to repeat what has already been published in the SIGNS OF THE TIMES. While I do not feel able to harmonize the predestination of God in all things with the seeming contradictions to it that present themselves to my carnal reason, I am bound to accept it as being in perfect harmony with the divine character and sovereignty of the eternal God, believing what is said of him by the inspired apostle, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist." I cannot limit God's predestination without applying the same limits to his knowledge and power; for the eternal God possesses all power in heaven and earth, declaring the end from the beginning, and from ancient times the things that are not yet done, saying that his counsel shall stand, and that he will do all his pleasure. To withdraw his presence or withhold his restraint, and permit his creatures to do things contrary to his counsel and pleasure, at the same time having the power to prevent it, seems to me to be derogatory and contrary to his divine character. The wise man tells us, "The thing that hath been, it is that which shall be: and that which is done, is that which shall be done: and there is no new thing under the sun." Then it is a fact that will not be denied by those who take the Bible for the man of their counsel, that God has predestinated wicked acts of wicked men,

and that for the accomplishment of grand and noble ends, as in the case of Joseph. God had said his people should sojourn in a strange land four hundred years, without an intimation of how they were to get into that strange land. But here we see a routine of circumstances coming to pass, that had been hid in God's predestination in all previous ages. Joseph dreamed; his brethren conspired against him to take his life; God restrained their wrath. "Surely the wrath of man shall praise thee: and the remainder of wrath thou shalt restrain." They sold Joseph into Egypt, without any idea that they were doing the very thing that God had predestinated they should do. God had placed a lying woman there, that Joseph should be thrust into prison, right where God intended he should interpret the dreams of the butler and baker, and that he should be brought before the king at the proper time. Finally he tells his brethren, "Be not grieved nor angry with yourselves that ye sold me thither; for God did send me before you to preserve life." Remove one of these links out of this chain of circumstances, and then tell, if you can, how the children of Israel would have got into that strange land. Then comes up the case of king David's conduct toward Uriah and his wife. Take that out of the way, and tell us, if you can, how Christ would have come into the world; for he did come through the lineage of Solomon, who was born of her that had been the wife of Uriah. Next comes up the crucifixion of the Savior, which was done by wicked hands, according to the determinate counsel and foreknowledge of God; without which God's plan of redemption would have been a failure. But I promised to write by way of indorsement. I indorse no man's views because of his notoriety, but because he tells what I believe to be the truth. The Bible is the only infallible standard of truth that we have; so I can indorse my brethren so far as they agree with my understanding thereof. I fully indorse all that I have ever read from the pens of the former and present editors of the SIGNS OF THE TIMES on the subject of predestination, and also the communications on that subject from brethren James Wagner, H. B. Jones, and others of like precious faith; and I do most heartily and sentimentally indorse brother S. H. Durand's article on the spiritual birth, published in the SIGNS OF THE TIMES, January 15th, 1888, under the head, "Two questions considered." In said article brother Durand has told what I believe the Bible teaches on the subject, in a more intelligible manner than I am able to do. On the subject of the resurrection I have this to say: I consider it the crowning doctrine of the salvation of God's elect people; and not merely principles or spirits in them; for as God chose men and

women in Christ, and not mere principles or spirits, it was men and women that violated God's law or command, and fell under its curse. It was men and women that Christ died to redeem from the curse of the law, being made a curse for them. Men and women are born again, of an incorruptible seed, by the word of God, that liveth and abideth forever, and are thereby made partakers of the divine nature. In corporeal death their bodies return to the earth. This is the irrevocable decree of God. "For dust thou art, and unto dust thou shalt return." This is what I think the apostle had reference to when he said, "It is sown a natural body." But in the resurrection it shall be raised a spiritual body. Our conversation is in heaven, from whence we look for the Lord Jesus, who shall change our vile body, and fashion it like unto his glorious body. But it doth not yet appear what we shall be; but we know that when he who is like him. If we believe that Jesus died and rose again, even so they also that sleep in Jesus will God bring with him. In corporeal death the saints fall asleep in Jesus, undisturbed by fitting dreams and unpleasant visions, to awake with his likeness in the resurrection; and those of his saints that are living on the earth at his coming shall be changed in a moment, in the twinkling of an eye, and shall all be caught up together, to meet the Lord in the air; and so shall ever be with the Lord, and be fully capacitated to live with God in heaven, and praise him eternally, where there will be no more disagreement, no more cool treatment toward each other, no more bickering and backbiting, no more slander and misrepresentation; but the wicked shall cease from troubling, and the weary will be forever at rest. This is what the humble saint of God hopes for; this is what they are patiently waiting for.

In conclusion I want to call the attention of the brethren generally, and preachers especially, to an article written by brother H. J. Redd, and published in the SIGNS OF THE TIMES October 30th, 1889, and urge upon them to read it and reduce it to practice. I have known instances here in Texas of the kind brother Redd refers to in Alabama, where preachers have been cornered off by their brother preachers, because somebody had said they were in disorder, because they belonged to churches that were not identified with any association; when, in fact, they were orderly members of sound, orthodox churches, in full fellowship, union and communion with their sister churches surrounding them. Brethren, I fear these are some of the works of the flesh, and not the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Brethren, let us not make

our brother an offender for a word, nor set at naught our brother without a cause; and above all, let us not set at naught the law of the Lord, given by him for our government.

Your unworthy brother in hope,  
FRANK LODEN.

"AND because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6.

When the Lord God formed man of the dust of the ground he was a fully developed man in every part; but without life he could not be a living soul. He could not see, hear, smell, taste, feel, understand nor act. All the singing, praying and preaching that has been done from that time till the present would not have given him life. If all the heavenly host had come down, shouting and praising God, and all the sweet music of nature added, it would not have given him life. He had no power of his own to seek life. He was inanimate, and dead to the knowledge of life, and of all nature that was created before him. "And God breathed into his nostrils the breath of life, and man became a living soul." Without any free will, free agency, or effort of his own, he was ushered into existence, and put into the possession of all the earthly blessings prepared and ordained for him before he was formed. He and all that he received came from the hand of God. He was innocent and upright before God, but did not possess divine holiness, and could not withstand the powers of a divine law, and fell from his innocent state. All that are familiar with the second chapter of Genesis know the history of the transgression without my quoting so much here. All the sons and daughters of the Lord God Almighty were a unit in Adam, with all the rest of mankind, and were personally identified with him in the transgression of the holy law of God. "By the offense of one man judgment came upon all men to condemnation." "Wherefore as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." By natural generation and birth they all are developed in time, under the condemnatory sentence of the law, and are sinners equally with the first man. And all the sons and daughters of the Lord Almighty walk according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. "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." They are all by nature the children of wrath,

even as others. In this deplorable condition how are we to understand they are the sons of God? We shall not be able to understand this mystery without we believe in the foreknowledge, love, choice and absolute purpose of God. They are sons in the mind of God. "Before I formed thee in the belly, I knew thee."—Jer. i. 5. "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."—Rom. viii. 29. They are sons in the love of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"—1 John iii. 1. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins."—Eph. ii. 4, 5. It is also an everlasting love. "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."—Rom. viii. 38, 39. They are sons in the choice of God. "Ye have not chosen me, but I have chosen you."—John xv. 16. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. They are sons in the purpose of God. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 5, 11. More proof texts could be quoted, but we think the foregoing sufficient.

The Father gave this people to the Son as a possession; and in him, and no other, was the right and power to redeem them from under the curse of the law, and from iniquity, and to purify unto himself a peculiar people, zealous of good works. "And when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Before these sons receive the spirit of adoption they are dead in trespasses and in sins, and cannot see, hear, smell, taste, feel, understand, nor act spiritually. All the singing, praying and preaching that has ever been done cannot and has not given one of them spiritual life. They have no power of their own to seek spiritual life. Their spiritual life is hid with Christ in God. And when he sends this Spirit into their hearts

they are made alive in Christ; and without any free will, free agency, or effort of their own, they are brought into the possession of the spiritual blessings in Christ, which were in store for them before they were formed of the dust of the ground. The text says, "Because ye are sons [not because of any works of righteousness which ye have done], God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." While in this state of death in sin we do not realize that we are so vile as described in this article. We often decide that we are not near so bad as that man over the way. We can see many things about him that we disdain. We feel more approved and stand higher in our own estimation than many who profess to be followers of Christ; and we will say, "If I believed like you old Hardshells do, I would not care what I did. I would take my fill of sin." We have a good store of self-righteousness; but when we are quickened by the Spirit, and made alive to a knowledge of our depraved and corrupt nature, we realize that we are full of sin, and all our self-righteousness vanishes away. A strong man armed keepeth his palace, and his goods are in peace, until a stronger than he binds him and casts him out; then he will spoil his goods. The Spirit never fails to perform a complete work in the hearts of the sons of God. While it shows to them their own vileness by nature, it also shows to them Christ as their Savior; and their burden is gone, and they are made to rejoice in hope of the glory of God, and cry, "Abba, Father." All such desire to follow the Lord through evil and good report. But the flesh lusteth against the Spirit, and the Spirit against the flesh, so that they cannot do the things that they would. The warfare sets in, and continues till the body is laid down, to await the morning of the resurrection; for this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying, "Death is swallowed up in victory."

In hope of such immortality, I close.

P. J. POWELL.

PRATT MINES, Ala., Feb. 3, 1890.

NEW CHURCH, Va., Jan. 30, 1890.

DEAR BRETHREN BEEBE:—I am in receipt of the following:

PERROWVILLE, Va., Jan. 25, 1890.

ELDER T. M. POULSON—DEAR SIR:—Please give your views through the SIGNS OF THE TIMES, or by private correspondence, on Revelation xxii. 17, and very much oblige an earnest inquirer after the truth. I do not ask this for the sake of argument.

JOHN S. MEADOW.

"And 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."—Rev. xxii. 17.

Why my unknown correspondent

should make this request of me I cannot tell, as I am not in the habit of writing what I may see and feel to be the truth contained in any portion of the written word; but if the inquirer is a lover of God he will readily throw the mantle of charity upon all my weaknesses. It is one thing to expound the Scriptures, and another thing to understand them after they are expounded. What there is in the Scripture cited that is puzzling to my inquirer I do not know, unless he has been tantalized by the false interpretation of Arminians.

"And the Spirit and the bride say, Come." Now this is the truth: they do both say, Come. Where does this apply? There is a proper application, and also an improper one. If rightly applied it will be a witness for the bride, the church; and if wrongly applied it will be a witness for the world. How important then it is that they who handle the word should have a personal knowledge of its truth in their own hearts, and be a partaker of its fruit of joy. You will notice that the Spirit of Jesus and the bride, or church, are both speaking. Each says, "Come." It is not an invitation. We should remember that when the Spirit speaks to the bride, and says, "Come," it is exactly in accordance with the needs of the bride, so that not one word spoken to her falls to the ground. When the Spirit says, "Surely I come quickly: amen," the bride responds, "Even so, come, Lord Jesus." The blessed and mutual conversation of the Spirit and the bride recorded in the Song of Solomon is similar to that in the first clause of the text. "By night on my bed I sought him whom my soul loveth."—Song iii. 1. Now the Spirit speaks, saying, "Come with me from Lebanon, my spouse." "Thou hast ravished my heart, my sister, my spouse."—Song iv. 8, 9. So the cry of the Spirit to the bride is, "Come," and the cry of the bride is the same. She says, "I am black;" but the Spirit says, "Thou art all fair, my love." So Jesus calls to his bride with the word of his power, because he has engaged for her joy and comfort. And when he says, "Come," she also says, "Come, Lord Jesus: come quickly." No threatening is needed: for what is the desire of the one, is the desire of the other. For Christ is in her, and has decorated her as his bride; and when he speaks he speaks to her heart. These are the precious seasons when the bride cries out, "Stay me with flagons, comfort me with apples: for I am sick of love. His left hand is under my head, and his right hand doth embrace me."—Song ii. 5, 6. And David says, personating the church, "Make haste to help me, O Lord, my salvation."—Psa. xxxviii. 22. So when the Spirit says to the bride, "Come," she is already coming; and when she says to the Spirit, "Come," he is also coming. Thus when Elijah prayed for rain, it was coming before he prayed for it; and he prayed for it because it was

coming; for he had the scent of it in his nostrils. "I Jesus have sent mine angel to testify unto you these things in the churches."

"And let him that heareth say, Come." It is true that the experience of those that compose the visible church, the bride, is the experience of every heaven-born soul. The phrase in this second clause of the text, "let him," is in harmony with the first clause, it being one of God's *lets*; as when God said, "Let there be light," and light was. He that heareth the word of God's salvation desires communion with Jesus; for he is to such the fountain of life; his name is become to them a strong tower, into which the righteous run and are safe. They realize that once and again to commune with Jesus is not enough. When the mantle of darkness falls upon their way they must cry again, Come, Lord, and help the needy.

"And let him that is athirst come."

It seems that there is appropriateness in the different phrases, to afford encouragement to the doubting, arising from various causes. He that heareth; he that is athirst. If one is not satisfied that he has understanding, he knows that he thirsts, and that for living realities. Jesus himself is the fountain from whence all blessings flow; and when one is thus thirsting, and his tongue cleaves to the roof of his mouth, the Lord doth hear him, and comes in and sups with him. It is the thirsty who seek water. As sure as you live, that is a power the dead do not possess, and so they do not come seeking water, nor to hear the things of the Spirit promulgated, nor to listen to the testimony of the humble saints. One never comes to the Lord Jesus until his thirst drives him there; like the woman that it took twelve years to prove that all other physicians were of no value; and they will forever afterward know it. While sometimes cast down, and seemingly forsaken, then he hails, "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."—Isa. lv. 1. One has never yet starved. They come when the Bridegroom of the bride says, "Let him come." How dependent every dear child of God is, and yet how safe. Everything is given in its proper time: bread when hungry, water when thirsty, and clothes when naked.

"And whosoever will, let him take the water of life freely." Now the will is taken into consideration. We know that all of Adam's race lack the will to partake of the things that God has revealed to his people; for Jesus said to the Pharisees, "And ye will not come to me, that ye might have life."—John v. 40. He that has the will has life; because the life is what gives him the will; not only the will to be saved from his sins, but he feels the need of being gladdened by the refreshing

streams that make glad the city of God; for "there is a river, the streams whereof make glad the city of God."—Psa. xlv. 4. And if our friend has found himself being made glad by the flowing of the precious streams that are filled with and emanate from the river of God's everlasting love, he is alive. When God opens the little streams of living water throughout the parched and thirsty earth, O how reviving and heart-searching it is! When one has the will to drink, when the Spirit takes of the things of Jesus and shows them unto him, from the Scriptures, or when he opens a little stream among the poor pilgrims of Zion, telling how Jesus appeared to them in their distress, and how unworthy they have always felt of such wonderful favors, and what poor returns they are able to make, this is the very water of life to his soul. He takes it freely from the Lord, and says, "Are the issues of life all freely given?"

And now, my dear inquiring friend, and all who may feel concerned about their own personal interest in the matter of life eternal, I trust I have said nothing that will cast a reflection upon the Scriptures, nor upon him who has testified in the churches concerning these things; for I feel sure that any elucidation of the Scriptures that does not bring Jesus and his almighty power to view is nothing to a poor, conscious sinner.

The more I look at this, the more like its author it appears. I hope my unknown friend realizes that he heareth, and says, "Come;" or is athirst, and does come to the fountain of life; that he has the will, and Jesus is letting him take the water of life freely.

T. M. POULSON.

#### JESUS.

"COME, see a man which told me all things that ever I did: is not this the Christ?"—John iv. 29.

This is the language of the Samaritan woman when, unexpectedly, she met Jesus at the well. How marvelous indeed it is to all the heirs of promise when they first meet, experimentally, this glorious Jesus! Like Martha, they are ever in pursuit of some worldly comfort, totally ignorant of the source from which flow solid bliss and that lasting comfort which can come from Jesus alone. This is my experience, if I have any at all. I am often made to doubt whether I ever met Jesus in the pardon of my sins. I do so many things that I should not do, I have so many evil thoughts, so much gloom and doubt, and so much of my time is spent in running after the filth of the flesh, that I am almost ready to give up in despair. Were it not for this Jesus, who is unto the tried and sorely afflicted ones as the shadow of a great rock in a weary land, they certainly would fail altogether; but Jesus is unto them "as a well of water springing up into everlasting life." Thus, dear saints,

we may be cast down, but not destroyed; for we are made perfect through this suffering. God has by one offering forever perfected them that are sanctified. But let us go back to the beginning. How was it with you, dear child of God, when he first met you? Methinks I hear a response from every heaven-born soul, Darkness, midnight, until I came where two ways met, and my way was leading me to darkness and misery; but the way of Jesus intercepted my way; and thus, unexpectedly, like the woman at the well, I met one "who told me all things that ever I did." And just here, where these two ways meet, we begin to learn that we are helpless, ignorant, blind, and altogether sinful. We are told that he "will bring the blind by a way they knew not."—Isa. xlii. 16. Again, he says, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 12. Yes, for this end he came into the world; for this cause he suffered the buffeting and mocking of a sin-cursed world; to bring those whom the Father had given him to the light of the knowledge of the glory of God.—2 Cor. iv. 6. If they had not been in darkness they could not have been brought to the light. Then we learn by the rays of this heavenly light, which is shed upon us in our benighted condition by this Jesus who met us so unexpectedly, yea, when God and godliness were far from our thoughts, that "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."—1 Tim. i. 15. "His name shall be called Jesus; for he shall save his people from their sins."—Matt. i. 21. It was the sins of his people that caused the prayer of agony in the garden, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."—Luke xxii. 42. It was their sins that caused him to sweat great drops of blood, to be taken from justice and judgment, and to be delivered into wicked hands; for their sins he endured the cruel torture of a crown of thorns, and the agonies of the cross. So great was the sacrifice that the sun was wrapped in darkness, the earth shook to its very base, and the vail of the temple was rent in twain from top to bottom. What took place in those dark hours, who would dare to say? The whole earth was wrapped in a mantle of darkness, and was trembling to its very foundation. O! little, halting ones, think of the sufferings of Jesus when you are cast down, and being mocked by the world, and by those who are bowing to an idol of some false theory. Remember how Jesus met you in the way, how he has borne you along and upheld you by his loving-kindness and tender mercies. Our christian walk is very much like a little babe who is tottering around its mother's knee; but as the hands of

the loving mother are ever ready to protect her child from harm, so are the everlasting arms of our Jesus underneath the children of the kingdom, to protect them from the snares of Satan, though they be many. This Satan may come to us in his lamb-like appearance, in some gentle and persuasive way, as Delilah to Samson, or as a roaring lion; for he goeth about as a roaring lion, seeking whom he may devour. It was his raging that cast Daniel into the lions' den; and his thirst to devour the children of God caused the three Hebrew children to pass through the fiery furnace. But our Jesus stops the mouths of the lions, so that they cannot destroy us, and goes with us through the fire; hence we come out without being harmed, and without even the smell of fire on our garments. The pathway of the children of God leads through the rugged valleys, and over the rough mountains and hills; yet we are told that God doeth all things well, and that he will bring us off more than conquerors through him that loved us, and gave himself for us. O! weary, cast down and benighted one, take courage. Jesus is our shield and hiding-place, a present help in time of need. He is our stronghold; and unto the poor, famishing, thirsting, way-worn soul, he is as a well of pure water in a desert land. He is our great High Priest, who ever liveth to make intercession for the saints, according to the will of God. Jesus says, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 39.

"O blessed thought!

O words with heavenly comfort fraught!"

The words of this blessed Jesus, just before he gave up the ghost, were, "It is finished!" What is finished? The eternal redemption of every heir of promise; for Jesus is made unto us wisdom, righteousness, sanctification and redemption. When we meet Jesus, and begin to learn something of the inbred corruption of our sinful hearts, then it is that trembling and fear lay hold on us. But it is said that "The fear of the Lord is the beginning of wisdom." O what a difference between this wisdom and the wisdom of this world! For the wisdom of this world makes us see ourselves better than others; while the wisdom of the Lord makes us esteem others better than ourselves. This is a strong evidence of our redemption; and may every one of God's dear children possess this wisdom to the extent that they may be able "to keep the unity of the Spirit in the bond of peace," is the prayer of one who sometimes hopes he has an interest in the blood of Jesus shed on Calvary.

Brethren, I have written this as it came to my mind; do with it as you think best.

Yours in hope of eternal life,

J. C. KILGORE.

STATE ROAD, N. C., Feb. 7, 1890.

DEAR BRETHREN BEEBE—And all the dear brethren and sisters who read the dear old SIGNS. It has been many days since I attempted to write anything for your perusal; but having a strong impression of mind to pen a few lines, I thought I would undertake the task. Many have been the letters of inquiry to me from the dear readers of the SIGNS, wanting to know why I do not write; and many of you, dear brethren, have not received any answer. The foremost cause of my not writing is my unworthiness. I do feel so little, unworthy and worthless, that I sometimes wonder at the long-suffering of our covenant-keeping God in preserving such a cumberer as I am, my life seems to be so unprofitable. But I do love the cause of my dear Jesus so well that I cannot help being anxious and zealous for it. I know that to the world there is no beauty nor comeliness in the religion of Jesus; but in my sight there is nothing more ornamental and adorning to a person's life than the christian religion. Is there anything in all the amusements of the gay, or in the pursuits of the ambitious and high-minded, worthy to be compared with the joy and peace that remain to the people of God? Is not all that wealth can purchase and all that grandeur can give like the glittering bubbles, which are emptiness, and when grasped are nothing? All the wealth and grandeur of earth passes away with the using thereof, and is vanity; but the peace and joy that God gives his people are everlasting. O how sublime the thought! How consoling and comforting! I feel willing to be a sufferer while here on earth I stay. I rejoice in afflictions, persecutions and trials when my soul is refreshed from the Lord with the sweet promises. "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. 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."—Rom. viii. 16-18. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. vii. 14. If it had not been for the witness of the Spirit, it does seem to me that I would have sank under any of my trials and afflictions which I have lately been called to pass through. How sweet the assurance that when we suffer, we suffer with Jesus! When we have such assurance how sweetly we rest in Jesus, though we may be in the very agonies of death. The religion of Jesus is the grandest ornament of the human life, and the source of the most sublime joy. To have the true and genuine religion of Jesus, and his divine righteousness, and the kingdom of God established in the soul, is to be reconciled

to the omnipotent God, to be interested in the unsearchable riches of Christ, to be renewed in our hearts, and influenced in our lives by the sanctifying operation of the divine Spirit; and from this flows that peace which passeth all understanding, and that joy which is unspeakable and full of glory. Dear brethren, sometimes I have a disposition to revile again when I am reviled, but I am chastened or rebuked at once for such a wrong disposition; and I am made to rejoice, and feel very meek and humble, when men persecute me, and revile me, and say all manner of evil falsely against me for Jesus' sake. I am made to rejoice that I am allowed to suffer for Jesus' sake. I am many times made to feel, through the witness, I hope, of the Spirit, as inoffensive as a lamb; while at other times I get ambitious when I am persecuted. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. When I go to meet my brethren and sisters in church conference I can hardly ever think of the wrong-doing of my brother for thinking of my own unworthiness, my many misgivings, &c.; and I am such a poor and needy creature, surely there is none so vile and full of sin as I.

Dear brethren, I shall have to close, although I feel that I could write several pages; but I am so scattering, and my expressions so light, that I fear I shall weary all who read this.

I am your poor, unworthy brother in hope of eternal life,

WM. R. WELBORN.

#### CHURCH AND STATE.

THE church and the state are two distinct spheres. Civil law is not based upon moral law, but the two are parallel. When they agree, perfection of civil government is the result. Jesus Christ defined the boundaries of the civil and the ecclesiastical spheres when he declared, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."—Matt. xxii. 21.

Paul defines the things belonging to Cæsar in Romans xiii. Summing up man's duties to his fellow-man in the relations of civil government, he quotes the last six commandments of the decalogue, concluding with, "If there be any other commandment, it is, \* \* \* Thou shalt love thy neighbor as thyself." Paul knew that there were other commandments which referred to God; but he would have us understand that they do not in any degree belong to our duty to our neighbor. Civil government is ordained alone in things relating to our neighbor; consequently it has to do with no "other commandment" besides the one specified in Romans xiii. 9.

The Bible records some instances supporting this conclusion. God gave Nebuchadnezzar his kingdom.—See Jere. xxvii. 1-8. "And now have I given all the lands into the

hand of Nebuchadnezzar the king of Babylon." "And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar, \* \* \* that nation will I punish, \* \* \* until I have consumed them by his hand." Here was universal dominion. No man ever received greater authority. It was ordained of God; and if God defined its limits, we may safely conclude that we have the limits of all civil legislation.

There came a time when Nebuchadnezzar in his pride set up a great golden image, commanding all his subjects to worship it. Instead of consuming those who disobeyed the king, as the Lord had declared he would do, he wrought a glorious miracle for their deliverance. If universal dominion in this case excludes the right to legislate on one duty which belongs to God, is not this right forbidden to every other civil power regarding every other duty which relates to God?

An instance in point is given in the christian dispensation. The apostles had been bidden of Christ to preach the gospel to every creature. While obeying this command, the Jewish rulers arrested, tried, and would have punished them, had they not feared the people. The apostles gave these rulers to understand that they must and should obey God, and the Lord sent unmistakable evidence of his approval. "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." God thus fitted them more thoroughly for the very work which the rulers had forbidden them to do. How was this when he says, "Let every soul be subject unto the higher powers?" Manifestly the one who ordained these "powers" limited their authority to their own appropriate sphere.

Religious legislation has now appeared in our own beloved country. Senator Blair, of New Hampshire, has introduced into Congress this winter a new "Sunday-Rest" Bill. Does not Cæsar, the civil power, persist in getting out of his sphere into the things that belong to God?

M. E. STEWARD.

SAN FRANCISCO, Cal., Dec. 23, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—You will doubtless be surprised to hear from me in this place. I took passage in Kansas City, Mo., on Sept. 27th, at nine o'clock p. m., and arrived in Oakland, Cal., on Oct. 1st, at nine o'clock p. m. My son, John Shanhan, met me, and we were soon across the bay and in comfortable quarters. I had a pleasant trip with some old friends until we were within thirty miles of Oakland. By the carelessness of a brakeman the two rear cars came together with a crash, throwing the seats and those who occupied them in heaps. Some were badly injured. I was wedged between two seats,

and thought my right leg was broken below the knee; but when the seat was forced back we found the bone was not broken, but the limb badly bruised, which confined me to my room for one month; and some of the time was sweetly employed in looking over some of the years that are past and gone, thinking of the goodness and mercy of our covenant-keeping God in sparing my unprofitable life to the present time. When I think what might have been my condition in that crash, had I lost the use of my other limb, I can only try to thank and praise the good Lord for his tender care in sparing one so unworthy as I feel myself to be, so cold and indifferent to all spiritual things. If called to pass judgment upon myself it would be, "Thou art weighed in the balances, and found wanting," where all our best performances would be, viewing us out of our precious Mediator. But thanks and praises be to his holy name, there is forgiveness with him, and he is able to save to the uttermost them that come to God by him, seeing he ever liveth to make intercession for them, according to the will of God. Precious hope! Now and then we are able to grasp this sweet hope, when weary and bowed down. It comes like dew upon the tender herb, and we feel refreshed, and wonder, Will I doubt his care and love again? It is said that history repeats itself; and so does my experience; for while trying to keep watch upon my heart, ere I am aware I am back in "Doubting Castle," and sometimes wonder, Is it all a delusion, a phantom of the brain? O the pain and bitterness of those sinful doubts! I now call to mind the Savior's words to the twelve, "Will ye also go away?" I can reply in truth with Peter, "Lord, to whom shall we go? Thou hast the words of eternal life: and we believe and are sure that thou art that Christ, the Son of the living God." That settles the doubts for that time, and I am encouraged to hope on.

"He that hath helped me hitherto, Will help me all my journey through." We are told that "We are saved by hope. But hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." I have heard no preaching for a long time, so you may imagine how I would miss the SIGNS; for I am often cheered in reading the letters and editorials. I would say, Go on, dear brethren and sisters, to comfort one another. May the Lord bless and feed you all with spiritual food, is the prayer of one who often thinks of you all as one family; and I hope the Lord will bless the present editors, temporally and spiritually, as he did their dear father.

M. B. DUDLEY.

MIDDLESBOROUGH, Ky., Jan. 26, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—I desire that you give notice in the SIGNS that I have changed my address from Capp's Ford, Tenn., to the above address, and that all my correspondents address me at Middlesborough, Ky.

I also wish to say to my brethren that I have been very low with yellow jaundice in the last month. Since I recovered I have been informed that the report went out that I was dead, and that I should have said just before my death that my doctrine (election and predestination) would do to live by, but would not do to die by. And as I understand that my funeral has been preached far and near, I wish to say that such reports are false from beginning to end. I will say that I believe in one only true and living God as revealed in the Scripture, Father, Son and Holy Ghost. Yet there are not three Gods, but one. I believe in the fall and just condemnation of man; in the total depravity of the human heart; in man's impotency to recover himself, either in part or in whole, from the state in which he is in by reason of sin; in eternal, unconditional and personal election; in the predestination of all things whatsoever come to pass; in the effectual call by the Spirit; that sinners can be justified only by the imputed righteousness of Jesus Christ. In short, I stand on the old "London Confession of Faith," so far as I understand it. When I cannot believe the Primitive Baptist doctrine, I will not claim their name. I wish to say to my brethren, when you pass through this part, call and see us. I live two hundred yards south of Cumberland Ave., between 21st and 22d Streets. I would be glad to see any of my brethren. Do not be afraid you will run on an Arminian when you strike me.

Brethren Beebe, I see that my remittance is due again, which I will try to send in before long. I think I shall be able to send you some more new subscribers before long. I have the promise of some. I want all the brethren and sisters to see if they cannot get as much as one more to take the paper. I would be so glad if every Old School Baptist in the United States would take the SIGNS OF THE TIMES, a few years at least, so that we could all correspond with each other. If I know anything, I know that I love Primitive, Predestinarian Baptists. I am sure they are the church of Christ, the body of him that filleth all in all.

Farewell for this time. As ever, yours in hope of life eternal,  
P. N. MOYERS.

SOUTH WESTERLO, N. Y., Dec. 23, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—I will inclose two dollars for our dear family paper, the SIGNS OF THE TIMES, for another year. I have been a reader of it more than fifty years, and have been much com-

forted by the able editorials and sweet communications of the dear brethren and sisters. My eyesight has so failed that I can read but little. I prize the SIGNS more than ever in my old age, and do not feel that I can do without it as long as I can read one piece. I would like to say a few words to my dear brethren and sisters in Christ of the goodness and mercy of the Lord to a poor old sinner for more than eighty years. Sixty seven years ago he showed me that I was a great sinner, and I thought I was the chief of sinners. I was brought to see the justice of God in casting me off forever; but Jesus spoke peace to my troubled soul. Truly it seemed that all nature was changed, and everything was praising God. My duty was made plain to unite with the Baptist Church; but my parents did not give their consent, thinking I was too young, being only fourteen years of age. I waited three years, when the Lord opened the way. Sixty-four years ago last September I united with the Baptist Church of South Westerlo, and was baptized by Elder Reed Burret. I have remained with that church ever since, with the exception of seven years that I spent with the Olive Church. When I united with the church there were more than one hundred members. I am the last one of that number. When the church divided some went with the New School. They have all gone to their long homes. A few have united since, who are scattered in different parts. I have not been able to meet with the dear brethren and sisters since five years ago last September. Dear Elder Whitcomb preached from the text, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." O what a feast I had! My cup was full and running over. I truly was made to rejoice with joy unspeakable and full of glory. That meeting will never be forgotten while life and memory remain. I feel that I am drawing near my home, and I hope the dear Lord will give me patience to wait all my appointed time, until my change comes.

"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."

Your unworthy sister in hope,  
RUTH A. ELMENDORF.

HOUSE OF REPRESENTATIVES U. S. }  
WASHINGTON, D. C., March 18, 1890. }

DEAR BRETHREN BEEBE:—Please change my address for the SIGNS from Posey, Floyd County, Va., to House of Representatives, Washington, D. C. Please notice in the SIGNS that I desire my correspondents to address me at House of Representatives, Washington, D. C., and when in the city call on me at 15 Grant Place.

My health is good, and I hope you are all well. Father died of pneumonia, after La Grippe, on the 1st instant. I hope to see you all this spring at the associations.

Yours in hope,

P. G. LESTER.

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 26, 1890.

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

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

G. BEEBE'S SONS.

### BAPTISM.

G. BEEBE'S SONS—DEAR BRETHREN:—Will you please give your views through the SIGNS OF THE TIMES on Acts xx. 7, 11? Also, Why did John baptize with water? Secondly, For what purpose was Christ baptized? Thirdly, The mode of baptism. Fourthly, Does baptism take the place of circumcision? Your compliance will oblige a little brother, if one at all,

A. B. SHELTON.

TYLER, Texas, Jan. 13, 1890.

### REPLY.

IN reference to the subjects contained in the two verses in Acts xx., to which our brother refers, we can say little more than what appears in the literal record. The day before Paul was to leave the disciples at Troas, they came together to break bread. Whether this was the observance of the ordinance of the Lord's Supper, or the taking of natural food, is not specified in the record. It should be remembered that in the primitive age, by reason of persecution, the disciples were often obliged to have no individual dwelling places, but "had all things common."—Acts iv. 32. Under these circumstances they must break bread together as often as they partook of natural nourishment. But it is not essential that we should be informed on this point. It may have been that the occasion was when the disciples had assembled for the observance of the communion which our Lord appointed for a memorial of himself, or it may have been an ordinary meal which they were assembled to eat; the important fact is left for our instruction that Paul "preached unto them, ready to depart on the morrow." The continuance of his speech until midnight shows how earnestly he was devoted to the declaration of the testimony of Jesus, and the great importance of his instruction to the disciples. Being under the immediate inspiration of the Holy Ghost, the apostle did not consume one moment unnecessarily. No gospel sermon can be too long while Christ is preached. It is doubtless sometimes true that even ministers of the gospel talk too long when they are guided by their natural minds. They have not occupied too much time in preaching the gospel; they have only mistaken the gratification of their carnal mind for obedience to the Spirit of Christ. Circumstances may warrant a minister now in preaching until the break of day; but it would be well for him to be very sure that no carnal emotion moved him to seek his own glory in so doing. If he knows nothing

save Jesus Christ as the crucified Redeemer in his preaching, the saints will be instructed; if the church is not edified, the indication is that the Spirit has not moved the speaker, whether he has occupied one minute or ten hours. When God gave Peter a message for the house of Cornelius, the hearers were prepared to receive that message. The way of our God is not changed. Before any preacher can be safe in following the example of Paul on this occasion, however, it might be well for him to be certain that he has the gift of healing which was exercised by the apostle in the case of the sleeping Eutychus. It is generally the right time for a preacher to close his discourse when his audience cannot keep awake to hear him. Sleepy hearers are poorly prepared to judge a sermon, and sometimes they may be so unkind as to complain that the narcotic was in the sermon, instead of in the congregation. But we will leave this portion of brother Shelton's request, and proceed to consider the subject of baptism.

To the first question of brother S., "Why did John baptize with water?" we know of no better answer than that which is recorded by the inspired apostle John. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all through him might believe." "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."—John i. 6, 7, 32-34. To such as recognize the infinite sovereignty of God, it would seem that this testimony of John himself should be sufficient to settle the authority by which he administered baptism, as well as his reason for the mode by which he fulfilled the direction of that God by whom he was sent "to baptize with water." We know of no reason why the natural sun shines upon our earth, nor why the waters of the great deep are confined to their appointed boundary, but that the same God from whom John was sent has so decreed. Further than this it is not revealed to created intelligence. Elihu answered to Job, "That God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters."—Job xxxiii. 12, 13. There is nothing in that law which was given by Moses enjoining upon John, or any other Israelite, that he should baptize with water in the wilderness of Judea. Many of the Pharisees and Sadducees came to his baptism, evidently thinking that their natural relationship to Abraham entitled them to be baptized;

but John rejected them. Their claim of descent from Abraham was not disputed, but it was needful that they should bring forth fruits meet for repentance from that legal trust in which their whole confidence was founded. If the baptism of John had been included in the ritual of the law of Moses, every Israelite would have been entitled to receive it, just as those Pharisees and Sadducees demanded. In their being forbidden by John it is shown that he was not acting under the Jewish legal dispensation.

"Secondly, For what purpose was Christ baptized?" When Jesus came from Galilee to Jordan unto John, to be baptized of him, "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness." The holy principle of perfect righteousness moved our dear Redeemer in all his actions. Even his thoughts and desires were inspired by that Spirit of the Lord God with which he was anointed. It is not the Spirit of Christ which suggests to one who hopes in Christ for salvation, the thought that it is not important that he should observe this ordinance of our Lord. If it became Jesus thus to fulfill all righteousness, how can any lover of that righteousness enjoy the answer of a good conscience toward God while disregarding the commandment and example of the King of saints? Will one who truly loves the Lord be satisfied in disobeying his direction, because he cannot forfeit that eternal life which is hid with Christ in God? It is not the fear of future punishment which produces the obedience of those who follow in the example of Jesus. The terror of an unwilling slave cannot glorify God by loving obedience to his will. The law of our Lord is in the new heart of his children; and they are thereby made willing to walk in all his ordinances. However severe and trying may be the cross to their natural feelings, every follower of Jesus knows in keeping his statutes that there is great reward. Hence, every duty of the believer is his highest privilege. It cannot be supposed that Jesus was deficient in righteousness before he was baptized in Jordan; yet he declares that it was becoming even in him thus to fulfill all righteousness. He commands those who love him to follow him. So long as they do not render obedience to that commandment, the saints say by their conduct that they do not love him. The "all-righteousness" which Jesus fulfilled in his baptism was not obedience to the Sinai law. It was the law of his own kingdom of grace and truth which led him into the watery grave. In thus humbling himself he received the witness of the heavenly "Spirit descending, and remaining on him," and "A voice from heaven, saying, This is my beloved Son, in whom

I am well pleased." In this record it is shown that the baptism of our Lord Jesus by his servant John was in fulfillment of all righteousness according to the will of God. The descent of the Spirit like a dove and lighting upon him, is not only the confirmation of the divine approbation in the act of obedience, but it gave assurance to John and to all who are led by the Spirit, whereby they are prepared to bear witness to the majesty and glory of Jesus as the Savior whom God has anointed. It is only by this divine anointing that Jesus is manifested as the Christ. Some carnal teachers have asserted that it was in compliance with a requirement of the ceremonial law that Jesus was baptized with water, as a priest about to enter upon his great work of atonement for the sins of his people. Not only is this notion without the first word of inspired support, but it is in conflict with the express testimony of revelation. According to the law of Moses Jesus could never have been a priest at all, as is conclusively shown by inspired demonstration. "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchisedec."—Heb. vii. 14-17. Since the priesthood of Jesus is above the law of Moses, his qualification for that official character is not by the rites therein ordained. His consecration to his royal priesthood is recorded by inspiration. "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Psa. xlv. 6, 7. This anointing oil is nothing less than the fullness of the Spirit of the Lord God. Having received this divine ordination, no ceremonial cleansing could be needful to prepare him for the work which he came to fulfill. In common with all his mediatorial work, the baptism of Jesus with water in Jordan was for the benefit of his people whom he came into the world to save from their sins. It became him as the Captain of our salvation to lead the way in which it becomes those who love him to follow him. No sophistry of carnal reasoning can secure to any subject of grace "the answer of a good conscience toward God" in refusing to follow in this way which he has glorified by his own obedience. The word of our Lord is plain and unequivocal. "Thus it becometh us." No other way can be the right mode, for this alone is ordained by the word and example of Jesus. We may be able to gratify our carnal

pride in some other way. It may become those who worship the Pope of Rome to observe the way which he has directed; it may satisfy our carnal mind to be guided by the suggestions of our own fleshly reasoning in refusing to obey our Lord; but only in his example can we follow him.

"Thirdly, *The mode of baptism.*" The answer to this inquiry is plainly written in the New Testament. Not only is it expressly declared that John baptized in Jordan, and that "Jesus, when he was baptized, went up straightway out of the water," but Paul says that the saints at Colosse were "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. ii. 12. This "one baptism" is the only mode which bears the seal of the commandment and example of our Lord and Savior Jesus Christ. All other modes are confessedly of no higher authority than the doctrines and commandments of men. No really educated linguist will claim that either sprinkling or pouring water upon a man is baptizing him in the sense of the word as used in the Scriptures. As well might it be said that a corpse is buried when sprinkled with dust.

In a note upon the expression, "Buried with him by baptism into death" (Rom. vi. 4), Bishops Conybeare and Howson say, "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." After such an admission from men so highly esteemed among those who never practice immersion, both being Episcopalians, it is folly for less eminent linguists to deny what they have so freely stated. It is only displaying their own ignorance when any pedobaptists pretend that they have scriptural authority for their practice of other modes of baptism besides immersion in water. There is no occasion for argument on this matter, if the plain testimony of the inspired record is admitted as conclusive. We have no desire to contend with such as deny that which is thus given for the instruction of them who fear God. No form of baptism can be acceptable in the sight of God unless it is administered in the faith of the Son of God. It is manifestly needful that the authority of Christ be confessed by the faith of the church, of the administrator, and of the subjects for baptism, in order to constitute a valid act of obedience to the law of our Lord. In the absence of this, no mode of administration can render the baptism an act of obedience to the commandment of Jesus. "For whatsoever is not of faith is sin."—Rom. xiv. 23.

(Concluded next week.)

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

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

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#### OBITUARY NOTICES.

Mrs. Harriet R. Hixson was called from the cares, toils, trials and perplexities of this mortal pilgrimage to her eternal rest on Saturday, March 1st, 1890, in the 80th year of her age.

She died at the home of her daughter, in Prince William Co., Va., and, what is rather singular, after living more than fifty years in another part of the state, within a few miles of the place where she first saw the light of this world. Her disease was pneumonia, at first but a slight cold, from which she seemed relieved in a short time; but on Sunday previous to her death she was taken suddenly worse, and sank rapidly, the disease fully developing into pneumonia on Friday. She did not suffer any great pain, but passed gently and peacefully away at half-past twelve o'clock on the morning of the 1st. Her daughter writes me that her faith was bright and strong in the last trying moments. A short time before the end she said, "My trust is in the Lord." Then, after a short time, she said, "Precious in the sight of the Lord is the death of his saints." Her last articulate words were, "This is my last trial, and will soon be over." It is over, and all her trials ended in the triumphant victory of the blessed Lamb of God, who taketh away sin.

Sister Hixson was in many respects a remarkable woman, gifted by nature with a bright, cheerful disposition; but it was her lot in the providence of God to pass through trials that fall to but few, yet no one except an intimate friend ever heard her speak of them. She was twice married, being first left a widow in her twenty-second year, and the last time in 1884. She was the mother of ten children, only two of whom survive her. The others died, some in infancy and some in childhood; and one son, the pride of a fond mother's heart, and the hope of her old age, was brutally murdered almost before her eyes, after having been taken prisoner by a band of Federal soldiers, in June, 1865. But she did not murmur against God; her faith and trust in him wavered not. I have not the date of her baptism, but think it was in 1853. She was baptized by Elder R. C. Leachman, at Mt. Zion, Va., and continued a member of that church until called into the joy of her Lord. She was widely known among the Baptists in this section of the country, and well beloved by all. She will be mourned by very many, but we sorrow not as others who have no

hope, for we surely believe that when our blessed Jesus appears she will appear with him. She was a dear lover of the SIGNS OF THE TIMES, and of the doctrine advocated by it, being an uncompromising advocate of God's absolute government over all things, as shown in election, predestination, and the calling and final preservation of his saints. In the recent trouble in our association she was unyielding, standing firm, and contending for the faith once delivered to the saints. Her hope was in a salvation that embraced poor sinners of Adam's fallen race; nor could she be moved from this by the sophistry of those who have sought to turn away disciples from the truth by cunningly devised fables and craftiness, whereby they lie in wait to deceive. May the Lord lead us as she was led, not only to die, but to live the life of the righteous. May this affliction be sanctified to the good of the bereaved daughters, and all others who mourn the loss of this devoted saint.

A. B. FRANCIS.

WILLARD, Va., March 14, 1890.

OUR beloved sister, **Lucinda Conner**, relict of brother Wilson Conner, after a long and painful illness, fell asleep in Jesus, her beloved Savior, at her home in Covington, Ga., Feb. 19th, 1890.

She was born in Oglethorpe Co., Ga., April 9th, 1804, and when but a child moved with her father, George Cunningham, to Jasper Co., and some time afterward to Newton Co., where she married brother Conner, and finally settled in Covington. They raised a nice family of children, all daughters, four of whom survive her. Having obtained a precious hope in Christ while young, she went to the church at Holly Spring, giving them a reason of her hope, and was received March 7th, 1829, and baptized in the fellowship of the same on the next day by Elder Uriah Humphries. Having been acquainted with her for many years, we can say truly that she lived a devoted christian through all these years, remaining steadfast in the faith, a devoted companion and mother, yea, a mother in Israel; for she spent the most of her life, day and night, in nursing the sick and administering to the needy, and her acts of kindness will long be remembered by the surrounding community in which she lived. She was greatly blessed, until a few years ago, with a remarkably strong constitution. It would be impossible for us, in this short notice, to do justice to so noble a mother in Israel as old grandma Conner, as she was called. The dear children and grandchildren, together with the church and friends, feel that their loss is great in her death, but that to her it is gain.

According to her request in life, we met in the Methodist meeting-house near her home, where the people had assembled with her remains, and tried to speak on the solemn occasion, in connection with the twenty-third Psalm, to the comfort of the bereaved ones; after which her remains were laid beside those of her companion.

May the Lord bless the dear relatives and friends, enabling each to bow in humble submission to his will. Amen.

WM. ADAMS.

COVINGTON, Ga., Feb. 26, 1890.

OUR dear mother, **Mrs. Jacob Lane**, of Caroline, Tompkins Co., N. Y., died Feb. 11th, in the 67th year of her age.

She experienced a hope in Christ in early life, and was baptized by Elder Spaulding, of this place, nearly fifty years ago, before the division of the Baptists, and was still a member of the Primitive Baptist Church at the time of her death. Our dear mother has been afflicted more than thirty years with a complication of diseases, and consequently was not able to meet with the church much of the time.

She was always ready to converse with her brethren and sisters when visiting her, and was a strong believer in the doctrine of the Old Baptists. For about four months previous to her death she was a great sufferer, and at times became weary of life, and said she wanted to die. Several days before her death she lost her eyesight, but seemed to understand all that was said to her. She bid adieu to all terrestrial things, and is now, as we believe, enjoying the rest that remains to the people of God. We can no more go to her for counsel and advice, but may we look to him who giveth wisdom to all, and upbraideth not.

She leaves a husband, two daughters and many friends to mourn their loss. Her funeral services were held at our meeting-house, and Elder Balas Bundy, of Otego, N. Y., preached to a large congregation a very comforting discourse from Eph. i. 18, 19. The church has lost a worthy member. May her quiet, meek, humble and submissive disposition be an example for us.

FRANCES BOGARDUS.

WHITE CHURCH, N. Y.

Miss Sallie L. Long, daughter of Benjamin and Martha Long, died Feb. 9th, 1890, aged 21 years, 3 months and 17 days.

Her disease was La Grippe, from which she suffered untold agony, yet she bore it patiently and without a murmur. In the bloom of youth, just budding into womanhood, was this sweet young girl who is now taken from us, and from that once happy home, now so desolate and sad, nevermore to be gladdened by that merry voice and loved form. She was the pride and hope of her parents' hearts, and the loving counsellor of her brother and sister. We know that she who was so dear to us has passed from this life into life eternal, where she is free from pain and suffering, and it will not be long ere we shall all go. She was quite a favorite in society, with a happy smile and a kind word for all, and having many warm friends and admirers. Sallie (with all her family) was a firm believer in the Old School Baptist cause, and was often heard to say, after having been to meeting, "What good preaching!"

Besides her immediate friends, she leaves many relatives and other friends, who mourn her departure, and sympathize deeply with the bereaved family. Hundreds of sorrowing friends followed the remains to their last resting place in the Lee Cemetery.

ONE WHO LOVED HER.

DIED—Feb. 7th, our dear sister Adams, in her 61st year. She was the widow of Franklin Adams, who departed this life some seven years ago. She was the mother of nine children, five sons and four daughters. Two daughters died some years ago. Sister Adams and her husband united with the Old School or Primitive Baptists of Columbia, Jackson Co., Mich., about fifteen years ago. After her husband's death she moved nearer the church, and her two sons lived with her. At the time of her death only two sons and one daughter were with her, the other children living at too great a distance to be present. The only daughter living near her was paralyzed a few years ago. Her disease was dropsy of the heart, from which she suffered greatly for more than two months, but with the greatest patience and christian resignation. She was gifted in speaking, much to the edification of all. She spoke of that glorious hope, and of the assurance that her dear Master had died for her. With much firmness she contended for what she said she had always loved, salvation by grace, and grace alone. She had been a reader of the SIGNS for many years, and dearly loved its contents.

Our dear pastor, Elder T. Swartout, being east this winter on a visit, her funeral was a quiet one. She wanted a

prayer offered and a hymn sung, which was granted; after which we turned away, knowing that our loss is her great gain.

M. P. LEWIS.

KELLY'S CORNERS, Michigan.

DIED—March 8th, 1890, sister Sarah Varnes, relict of John Varnes, whose obituary appeared in the SIGNS a short time since.

Our dear sister survived her husband just five weeks and three days. We miss them because of their lovable disposition, their upright walk and cordial greeting on all occasions, and their soundness in the faith. In so short a time an old and welcome home for all sound Old Baptists has been broken up. Being near the Harford meeting-house, they will be greatly missed, not only at their home, but in the church; and there are but few who seem to walk so softly before the Lord, and yet so complaining of sin.

Sister Varnes was born in the year 1806, and was baptized and united with the Harford Church on July 3d, 1875, having lived fourscore and three years, and in the same house where she died. Our number is growing less, and who is to fill up the ranks?

MILTON DANCE.

GITTINGS, Md.

DIED—In Wells, Maine, Jan. 19th, 1890, brother Alvin Perkins, aged 74 years.

He gave good evidence that he was a child of God by birth in his youthful days, and was baptized by Elder Hartwell in the fellowship of the Old School Baptist Church, and continued with them until he died. He was naturally a fine man, and grace fitted him for a place in the visible church in this world, and we believe in the eternal world, to be forever with God. His wife died in July, 1888, and he, until his death, felt very lonely; and his health being very much impaired, he got away from home but little. He was a kind husband, father and brother, and a good neighbor.

He has left to mourn three children, the church, and many others, for we all do miss him so much. At his funeral it was a solemn meeting.

WM. QUINT.

NORTH BERWICK, Maine.

### APPOINTMENTS.

DEAR BRETHREN BEEBE:—Please publish the following appointments, which I will attend, if the Lord will:

Kenton, Del., Monday night, March 24th; Snow Hill, Md., Tuesday night and Wednesday a. m.; Mr. Levi Law's, Wednesday night; Indiantown, Thursday a. m.; Pittsville, Thursday night; Nassau, Friday a. m.; Mr. George Lowe's, Friday night; Salisbury, Saturday, March 29th, at 2:30, Sunday morning and night; Broad Creek, Monday, 1:30 p. m.; Laurel, Monday night; Cow Marsh, Tuesday, April 1st, 1:30 p. m.; Mr. Peter Meredith's, Tuesday night.

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 6, 1890.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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## CORRESPONDENCE.

### EATING AND DRINKING UNWORTHILY.

G. BEEBE'S SONS—DEAR BRETHREN:—I notice in the SIGNS for January 1st a request signed "Inquirer," asking that I should write through the SIGNS upon 1 Corinthians xi. 29. Some few years ago I remember saying something through the SIGNS about my own experience concerning this text, and at first I felt like just writing through the SIGNS referring "Inquirer" to that number and volume; but upon looking over the theme again I feel more like writing again upon it, and calling attention to some important things in the connection.

It would seem to us almost incredible that such a state of things could exist in any gospel church as is described by the apostle in this chapter, and in fact all through both the epistles of Paul to this church at Corinth. The idea that the first century in the history of the church was its golden age, finds no countenance in the letters addressed to them, nor in the Acts of the Apostles; but if that were not a golden age in the church, neither is the present time. No doubt there were some evils among them that are not among us; but it is equally true that some things are done under the garb of religion to-day of which the early church knew nothing. The truth is, one age or clime cannot boast over another. Human nature is as much fallen nature to-day as it was then, and the christian warfare was the same then as now. The flesh has often changed the fashion of its warfare against the Spirit; but it is still flesh, and the warfare is the same. It is well to remember these things, and also the fact that there is not a perfect church, even as there is not a perfect man, on earth.

I have been struck often with the faithfulness, patience and forbearance of Paul toward the churches where he had labored when they had gone astray. He lovingly and faithfully does not cease to point out their faults, and to rebuke and warn on account of them; but he does not cast them overboard, nor hint at such a thing as withdrawing fellowship from them. He holds no lash over the churches, telling them that he will have no more to do with them if they do not repent. He chides their errors, but he does not hold aloof from them until they shall have purged themselves from the wrong.

He was weak and erring himself, and none knew it better than Paul himself, and therefore he could have compassion upon the erring and weak ones; and if they strayed he had no more thought of forsaking them than a faithful shepherd would his wandering sheep. How different is this from the course of some who in later days have forsaken and cast overboard their flocks because there was some wrong there which they could not at once rectify. Paul did not expect full-grown men to spring up in a day; and he could bear long with his little children in their follies and delinquencies, even when they had misunderstood and mistreated him. O for more of the spirit of Paul among us all! O for an eye single to the good of Zion and the glory of God! Let us be quick to rebuke and protest against error and wrong; but let us be equally quick to show love and fellowship to the erring one, and very slow to cast him overboard. We cannot find a much worse state of things anywhere than Paul found at Corinth, and still Paul calls them saints, and addresses them as his dear brethren; and such words from Paul's pen were not a mere empty compliment, but an expression of his actual feeling. Declarations of nonfellowship among brethren, nine times out of ten, are the product of offended pride, and not of true zeal for the honor of God. I have never yet found any brother or sister who was not better than I felt myself to be; and so I have felt, "If they can put up with me, I surely can put up with them."

Now, among the many evils existing among the members of this church at Corinth there was one connected with the administration of the Lord's supper. Reading the connection we find that they had had so little conception of its true intent and meaning as to turn it into an occasion for eating and drinking. It seems to have appeared in their eyes as a place for mirth and revelry, such as they had formerly been acquainted with in the worship of their heathen gods; and so many came to the supper with no other purpose than to feast their bodies and drink the wine to drunkenness. So while they came together in this way their feasting and drinking was not eating the Lord's supper (verse 20), but a simple gratification of their own appetites. Here also was greed and covetousness; for no one would wait for another, but each took before the other his own supper, and one was hungry

and another was drunken.—Verse 21. Now Paul shames them for their course, and says that such conduct would be a shame even in the poor, who had no houses to eat and drink in; and besides, it showed a mean opinion of the church of God, that in their view it was no better than any other house.—Verse 22. If there could be any excuse for the houseless and hungry ones to thus pervert the true intent of the Lord's supper, and partake of the bread and wine simply in order to gratify their appetites, there could be none at all for the most of them, who had houses to eat and drink in.

Now, in verses 23-26, Paul proceeds to set forth that which he had received of the Lord Jesus as to the design of the supper, the meaning of the bread and wine, and also the very manner in which the emblems were to be used. The design was to show forth the Lord's death until he came; the bread and wine were the emblems of the body and blood of the Lord, and the manner of using the emblems would forbid any such thing as turning it into a worldly feast. Jesus had taken the bread and the wine in his own hands, and, after giving thanks to God, had broken the bread and poured out the wine for the rest. There could be no room for rioting and drunkenness here; neither was there any room for the elaborate ceremonials and rituals which have grown up in many so-called churches. As true piety declined, forms and pompous ceremonials were added. The small proportion of vital heart religion may always be gauged by the large proportion of rituals and show.

There is another thing to which I wish to call attention in this connection. It has become common in this day, when men claim to have so much clearer light than their fathers had, and when they not only think themselves righteous, but seem to feel that it is their bounden duty to see that every one around them is righteous also, and when fanaticism and spiritual pride abound, and the express words of Scripture must yield and give way to what the pride of human reason judges to be best, and men feel and act as if Paul and the other apostles were behind the times, among other falsehoods to urge that the wine used at the supper was simply the unfermented juice of the grape, which would not intoxicate, because they judge that Jesus could not have given his disciples wine which would intoxicate. Thus men

seek to be more holy than their Maker. The simple fact is, Jesus did use wine which could intoxicate again and again. The first miracle which he ever wrought was to produce the very best of wine, "of fermented wine," not unfermented wine; and a man who to-day would do as Jesus did would like him be called a wine-bibber, and a friend of the dissipated and the rum-seller. While in Matthew, Mark and Luke, in the narrative describing the institution of the supper, the word "wine" is not used, but simply "the cup," or "the fruit of the vine," yet I assert again that it was wine which could intoxicate; for in the text which we are considering the apostle expressly asserts that the brethren at Corinth, some of them, were "drunken." If wine which could intoxicate were not used, then they could not have become drunken. Now this is no plea for dissipation or drinking of any sort. I only claim that we must not occupy a position which would assert that Jesus and his apostles were less righteous than ourselves. Jesus and his apostles could not belong to a modern temperance society. It seems best to me not to partake of wine or liquor of any sort, but I have no right to judge my neighbor who does drink wine, unless he drinks to excess and becomes drunken; and may God forbid that his church to-day shall occupy ground upon this matter which will separate her from Christ. I trust the fanatical idea that unfermented wine must be used at the supper may never gain a foothold among us. The plea that some one's craving for strong drink may be fostered by taking fermented wine at the supper, does not seem to have entered the thoughts of Jesus nor of Paul. It is reserved for modern self-righteous wiseacres to outdo the Master or his apostles in pious care for the weaknesses of their fellowmen. To a child of God there is no danger that any injury will result from obedience to the Savior's command to drink the wine at his table. It is impious to suppose that he would permit obedience to his commands to injure any faithful follower of his name. I do not fear being accused of encouraging dissipation and drunkenness by those who know me, for my advice to all is to let all intoxicating liquors alone, unless you can use them temperately; and for myself I judge it best not to touch any kind of ardent spirits at all. Christians are to be temperate in all things. If wine will do a man good,

and he refuses what will do him good, he is no more a temperate man than his fellow who drinks when he does not need it. But the terrible sin of the church at Corinth was that many not only became drunken, but also turned a solemn ordinance of Jesus into a scene of debauchery and revelry. Truly this was not to eat the Lord's supper; and with such a spirit as this they could not eat it. They made it a worldly feast, and therefore to them it was not the Lord's supper.

Now, in verses 27-29, is found the language to which my special attention has been called. I was once greatly perplexed by these words; and I have found many others who have been also perplexed by them. In a former article I spoke of this somewhat at length, and what I said then I do not now desire to repeat. I would simply call attention to the language itself. It is not whoso eateth and drinketh, being unworthy. If it read in this way who could dare to eat the supper except a presumptuous Pharisee? Saul of Tarsus could then have boldly come to the table of the Lord; but Paul, the little, never could have dared break the bread, for he confessed himself the chief of sinners. It is not then he that eats, being unworthy; but whoso eats and drinks "unworthily." This is not an adjective, describing the persons who eat, but an adverb, describing the manner of their eating. All are unworthy, but all do not eat in an unworthy manner. First, they did not discern the fact that the bread and wine were only emblems, through which they were to be reminded of the body of Christ, their spiritual bread of life, and therefore they regarded it as intended for the gratification of their fleshly appetites; and from this the road was easy and the progress rapid to gluttony and drunkenness. One evil soon leads on to another. Little foxes soon become full-grown, and are the progenitors of scores of others. If the brethren at Corinth had felt unworthy they could not have eaten "unworthily." The very best preparation for eating worthily is to feel all unworthy. Unless we discern our sin and condemnation, we cannot discern the body of Christ. Feeling our unworthiness, we shall come humbly and softly and brokenly, to testify what Jesus is to us, and what his death has accomplished for us. Let no child of God who feels his guilt fear to come to this table of the Lord. The Lord dwells with him that is of a humble and broken spirit, and he will own and bless them when they seek his face and testify to his praise.

Not seeing the body of Christ, and eating and drinking just for the sake of eating and drinking, they did eat and drink to their own damnation; they were "guilty of the body and blood of the Lord."—Verses 27, 29. That is, they were guilty of despising the body and blood of Jesus, and of counting it a common and unholy

thing. The word "damnation," in verse 29, is from the Greek word *krima*, and signifies a judgment, a sentence or award, condemnation. It does not signify the final punishment of the wicked in this place, but that those who did such things were condemned of God in so doing, just as we are condemned when we do any wrong. Thus doing, they would reap a harvest of shame and sorrow, and should feel themselves condemned before God. Besides, to them there would be no growth in grace nor knowledge. They would suffer great loss. So Paul bids them examine themselves, and so eat and drink the bread and wine.—Verse 28. After what has been presented, it need scarcely be said that the brethren were not to examine themselves to see if they were worthy to do this, but simply to see whether their desire were to show forth the Lord's death, or to gratify some carnal appetite. If any man, in his mind, puts a saving virtue upon the ordinance itself, he cannot eat and drink worthily, because instead of seeing Christ, he would rather be fastening his eyes upon the ordinance, and in his soul he would praise the ordinance and not Christ. If salvation be ascribed to the ordinance of the supper, it is as much a perversion of it as to make it a drunken feast would be. How many millions to-day ascribe salvation in some form to it! But salvation is not in it; it only tells of him who is our salvation. May we ever look to Jesus, and not to him who points to Jesus.

Now Paul says, "For this cause many are weak and sickly among you, and many sleep." There was a low state of spiritual life among them, and many seemed wholly insensible to the word of the gospel. They were in a lethargy, and many were infirm. Some have understood the words "weak and sickly" to be literal, implying that their gluttony and drunkenness had produced this state of things among them. No doubt these excesses do produce illness of body, but I have no idea that this is the meaning here. When Paul adds, "and many sleep," he evidently means that state of spiritual deadness and indifference into which the people of God may fall; and so the weakness and the sickness are doubtless also figurative. They should have been strong in knowledge, but they were ignorant. They should have rejoiced in the Lord, but their faith and hope were feeble. All the graces of the Spirit had but a frail and sickly growth in them, and many bore no fruit at all. The rest of their lives might have been expected to be in keeping with their ignorance concerning the supper; and Paul here says that it was so.

Next, Paul exhorts them to judge themselves in this matter. He says that he who judges himself shall not be judged, nor come into condemnation; but if we do not judge ourselves, and are therefore judged of

the Lord, it is that we may be chastened as children, and not be condemned with the world. Thus he assures his brethren that if they do eat and drink damnation to themselves it is only the chastisement of children, and not the condemnation of the world; but O what a fearful thing it is for a child of God to deserve and receive chastisement!

Now, to avoid this, he tells his brethren to avoid such a perversion of the supper in the future.—Verses 33, 34. Let each one tarry for the other; and if any of them were hungry, let them eat at home, that when they came together it should not be to condemnation.

I have thus tried to present some things that have been suggested by these words. I hope they are not a perversion of the truth. In other things, besides this, it becomes us to be careful lest we act to our own condemnation. How easy it is to be carnal! May the Lord give us the spirit of watchfulness and prayer, lest we enter into temptation.

I remain, as ever, your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., March 21, 1890.

GHENT, Ky., Jan. 24, 1890.

DEAR BRETHREN BEEBE:—I am in receipt of a letter from sister Lucy C. Whitcomb, of Medusa, N. Y., in which she asks me to write for publication in the SIGNS OF THE TIMES some thoughts on what is taught in Malachi iii. 8-10, which reads as follows: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This evidently is an address to the children of Israel. They had been chosen in Abraham, delivered from Egyptian bondage, put into the promised land, put into possession of the oracles of God, and given the law and the temple worship, with all the wonderful types and shadows of that law and that worship, which pointed away with unvarying certainty to the things that would be accomplished in the gospel dispensation, or, in other words, when Christ should appear upon the earth to set up his kingdom, and make his power and glory known. If the law were not kept and the offerings made in accord with the rules laid down by the great Lawgiver, then the type was lost, and the shadow did not point to the substance. Surely the faith of him who was an Israelite indeed looked through those types and shadows to the coming Messiah; but if they did not look to him, did not point to his great and wondrous

work when he should appear in fulfillment of all things written of him in the law and the prophets, then their faith had nothing to sustain it. But when the children of Israel kept that law and made the required offerings in the temple service, they were greatly blessed; they did eat of the fat of the land. God had given them that law through his servant Moses, their great leader; but it was the law of God, and when they failed to keep it they robbed him. Hence he asks, "Will a man rob God?" and answers that question in the affirmative, "Yet ye have robbed me." When brought before the bar of God they are pronounced guilty. "Ye have robbed me;" ye have not kept my law; ye have not kept my commandments. Of them the psalmist says, "They kept not the commandment of God, and refused to walk in his law." By Ezekiel he says, "They despised my judgments, and walked not in my statutes, but polluted my sabbaths; for their heart went after their idols." Our Lord called them "a wicked and perverse generation." But the question is, "Will a man rob God?" It was by their wickedness and idolatry that they robbed him, and also by profaning his altar. The Lord by his servant Malachi says, "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible." They robbed him in tithes and offerings, and by the worship of idols; but he said to them, "Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God." He had said to them in the law, "Thou shalt have no other gods before me." He had also said, "Remember the sabbath day to keep it holy." But they had profaned his sabbaths and gone into idolatry, notwithstanding he had blessed them by delivering them out of bondage, and led them through the wilderness by a pillar of cloud by day and a pillar of fire by night, and given them meat to eat, and water from the flinty rock.

The apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The question arises, What profit accrues to the saints of these days by reason of these declarations of the prophet Malachi in regard to national Israel? We might answer, Much in every way. National Israel was a type of spiritual Israel. That people had the promise that if they lived in obedience to the commands of God, and kept the law, they should be blessed temporally—they should eat of the fat of the land; but if they disobeyed, and failed to keep his sabbaths, and went after strange gods, they should be cursed. How fully was this curse sent upon them when they were overcome by Baby-

lon, carried into captivity, the temple torn down, the walls of Jerusalem broken down, and when by the rivers of Babylon they were made to cry out, "How can we sing the Lord's song in a strange land?" Their harps were hung upon the willows, and they in deep sorrow could look back to Jerusalem; yea, when they prayed they turned their faces toward the temple, and besought the God of Israel to deliver them from that fearful captivity. They in that captivity realized that they could not overthrow Babylon and thus secure their freedom. They knew that their rescue from bondage could not be secured by any power of their own, and if ever released it must be by the power of Israel's God. In that condition they in deep sorrow looked toward Jerusalem. Now, my dear sister, please turn your thoughts to your past years, and fond memory will call up before you the sweet and most pleasant seasons when the candle of the Lord shone upon you, and in sweet and precious faith you rejoice in the power, mercy and goodness of Israel's God manifested in you, by which you were made to cry out, in an ecstasy of joy and delight, "The Lord is my shepherd: I shall not want." But sad experience has taught you that those sweet and precious seasons could not always remain yours, but, like Moses, you must come down from Pisgah's height, yea, and die to the blessed and ever-precious enjoyment of the presence of your dear Redeemer. Then you, like Israel, were in captivity, yea, among the captives beside the river of Chebar. You were among the captives, for all your dear brethren and sisters were with you. Their sad experience, when led by the vanities of earth, was feebly shared by you. Ah, yes; this little one who now pens these thoughts realizes day by day "that in me, that is, in my flesh, dwelleth no good thing."

But it was not always peace and prosperity with Israel when in that land which flowed with milk and honey. They rebelled. They did not utterly drive out the Canaanites. So with you, dear sister, and with this feeble one, and with all the dear children of our God. None have been able to overcome their Adamic nature, and by that nature they have been led into captivity, and made in deep sorrow to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But Israel in bondage was still the chosen people of God. Their captivity did not make them Canaanites, nor destroy their inheritance in Canaan, in the promised land; nor has the captivity of any of the dear saints destroyed their inheritance in the spiritual Jerusalem. O no; they are heirs of God, and joint heirs with the Lord Jesus Christ. That inheritance is undefiled, and fadeth not away; and although they may be led captive by the vanities of earth, and although they by the power of this

old man may attempt to do homage at the shrine of the gods of this vain world, yet that great and glorious inheritance is still theirs, for they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. When they are profaning the sabbaths of their God, and attempting to bow to the gods of this world, they are robbing God of the glory due unto his name. It is thus they are led on and on through their earthly pilgrimage toward their future and eternal home. Like Abraham, they seek a city which hath foundations, whose builder and maker is God. The seventy years of Israel's captivity in Babylon had to be finished, had to come to a close, and the captives restored to their rights in the land of promise. Then they gladly went to work to rebuild the temple and restore the walls around Jerusalem. So the dear saints, when brought by the power of their God out of that captivity, turn their faces toward spiritual Jerusalem, the church of the Lord Jesus Christ. They, when following after those strange gods, may have brought reproach upon the church, and brought into it dissensions, strife and confusion, and thus (in figure) destroyed the walls around spiritual Jerusalem, and torn the temple down. The true worship of God is never found in the midst of strife and confusion, for that Jerusalem is a quiet habitation; yea, it is a city set upon a hill, whose light cannot be hid. It is the light of the spiritual world; but that light can only be seen and enjoyed by those who have been made spiritually alive, and enabled to behold the beauties and glories that shine forth resplendently in the Zion of our God. When the dear saints are brought out of that captivity they gladly go to work to remove that discord and destroy the dissensions which they, when in the darkness and strife of a sin-polluted world, have caused. Then they are made most fully to know that the flesh lusteth against the Spirit, and the Spirit against the flesh, and that these are contrary one to the other. Knowing these things, they gladly seek to rebuild the walls around spiritual Jerusalem; and when fully built, when peace, harmony, christian love and fellowship are fully restored, they and all the dear saints of our God can bring an offering into his courts, an offering of a broken heart and a contrite spirit. It is then that they bring the tithes into the storehouse. It is then that there is meat in the house of the Lord. To them can then appropriately be said, "Eat, O friends; drink, yea, drink abundantly." It is then they have a feast of fat things, of wine on the lees, well refined. It is thus they prove the Lord of hosts, and his promise is fulfilled, "I will open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In speaking of the promises the apostle says, "For the Son of God, Jesus

Christ, who was preached among you by us, even by me and Sylvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." The gospel of God our Savior is not a yea and nay gospel. All the promises of that gospel are in him yea, and in him Amen, unto the glory of God. Those promises will all be fulfilled. They are not predicated upon conditions to be performed by man, for they are yea and Amen, to the glory of God. O how the saints should rejoice to know that when he says to them, "I will never leave thee nor forsake thee," that promise will be fulfilled. They are assured that in his presence is fullness of joy, and at his right hand there are pleasures forevermore. When the saints in a sweet and precious faith are made to realize that all the promises of God are made to them in Christ Jesus, they are filled to overflowing with joy and love for him and for one another. Then the windows of heaven are opened, and a blessing is poured out upon them, so that there is not room enough to receive it. O no! While clad with mortality they have not the capacity to fully receive the great and wonderful blessings secured to them by the finished work of their glorious Lord; but when disrobed of mortality they then will be like him, alive forevermore, and when approaching the darkness of the tomb they can sweetly sing,

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

May that be your triumphant song, my dear sister, is the sincere prayer of this little one.

H. COX.

#### HENCEFORTH.

THE light of divine truth comes to us, I think, in a way that we are not in the least expecting it; and coming, as it does, in a mysterious way, we are enabled to enjoy the sweet message more fully than if it came by ways that we know, or by means of our own devising. A fountain sealed, a spring shut up, is the condition of the mind of the saint when in darkness, in doubt and in fear, and must remain so, being subject to the powers that be, until Jesus, our Deliverer, comes, and with the keys of his precious love opens the door of hope. He alone can unseal the fountain. He alone can cause the springs of life to flow. Through him only we receive the light of the knowledge of the glory of God. By him are we made to rejoice in him who hath saved us, and called us with an holy calling. All things that we receive are from his bountiful hand, and through the riches of his grace are we enabled to look to him as our Savior, having no confidence in the flesh; for by the deeds of the law can no flesh be justified. The earthly man abides in death,

and is subject to the law of sin and death; but the heavenly man is the Lord of life and glory. And so the apostle tells us, to which we can bear testimony, "But it is now made manifest by the appearing of our Lord and Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." The subject of divine love, having experienced this wonderful and glorious transition, is apt to look upon himself as a mysterious and complex being, and is apt to be heard saying, Is there any human being like me? He realizes at all times that he is a poor, vile and wretched sinner; yea, the very chief of sinners. And from the time of that first realization his life is made up of much darkness and occasional light. But O how precious are those visitations of divine assurance, presenting to us Jesus as the King of beauty and the Bishop of our souls! And while there is, no doubt, constantly an underlying trust and faith in the knowledge once received, yet the full assurance of our acceptance in him is only when the veil is withdrawn from before our eyes, and the curtain at the entrance of the holy of holies is turned aside, giving us a momentary glimpse of the glorious realities of which we now only have a foretaste, but which we are assured we will enjoy hereafter. In rehearsing my own experience I can only say that I recognize the truth that I have no power nor strength in myself to command the light of God's countenance to shine upon me. But O how thankful I hope I am when in his tender mercy and loving-kindness he sees fit to smile upon me! Sometimes in my daily round of duty, when perhaps I have gone along for hours seemingly without hope and without God in the world, I am suddenly aroused into a condition of lightness and ecstasy, and with such a love for my Redeemer that all nature appears to be clothed in brightness, praise and peace. Again, his presence will be sweetly felt in the silent watches of the night, and I am made to feel to exalt the precious name of him who bringeth good tidings and publisheth peace. And I think, too, I have felt the truth of the words of the poet, "Sometimes the light surprises the christian while he sings." And whether we sing, or read, or try to pray, with an eye single to the glory of God, he is within and round about us. At one time he will sweetly present himself to us in a passage of Scripture, clothing it with such beauty that we are surprised that we have not seen the glories that it contained before. At another time, perhaps, a word in a passage will become so illuminated as to entrance us with its marvelous display of the rich treasures of the kingdom. A few evenings since the words of the apostle as recorded in Paul's second letter to Timothy iv. 7, 8, came sweetly to my mind: "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." And while as a whole it presented to me so much of the grandeur of a well-spent life in the service of the Lord, the righteous Judge, yet the single word "henceforth" opened up to me such a world of beauty, and such an inexhaustible mine of solemn import, that I was thrilled with the awful solemnity of the thoughts the Lord had given me. I think I felt humbled and bowed down with the afterthought, that thus far in my journey I have realized that I have been and am at best but a poor soldier in the cause of him who has for my sake overcome every enemy, even death itself; that I have fallen far short of keeping the faith. Yet in the course of nature having passed but a little way beyond one-half the days allotted to man upon the earth, I know it is my earnest desire and constant prayer (if it be according to his will) that I may grow in grace and in the nurture and admonition of the Lord. "Henceforth." This word came upon me with such power from on high that with the eye of faith I was enabled to see the church complete in Christ Jesus, her High Priest, her King, her Lawgiver; and it was presented to me as a *waiting* church. All those who have gone on before, now in that blessed sleep with Jesus, those who are now on their pilgrimage journey, and those who are yet to come, all waiting with patience for the fulfillment of the hope which we now have in Christ Jesus our Lord, and for the glorious realization of that of which we have tasted and handled here in time of the Word of God. My mind was led back beyond the creation, into the wonderful mystery of the church complete in Christ Jesus, chosen in him in eternity, to be made manifest in time; through the transgression of the law of God, the fall and death of man in sin, and the salvation of the church from death by the one alone who could bring redemption, the head, the life, of the church, who by his glorious appearing, having abolished death, brought life and immortality to light, setting free his people from the thrall of sin. By faith I was enabled to see each one of the saints composing that perfect body one by one coming up through great tribulation into the kingdom, being brought out of darkness into the light of the knowledge of God's glory, and each as good soldiers of the cross putting on the whole armor of God, having their loins girt about with truth, and having on the breastplate of righteousness; their feet shod with the preparation of the gospel of peace; taking the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the Word of God; each acting in the spirit of the

apostle when he said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." And although they are all the while pressing onward, they are at the same time waiting with patience for the consummation of their glorious hope; forgetting those things which are behind, and reaching forth unto those things which are before. Like dear old Simeon, who was waiting for the consolation of Israel (which consolation is Christ), and the Holy Ghost was upon him; and it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And when he had seen the child Jesus, and had taken him up in his arms, and blessed God, he said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." So were all the saints as they came to the end of their pilgrimage, with the scars, the wounds and the bruises of the journey, having passed through the heat of the battle, tempest-tossed and torn, weary and faint, yet marching in the strength of their Commander; and having come to the final struggle, they rejoice in that which henceforth awaits them; and with Paul they are ready to say, "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." My dear fellow-travelers, are not all our hopes centered in that crown of righteousness, which the Lord, the righteous Judge, shall give us, the glory of which is that when we have attained unto it we will be satisfied, for we will awake in his likeness? This corruption will then have put on incorruption, and this mortal will have put on immortality, and death will be swallowed up of life. From the moment that the glory of the Father, by his Son, through sovereign grace makes darkness light to the poor, helpless sinner, his hope henceforth is in Jesus; and as (like Jacob of old when he came to be called Israel) he limps through the remainder of his days, having Jesus as his strength and his salvation, his all and in all, at all times and in all places is Jesus his guide by day and his comfort by night. And when he lays his armor by, the crown of righteousness henceforth to be his is Jesus. If we see the power and the love of Jesus in all created things, then can we rejoice in him as our Savior. If we see naught but Jesus in all the pages of the divine record, then can we rejoice in a knowledge of the truth; for he is the truth. He is also the life and the way. Our times are in his hand. He knoweth us altogether. He is a precious gift to us from the Father, as also we are to him; for he himself declared to the Father, "Thine they were, and thou gavest them me."

I feel sensibly how far short I have come in trying to tell that which I have been enabled to see of the beauty of that which is embraced in the "henceforth" to the saints. But it comforts me to know that I cannot, and desire not to, tell anything that they do not already know. And if I can tell something known to them from other than a natural source, it is because I have been led in the same heavenly way, and have been enabled to drink from the same pure fountain from which they have drank; so I am comforted. Have we not all experienced, as we traveled toward Emmaus, how that Jesus talked with us, and we knew him not; that when he made his presence known to us, we then remembered how our heart burned within us while he talked to us by the way? May his dear presence go with us in all our journey of this life, and be ours in the life to come.

B. F. COULTER.

PHILADELPHIA, Pa., Feb. 18, 1890.

SUNSET, Texas, Dec. 5, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am well pleased with the SIGNS OF THE TIMES, and hope the Lord will still direct you to contend for the faith which was once delivered unto the saints. I will send you a letter written to me by brother A. C. R. Morgan, for publication, as I cannot write much myself. I have been comforted by the many precious letters in the SIGNS, and will say to the brethren and sisters, Write on. I have many times felt impressed to write, but am such a poor scribe that I fear to undertake to write for publication.

Your brother in hope,

J. A. CAMPBELL.

ATHLON, Texas, Sept. 13, 1889.

ELDER J. A. CAMPBELL—VERY DEAR BROTHER IN THE LORD:—I got home on Wednesday night. Brethren Davis, Wing and Cook staid with us that night. I hardly know how to begin writing to you. I have felt a time or two since I came home that I could write you a long letter; but now I do not know what I can do. I feel to say, "Thy will be done, O God." If he is willing for me to write something to relieve my mind and comfort you, I feel assured that it will be done.

Our glorious meeting runs through my mind occasionally, and I remember an expression of some of the dear brethren and sisters, and my heart leaps into my mouth, as it were, my soul is made to rejoice, and I feel like praising the Lord for his tender mercies over me, a poor, weak worm of the dust, and less than the least of all saints. But thanks be to his holy name, it is all of grace, which is given us in this world, for the grace we possessed in Christ before the world began. "It is of faith, that it might be by grace, to the end the promise might be sure to all the seed." Though I would never be

able to preach out this text, it is comforting and consoling to the way-worn child of God, who is at times cast down beneath the frowns of a cold, hard world. But thanks be to God, those who persecute and hate us are doing the same to our King. He was a man of sorrow and acquainted with grief. He knows all our weakness, and where our strength fails his own comes in and makes us look to the Rock whence we are hewn, even Jesus, who is our deliverer. O that I could speak of the wonderful mercy and goodness of God to the children of men! But "I speak as unto the wise: judge ye what I say." I am only telling you what you already know; therefore as I am not trying to explain something to you that you do not know, I am encouraged to stir up your pure mind by way of remembrance, knowing that a word to the wise is sufficient. My dear brother, I do not know whether this will be profitable or not, but I truly hope I am not dishonoring our Master's cause by trying in my feeble manner to speak of the love of our precious Redeemer in laying down his life for his poor kinsfolk. My greatest trouble is that I cannot do as I would. I would serve God right if I could.

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

I believe we are in full fellowship with the apostle Paul, who complained of not being able to do the things that he would. If he had been a free agent he never would have committed another sin. If we were free moral-agents we would have a righteousness of our own to boast of; and then, you know, we would scorn the idea of needing a Savior. The apostle said, "God be thanked that ye were the servants of sin." And, "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." What a glorious thought! What a glorious Redeemer for poor, sinful mortals! The thought is sublime enough to melt the heart of the hardest sinner—I mean the sensible sinner, not the dead sinner. I will tell you, my dear brother, every one of these sinners shall be made alive by the power of Almighty God, and enabled to shout praises to the King of Zion, who is Jesus Christ our Lord. O that I had the pen of a ready writer, that I might speak of the unsearchable riches of Christ to your comfort and consolation; then would my poor heart rejoice. Yea, my dear brother, it is made to rejoice that I can even see some of the beauties of the doctrine of God our Savior, even though language fails to give an adequate expression of the glorious view that my poor, weak mind is sometimes enabled to behold, to contemplate and to dwell upon. Brother Campbell, I am now made to rejoice in God my Savior, and to say, like one of old, "My soul doth magnify the Lord, and my spirit hath rejoiced in God

my Savior." Praise the Lord, O ye heavens! O ye earth, sing praises unto his holy name! for he is our Savior, and hath done all things well. He has led us about and instructed us. He has kept us as the apple of his eye, and there is no strange god with us. No, indeed, there is no strange god with us; for we are enabled to rejoice, like one of old, not in our works, but in the works of Jesus, our King. Yea, he has done great things for us, whereof we are glad. Yes, my dear brother, it is "joy unspeakable and full of glory." We are enabled to sing the song of Moses and the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints!"

When I commenced writing this letter my mind was somewhat dull; but you can tell that the dullness has been cast away, and my poor soul filled with songs of joy and gladness, in praise to our great Redeemer, "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." He saves us "by the washing of regeneration and renewing of the Holy Ghost."

Brother Campbell, it looks like I have written enough; but methinks I can see you reading this letter, see the bright expression on your countenance, and see the tears spring from your eyes, and almost hear the glad song of your heart, which is from the Lord our God. Yea, when my mind can see this it stirs me up, and I can see no stopping place. O that we could have this sweet, calm and peaceful feeling all the time! But the Lord sees fit to give us this thorn in the flesh, which is the messenger of Satan to buffet us, lest we should become exalted above measure through the abundance of revelation given unto us. My dear brother, let us give God all the glory and praise that arise in our hearts, made glad by the comfortable indwelling of his holy Spirit. I believe these Old, Predestinarian Baptists know where to ascribe all honor, glory and praise. If they did not, I should be afraid to write to them when my soul is filled with love and joy which are from above.

Brother Campbell, I have my dark seasons, as well as you and the rest of the brethren; but since I began writing this letter the good Lord has been pleased to lighten my gloomy mind, and give me a few words to write to you, and which I hope will be to your comfort and consolation, and redound to the honor and glory of the name of Israel's God, Jesus our King. Pray for me, that when called upon to pass from this blissful frame of mind into the valley of darkness I may feel that it is for my good, for God's glory, and for the comfort and consolation of God's dear children. O that I could be reconciled to God's

will at all times! I may within one hour be groping in darkness; but if so I know that it will be right. When we get into darkness, dear brother, let us remember that the Judge of the whole earth will do right; that God reigns, and that underneath Zion are the everlasting arms. May we put our whole trust in him. May we walk up out of the wilderness of sin, corruption, troubles, trials and disappointments, leaning upon the arm of our Beloved. Our Beloved is not like the beloved of the world. The beloved of the world takes the bride that has dressed herself, and that presents herself to the beloved which she has captivated by her beauty and her loveliness. But our Beloved found us naked, in the horrible pit of miry clay; yea, we had lain among the pots, and become as black as the tents of Kedar. There was no comeliness in us. But our Beloved came to redeem, cleanse and purify us, and then to present us to himself a glorious church, without spot or wrinkle; yea, he clothed us with his everlasting righteousness; and instead of our captivating him with our beauty and charms, he showed us his beauty; he took us to his banqueting house, and his banner over us was love. He made us acquainted with him by a living faith, showed us that we were bought with a price, and that we are his. We were then prepared to receive instruction. We are taught that it is because we are sons that God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father. We are taught it is because we are his body, flesh and bones, that he came to redeem us. We see that "He was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him." We then see that Jesus, the Word which was made flesh, is the Mediator between God and men, and that he forever put away sin by the sacrifice of himself. We now see that God could look, through the mediatorial character of his Son, and say, "Thou art all fair, my love; there is no spot in thee." Now, looking at this church of God in this light, we see that he is far more beautiful than the bride of the beloved of the world. "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" "How beautiful are thy tents, O Jacob, and thy tabernacles, O Israel!" "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!"

Brother Campbell, you see that it is almost impossible to write enough to satisfy my mind; but I must quit before long. Although it has been but two days since I saw you and gave you my hand in parting, yet I should be glad now to be with you and grasp your hand in token of love and esteem. But if we meet no more on this earth, we have the blessed assurance that we shall meet in the upper kingdom of God. Now, two

lines of the song we sung at brother Green's have come to my mind:

"Your heart with love was seen to flame, Which makes me hope we'll meet again." "Behold, happy is the man whose hope the Lord is." "How good and how pleasant it is for brethren to dwell together in unity." Brother Campbell, we realize and know something about this. It looks like I ought not to speak so positively, for I am weak and sinful; but when I go to say something about myself, my mind is carried away from self and things of this world, and made to soar on the glorious works of God. Surely to be absent from the body is to be present with the Lord. Brother Campbell, if I ever did feel the presence of my Savior, it is surely now; but I thank God it is not of me, but of him. I know you will join with me in praising the Lord, and in the prayer that we all may honor God's cause by an orderly walk and a godly conversation. He that will live godly in Christ Jesus must suffer persecution. Yes, we shall suffer persecution, but, thank God, it will be for our good and his glory. Amen.

Brother Campbell, pray for your poor, unworthy brother, who desires to be reconciled to God's will, to live in duty, and to honor God's cause. Write when you feel like it.

Your brother in hope,

A. C. R. MORGAN.

MARVELL STATION, Phillips Co., Ark.

G. BEEBE'S SONS—DEAR BRETHREN—If so great a sinner as I feel myself to be should be allowed to claim such a title. I have been a reader of the SIGNS OF THE TIMES for about sixteen years, and have been a subscriber about nine years; and as my time is at hand to renew, I herewith send you two dollars for myself and one dollar for a new name.

Dear brethren, if you will allow me, I would like to write through the SIGNS to the children of the kingdom some of what I hope have been the dealings of the Lord with me, the chief of sinners. I was born in the state of Alabama, in the year 1840. My parents were poor people, though honest, making no pretense to religion. In 1860 I attended a Methodist protracted meeting, and was induced to go to the mourners' bench; and I think I was in earnest about it. I determined to get religion, for this was what I had been taught. I continued to go to the bench several days and nights; and as it was in the month of July it was very unpleasant. One night some one of the preachers said it would be well for the mourners to stand up a while. He said, "We are going to sing a good song, and we want the mourners to rise to their feet, and give their hearts to God and their hands to the preachers." I thought that if that was all I had to do I could do it. By the time the song was half through the excitement had gotten to be very great, and several had made a profession of religion, I

among them. But O, how vain was my religion! I have to say with shame that I soon found myself to be a hypocrite; but how to get rid of these thoughts I did not know. I now started anew, thinking that by exercising faith and by taking up every cross I could get God to forgive me this great sin. I now desired to give up my place of employment and go home, and try to get my father, mother, brothers and sisters to get religion. When I got home they did not seem to be very much interested about the matter, so I thought I ought to hold family prayers, which I did. Not that I was so anxious for them to become christians, but I hoped thereby to secure the approbation of the Lord and get rid of the thought that I was a hypocrite. But the more I tried to get rid of this thought, so much the more it seemed to bother me. I tried fasting, and have remained out in the woods all night, I cannot tell how often, trying to pray to God to manifest himself to me, in the pardon of my sins, so plainly that I could not doubt him being by Father. Yes, I prayed as earnestly as I ever did in my life for a manifestation of acceptance in the sight of the holy God. But my prayers were not answered, because I did not look at Jesus Christ as being the only name given under heaven among men whereby we must be saved. No, I thought I had to exercise faith; that I had to believe that he would now at this moment do just what I prayed for. I thought God was willing to forgive my sins, but that the reason he did not do so was because I did not have faith enough. I sometimes look back at those times and shudder to see how vile I was; for I no more looked or thought of Jesus Christ as being my only plea for acceptance with God, than I looked for the sun to set in the east. I remained in this delusion through the war between the states, making vows and breaking them. Sometimes my troubles were not so great as at other times. I well remember, when encamped at Dalton, Georgia, to have heard a Missionary Baptist preach, and he as completely killed me to all hope as I think I could be. In his discourse he said, "I am now talking to the christian part of this assembly, to those who have religion, and who know that when they die they will go to heaven." I was then for a while most miserable; and as I could not get any relief, I thought I would talk to the Chaplain of my regiment when I had an opportunity of doing so. I would not tell him all my troubles, for I did not want any one to know how sinful I was; but I told him that I was in trouble and wanted his advice. He asked me if I had ever been baptized. I told him I had not, and he advised me to be baptized, saying that he was troubled much the same way until he was baptized. I thought he was a good man, and decided that he should baptize me, which he did.

There were eighty-two soldiers baptized the same day at the same place. But I came away from the water no better satisfied, and began to look at my condition as hopeless, and decided to have my name taken off the army christian list. I thought it was vain to try any more; but my trouble was so great that I thought I would try to pray as often as I could find a place where I thought no one would see me; so one evening I went out into an old field which had grown up with small pines, and among them, in a very thick bunch of them, I knelt down and tried to pray the Lord's will to be done.

In the time of this prayer a little hope sprang up, but it was of such short duration that I could not look upon it as a manifestation of acceptance. One thing that often caused me trouble was that I could not love to read the Bible; for the law would not accept anything short of perfect obedience, and this I could not render. In this way I continued for about seven years. In 1868 I heard an Old Baptist preach for the first time; but as I had heard such awful tales about them I did not care to go to hear him. When I first got in among the Old Baptists I thought I could shame them down and show where they were wrong; but instead of showing them the way, they soon showed me that I knew nothing of the way myself; and the Scriptures which I had thought to turn against them, they turned against me. I soon found that they could tell me more about myself than I wanted to be told. This put me to reading my Testament, and I began to see somewhat different to what I had ever seen before. I became more and more interested, and attended their meetings as often as I could. I have often thought that if I have ever seen the time when I could claim Jesus Christ as my Savior it was at one of their meetings. The text used that day was, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." I felt like I could say, "Lord, it is enough." I could now see how a sinner is saved, or was saved above eighteen hundred years ago. I could now see how blind and vain I had been all this time. I could now pray, "Thy will be done;" and this was something I could not do before; for in all my past vain worship I had been trying to reconcile God to my will. I now had some peace of mind, and could view the Savior as my Savior. I could say with the poet,

"He saw me ruined in the fall,  
Yet loved me notwithstanding all."

I do not now contend for the sinner to exercise faith, but for faith to exercise the sinner; for if I am saved it must be by grace, through faith; and that not of myself, it is the gift of God. Not of works, lest any man should boast. And surely I would have had some reason to boast if I had accomplished what I first started out to do. I would have offered my-

self to the church in the state of Mississippi several years ago, but the church got into trouble with some of the members, and I came away before it was settled. I came to this state in 1879, and have lived here till this year without hearing an Old Baptist preach till about five months ago, when the Lord in his goodness sent a young licentiate here from Kentucky by the name of N. M. Smith. There have been others here since he came. I hope he will be ordained, as a few of us here expect to be organized into a church soon. I had the pleasure last October of attending the New Hope Association, near Pine Bluff, Ark., and while there tried to give a reason of my little hope, and was received, and baptized by Eld. T. B. Little. I feel altogether unworthy of a name among these people, but I hope that if I am deceived they may not be deceived long in me. I am often in doubt and fear that I am deceived, and that I have deceived them. I often fear that I have been laboring under a delusion all my life. But there is one thing I am fully convinced of, and that is that I am a sinner, and that nothing short of the sovereign grace of God will reach my case. If I am lost, it is just; but if saved, it is because Jesus Christ died for me. This is all my hope, nor do I need any more. If any one having a hope in the Lamb should read this scribble, I hope they will pray the Father in Jesus' name that he may guide and enlighten me, a sinner saved, I hope, by grace.

B. A. BEASLEY.

ACWORTH, Ga., Nov. 19, 1889.

DEAR BRETHREN BEEBE:—If I were able and worthy I would like to write a few lines to the dear brethren, contributors to the SIGNS; but (unfortunately for me) I am neither mentally nor spiritually qualified, and surely am altogether unworthy to write to the dear children of God. The most of my time I feel like it is a sin and very high presumption in me to propose to say anything, either orally or otherwise, in the name of our precious Lord and Savior Jesus Christ; but I read so many soul-stirring and heart-reviving communications in the SIGNS that I have often had a great desire to see the writers, as I feel like I could surely witness with them. They seem like old acquaintances, though I never saw them, and it is not likely that I ever will. The last number of the SIGNS (Nov. 13th) seems to be full of very interesting communications, more so, if possible, than any of the former numbers. Not but what all the former numbers have been very interesting, but each succeeding number seems to me to have been increasing in interest. In a word, it appears to me that the SIGNS is becoming more and more interesting, and I do hope that the brethren generally will so see it, and take more interest in extending the circulation. But my object in writing is to say

a few words to the contributors to the SIGNS, and more especially to those in the last number. They have particularly inspired my heart to say a few words in connection with them. Not that I am able or worthy. Brother Chick's excellent letter is a clear and lucid explanation of the word of God. He seems to have a very clear and correct understanding of what David intended to express by his many appeals to the people of God, his own peculiar people as a nation, and also of his own peculiar people as a redeemed people. David seems not only to hold man as under obligation to praise the Lord, but also everything in nature; for God created all things, both animate and inanimate. First, David calls upon the redeemed of the Lord to praise the Lord. He says, "Let the people praise thee." "Let all the people praise thee." "Let everything that hath breath praise the Lord." "Let the seas praise the Lord." "All the trees of the field shall clap their hands." There is no one who has been spiritually taught but what would come to the conclusion, after reading the Psalms of David, that all things (no matter what) are under the strongest obligation to praise the Lord. I hope brother Chick will continue to write on the same subject.

The second piece in the number seems to have been written by one who signs by letters, "W. S.," on the following text, "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."—Isaiah lvi. 5. He shows very plainly and in beautiful language that the prophet was speaking of the gospel day, when the wall of partition should be broken down, and salvation was to be preached to the Gentiles; that God had a people among the Gentiles; that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him. "W. S." is a lucid and an able writer, and shows that he has examined the subject thoroughly, and well considered every word before sending it out. I would like very much to know his name and post-office address. I was delighted and (I hope) instructed by his elucidation of the text.

The next communication is from a dear sister in Verona, Illinois. She first quotes that encouraging expression of the prophet Malachi, "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." I have added the last part of the sentence, as it is a Scripture that I have taken delight in reading.

Then she speaks like I think all the children of God feel, unworthy of the many blessings which we have received from his bountiful hand. Like you, my dear old sister, I am debarred the great pleasure of meeting with the dear brethren, not being physically able by reason of age and infirmity; but the dear brethren generally meet at my house, and I have the blessed privilege of hearing the glorious gospel of Jesus Christ proclaimed unto sinners, without money and without price. O, my dear brethren, it is glorious news to me; for if it had to be paid for I have nothing to pay with. I am bankrupt, and my earthly father before me was bankrupt; but thanks be to our heavenly Father, he sent his darling Son to suffer the death and pay the debt for his dear children. He says, "I have found a ransom." Let the prisoners go free.

I see that I cannot speak of all the contributors, as I thought I would when I commenced, and also your excellent editorial; but indeed all your editorials are interesting and instructive. I hope the brethren (and many others) will avail themselves of the very liberal offer you make for the next volume.

Dear brethren Beebe, the foregoing is a very uninteresting communication, but I have had such a great desire to speak to the brethren that I thought I would write something that you perhaps would publish; but this is so poor and devoid of interest that I hardly think it will be prudent for you to place it alongside of the many excellent communications that fill the columns of the SIGNS. However, use your own good judgment.

Yours in hope and much affliction,  
M. C. AWTRY.

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# EDITORIAL.

MIDDLETOWN, N. Y., APRIL 2, 1890.

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## BAPTISM.

(Concluded from last number.)

G. BEEBE'S SONS—DEAR BRETHREN:—Will you please give your views through the SIGNS OF THE TIMES on Acts xx. 7, 11? Also, Why did John baptize with water? Secondly, For what purpose was Christ baptized? Thirdly, The mode of baptism. Fourthly, Does baptism take the place of circumcision? Your compliance will oblige a little brother, if one at all,

A. B. SHELTON.

TYLER, Texas, Jan. 13, 1890.

## R E P L Y .

"Fourthly, Does baptism take the place of circumcision?" Neither in words, nor by any just inference from what is written by inspiration, is there even the slightest ground for the idea that baptism takes the place of circumcision, or of any other ordinance of Judaism. No scriptural support has ever been claimed for such a theory. If it had been given as a substitute for circumcision, there would have been no occasion for those natural Israelites, who had been circumcised, to be baptized. It is a confession that they have no higher support than natural reason for their practice, when Pedobaptists resort to such a plea in its defense. If there were any inspired word for its establishment, there would be no need of reliance upon inferences assumed without a shadow of divine authority. As a substitute for circumcision, it would certainly have the same significance and effect which was divinely attributed to that legal ceremony. By the commandment of the Lord this sign was given to Abraham and to his natural posterity, and it was the seal of that legal covenant which was ordained of God unto them. Of this significance of circumcision we are assured by apostolic testimony. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. v. 2-4. What is thus clearly declared of circumcision must be equally true of baptism if baptism takes the place of circumcision. Such an understanding of this ordinance would place every one who is baptized under the same obligation "to do the whole law," which Paul here testifies of those who were circumcised. This would be, as declared by Peter, tempting God, "To put a

yoke upon the neck of the disciples, which neither our fathers nor we were able to bear."—Acts xv. 10. No such bondage is embraced in the gospel which is revealed in our Lord Jesus. The very essential characteristic of the gospel of the grace of God is the joyful announcement that the law is fulfilled by our great Redeemer on the part of all his people. Instead of baptism taking the place of that ceremony which God ordained as the symbol of the bondage of the natural Israelites under the law of a carnal commandment, it is the ordinance by which they who trust in the blood of Christ for justification declare that they are "dead to the law by the body of Christ."—Rom. vii. 4. No part of that covenant of legal ordinances is transferred into the gospel kingdom. Our Lord Jesus is not merely a reformer of the dispensation which was given by Moses. While in the form of a servant under that law he did indeed learn obedience by the things which he suffered; but having fulfilled all the jots and tittles of that law, he has forever taken it out of the way. It is shown conclusively by inspired demonstration that under that law which was given by Moses our Lord Jesus could not have been our High Priest; and consequently his offering would have been of no more benefit than the presumptuous sacrifice of Korah, Dathan and Abiram, whom the wrath of God destroyed with their followers.—See Numbers xvi. If he left any demand of that law unsatisfied, then there is no hope for one of the sinful children of Adam. But the glorious fact of his complete work in blotting out all that handwriting of ordinances is attested by the resurrection of Jesus from the dead.

Those who look to their own works of obedience to the law of Moses as the ground of their justification before God may consistently contend that the demands of that law are modified by the ordinances which are authorized by our Lord Jesus; but in taking such ground they recognize Moses as superior to Jesus. No scriptural support can be found for such dishonoring of the exalted King of glory. All who are taught of God must know that Christ Jesus is as far superior to Moses as is the divine glory of the Son of God above the position of a faithful servant. "And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. iii. 5, 6. It is only as we have the assurance that every demand of the law is satisfied in the perfect work of Jesus that we can rest in his righteousness as our justification. Therefore they who trust in the grace of God for salvation from sin can never admit that they still owe allegiance to the law of Moses even in a modified form. Un-

less we are dead to the law by the body of Christ we are yet under its curse.

Every ordinance of the law of Moses was merely ceremonial in its requirements of that natural people to whom it was given. It might be observed in its letter without the recognition of its typical or spiritual significance. In this way Saul of Tarsus could claim that he was "touching the righteousness which is in the law, blameless."—Phil. iii. 6. Yet he says, "I was alive without the law once; but when the commandment came, sin revived, and I died."—Rom. vii. 9. There was no gift of life to the obedient Israelite for obeying the injunctions of that law, nor was the penalty of eternal death the consequence of its transgression. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. Carnal enmity objects to this judgment of God, claiming that it is unjust that we should be condemned for Adam's sin. This plea assumes that we were not involved in that transgression, because we had then no individual manifestation. The judgment of God condemns all the children of Adam, not for Adam's sin, but for our sin in him. In his sin all his undeveloped family were made sinners. The sinful actions of his children do not make them sinners, but only serve to manifest the fact that they are sinners, having sinned in him. So the marginal translation of the text last quoted says, "in whom all have sinned." This is attested by the universal reign of death over all the race of Adam. The sting of death is sin; therefore where there is no sin there can be no death. The law which was given by Moses was not designed to remove the consequence of sin; "it was added because of transgressions;" and by it the exceeding sinfulness of sin appears, "that sin by the commandment might become exceeding sinful." Nothing in the legal dispensation could reveal the light of life. The gospel of salvation from sin is not any mere supplement to the Mosaic law; it is the bringing in of a better hope by the revelation of the righteousness which is of God through the faith which is in Christ Jesus.

The baptism of those who have received hope in that grace which is manifested in Christ Jesus is the confession of their being dead to legal justification, and risen with Christ from under the law of sin and death. This is an ordinance of the new and everlasting kingdom of the glorified and risen Redeemer. It does not take the place of circumcision, nor of any other portion of the ritual ordained by the law of Moses. It was therefore needful that John should require of all whom he baptized that they should "bring forth fruits meet for repentance" in turning away from all trust in the legal covenant, and no longer depend

upon their fleshly descent from Abraham for acceptance in the presence of God. The repentance which was thus required of those legally righteous Jews was not such reformation of their outward conduct as would enable them to boast of their superior deportment; for that was one peculiar trait in their character. They were not prepared to receive the baptism which he was sent to administer until they could see all such righteousness as "filthy rags," and rely alone upon that justification which is found in the redemption which is in Christ Jesus.

When by the faith of the Son of God the sinner is made to trust exclusively in the grace of God for justification, he experiences the "circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."—Col. ii. 11. He then knows that neither by water baptism nor by any other ceremony which can be performed by himself, could he hope to attain unto the righteousness without which he cannot approach the holy presence of God. This is the true antitypical significance of circumcision, as it was ordained under the legal dispensation. So Paul says, "We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3. No man can render this acceptable worship to God until he has been cut off from all confidence in the flesh. Not even obedience to the law of Christ in his new kingdom can be rendered by the natural mind of the saints. It must be by crucifying the flesh with the affections and lusts, that the follower of Jesus takes up the cross at his command. No works of the saints are honoring to God unless it is God which works in them both to will and to do of his good pleasure. So David sings, "All thy works shall praise thee, O Lord; and thy saints shall bless thee."—Psa. cxlv. 10. Our God does not accept any praises which are due to the works of men, nor can any others except his saints ascribe blessing unto his holy name. This truth is manifestly declared in the ordinance of baptism, in which is set forth the death of the saint to all legal hope, and his resurrection to newness of life in Christ Jesus. This resurrection life is Christ in every saint the hope of glory.—Col. i. 27. The act of obedience to the commandment and example of Jesus, in following him in water baptism, is the manner in which he has authorized those who love him to acknowledge their faith in him as their only life and righteousness, as well as their full sanctification and redemption from under the law and from all its condemnation.

Even in the apostolic day Judaizing teachers began to contend that the law of Moses must be kept by the saints as a condition without which they could not be saved; but their doctrine was refuted by the

authority of inspired judgment. Under the legal dispensation much importance was attached to the divers washings which were enjoined as necessary to the ceremonial cleansing of the worshipers and their offerings. Hence, those Jewish believers, who had been taught to observe the ceremonies of that legal covenant, were peculiarly liable to conclude that the ordinance of baptism was designed to accomplish the same result which was attained by those ceremonial cleansings to which they had been accustomed in the service of the Mosaic law. This erroneous notion was expressly corrected by the official decision of the use of this ordinance, which is recorded 1 Peter iii. 21, 22. After referring to the salvation of Noah and his family by the same water which destroyed the ungodly world, the apostle says, "The like figure whereunto even baptism doth also now save us (*not the putting away of the filth of the flesh*, but the answer of a good conscience toward God), by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Thus it is shown that the ordinance of baptism is in its significance as far superior to the rite of circumcision as is the immortality and eternal life which is revealed in the gospel of Christ superior to the temporal blessings bestowed upon the obedient children of Israel in that legal covenant. Circumcision was the seal of the covenant of bondage as given by Moses to the carnal Israel; baptism is the answer of a good conscience toward God, by which faith confesses the hope of salvation in Christ Jesus.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

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#### OBITUARY NOTICES.

My dear wife, **Caroline C. Hazen**, departed this life Feb. 7th, 1890. She was born in Washington Co., Pa., Jan. 22d, 1835, and was married to the writer of this notice April 17th, 1880. She had been a member of the Baptist Church about thirty years. How sweet to think that when the toils of life are ended, and the ties that bind us to earth are severed, we shall live again! The Christian's hope is a comfort while we live, and it must be infinitely precious when we come to die. She was a kind, affectionate wife, and truly an indulgent mother to her step-daughters. As God has in mercy given us a hope of salvation, we mourn not as those who have no hope; and, precious truth, the hope of the saints does not look down into the cold earth, to lumps of clay, but to Jesus, the author and finisher of our faith, and enters into that within the veil, whither the forerunner, even Jesus, has entered for us, and fully embraces Jesus as the resurrection and the life of his people, or church: May the Lord reconcile us to our sad fate, and enable us to say, in humble submission, The will of the Lord be done.

"A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be fill'd.  
"God in his wisdom has recalled  
The boon his love had given;  
And though the body molds here,  
The soul is safe in heaven."  
GEORGE HAZEN.  
TIPPECANOE, Pa., March 19, 1890.

DEACON **George M. Holcombe** departed this life Sept. 6th, 1889. He was born Sept. 17th, 1812, making him 77 years old, lacking 11 days.

Brother Holcombe was a consistent, orderly, sound, humble and attentive member of the Second Hopewell Church, at Harborton, Mercer Co., N. J., for thirty-nine years, and a Deacon twenty-three years. Though he lived most of the time in Lambertville, a place of three or four thousand inhabitants, six miles from Harborton, he very seldom missed a meeting. He had a very clear view of the difference between the way and the ways preached round about him. He was a man of good judgment and understanding in business affairs, and also of the Scriptures. As a Bible Baptist he had a mind of his own, maintained it, and when necessary spoke it. It may well be said of him that he was a good citizen, a mild, kind and affectionate husband and parent, and a strong believer in the Old School Baptist doctrine. He leaves a widow, one son, five daughters (all married) and grandchildren to mourn their loss.

JAMES H. HILL.

MARCH 20, 1890.

I WAS absent from home, attending associations in the state of Maine, at the time of brother Holcombe's death; but I desire to say that an acquaintance for more than twenty years with him prepares me to fully agree with brother Hill's statements concerning him as a church member, a husband, father and friend. His death has removed from the church militant a true, tried and devoted follower of our Lord and Savior Jesus Christ. Elder Joseph L. Staton spoke at his funeral words of comfort to the bereaved.

WM. J. PURINGTON.

HOPWELL, N. J., March 20, 1890.

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(ESTABLISHED 1832.)

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 9, 1890.

NO. 15.

## CORRESPONDENCE.

### ELECTION.

WHAT a stir has this word created in the so-called christian world! How the very word has been hated! God's doctrine of eternal election has been ridiculed and blasphemed; and vast multitudes of self-styled christians, with their teachers, have tried to stifle and suffocate and banish from what is called Christendom any presentation of doctrine that has the slightest semblance of the Bible doctrine that Jehovah has "his own elect." As the apostle Paul also declares, "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. xi. 5-7.

Well do I remember the time when first I was exercised over the Bible doctrine of election. A few months previous it had pleased God (as I hope) to call me by his grace. I had been taught and brought by the almighty power of God to know that I was a sinner, and truly I tasted the sorrows of death. I found my transgression an intolerable load, and was weighed down in condemnation, in anguish of soul. I was led to mourn before God over my condition as a poor, vile sinner, and in due time "the set time" came when the Holy Spirit gave to me, a poor sinner, a believing view of the sufferings and atoning blood of Jesus, the dear Lamb of God. My burden of sin and shame was gone. I believed, "according to the working of God's mighty power," that Christ Jesus had suffered, bled and died to put away my sins, to save a poor sinner like me. O how wonderful the love, mercy and grace of God appeared to my soul! My heart rejoiced in God's salvation, and sang surprising grace. I went along for some months, and daily felt how precious the Lord Jesus was to my soul; for I felt him to be, and called him, my dear Savior. Thus was I as a babe upon the breast; and there in the bosom of the dear Redeemer I was comforted and satisfied with the breasts of his consolation, that he had suffered and died to redeem a vile sinner like me. But it was the good pleasure of the Lord, as I humbly believe, that I

should learn doctrine, and then for a time it seemed as though I were thrust away from the bosom of my God; and this time of weaning I found to be full of sorrows. I exhibited much fretfulness; and my behavior, as it now comes in remembrance before my view, exhibited, I clearly see, that I was then, as I am now, like the Shulamite. "What will ye see in the Shulamite? As it were the company of two armies."—Solomon's Song vi. 13. Saith the Lord, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."—Isa. xxviii. 9, 10. This is the method in the school of Christ. Have you not found it so, dear kindred in Christ?

Let me now try to tell you how I learned and was brought to rejoice in the precious doctrine of election; and well I know that every poor sinner who is led to see and taste what my soul has been favored to realize in this glorious truth of God will find all his murmurings and hard speeches against eternal election hushed. He will not be kicking and dashing himself against this rock, thinking to overturn and demolish it; but by the free and sovereign goodness of God he will from time to time suck the sweetest honey out of this rock; and when sore temptations and afflictions assail he will be glad to embrace this rock, that Jehovah "hath chosen us in him [Christ Jesus] before the foundation of the world," for want of a shelter. Some few months after I had been assured by the Holy Spirit of the pardon of all my sins, while walking home with my parents after hearing preaching in a certain Baptist meeting-house, a discussion ensued between my parents and a member of this Baptist Church (New School) about the preaching we had been listening to, which my father denounced as free-will doctrine. He contended that Jehovah had an elect people, and that Christ died only for the elect. I remember well how my father dwelt with emphasis upon the words, "He shall see of the travail of his soul, and shall be satisfied." What my parents advocated displeased me so much that I felt quite angry, and in bitter terms reviled the doctrine of election. All the foolish and wicked things I said against the doctrine it

is needless for me to write. At the time I said them I had no thought that I was speaking against the truth. Upon arriving at our own house my father took the Bible and read from its pages, to my utter surprise, the very things which he had uttered while we were walking home, and which I with angry warmth had fought against. I was dumb with amazement; my mouth was stopped, for I could not contradict the declarations of the holy Scriptures. I retired to my bed in a very wretched state of mind. So agitated was I over the presentation of this point of the doctrine of God that the most of the night I tossed to and fro in darkness and wretchedness of soul. It seemed to me that God had changed. I had thought that God loved everybody, and that Christ had died for the sins of all the human race, though it is true I had been brought to see that it was "a marvelous thing" that ever God had loved and had given his dear Son to suffer, bleed and die to redeem me; and my soul had been filled with unspeakable praises to his glorious name for such wonderful grace as had been displayed in showing mercy to a sinner like me. But now, from what my father had read to me from the Bible, it appeared that God had a peculiar people, a chosen people, whom he loved from all eternity; and that Christ Jesus came to save them, and no others. So unreconciled was I to the doctrine that I concluded in my own mind that my father must have read those passages of Scripture wrong—out of their proper connection; that it could not possibly be that such doctrine was set forth in the Scriptures as my parents had contended for. So as soon as I arose I took the Bible in my hands to read for myself, feeling confident that I should read it in a different way from what I heard it read the night before. Perhaps some one may think I was very simple, and that I was only betraying my folly in doing as I did. Well, dear children of God, I confess that I was very foolish; and O how many times I have done foolishly since then! I think I can say that I know by experience this Scripture, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."—Prov. xxii. 15. But O how sweet is the comfort that I am favored to derive in the thought that the chastenings I so oft experience are evidences that God dealeth with me as a son—that it is God my Father's tender, loving

hand that corrects me; and he says, "As many as I love, I rebuke and chasten."

When I turned to the several texts which my father had read to me I found that with my own eyes I had to read such language as this, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—1 Peter i. 2. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. "The election hath obtained it, and the rest were blinded."—Rom. ii. 7. "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?"—Rom. ix. 21-24. These and other sacred declarations of holy writ seemed to confront me as a huge mountain of rock, and I, like a poor, sinful, foolish one, dashing myself against it. There stood the truth of God, unmoved by all my carnal enmity. I could not rid my mind of the subject; and such miserableness had my opposition to the truth of God brought me into that night had enshrouded my soul. I could not pray; not a note of joy was heard; the daughters of music were laid low. It seemed as though I then had no God, no dear Savior, no sweet communion with our heavenly Father. I was bereft of them all; but God did not utterly forsake me. In a little wrath he hid his face from me for a moment; but in a short time so unhappy was I that I was brought in humility to fall before the Lord and tell him all the trouble I was in. I besought the Lord to teach me the truth, to show me what was the doctrine set forth in the Scriptures; and I pleaded with the Lord not to suffer any one to lead me astray into error. For some weeks I searched the Scriptures, with many cries to the Lord to give me understanding therein; and I found, no matter where I read, that the doctrine of predestination, election and the sovereignty of God was written upon every page. I began to see a beauty in the precious

truth of our God; and instead of murmuring against that God who saith, "My counsel shall stand, and I will do all my pleasure," and who "worketh all things after the counsel of his own will," I felt to adore this self-same glorious God, and my soul was made glad in the hope that he was my God. But this pleasure was soon removed from me; for questionings arose within as to whether I was one of the very elect. How did I know, and how could I tell, that I was one of the chosen of God? If I were not one of God's elect, then all my hope and religion were a delusion, and would advantage me nothing. Sometimes I would have a few moments of comfort in the thought that what I had experienced was surely an evidence that Jehovah delighted in me, or I should have never been made to know (as I hoped) the precious things of Christ. Then I found the enemy assail with questioning what I had experienced; and fears arose in my soul that perhaps all was a mistake, and that what I had passed through, and the pathway that I had walked in, was not the way in which the Holy Spirit leads the children of God. Those who have been in such a state of mind as this will know how vain is all creature aid, and how valueless are all human reasonings to extricate the poor soul that is in distress. The Lord alone is our Deliverer, and his arm brings salvation to the poor and needy; and so I found it. The Lord graciously inclined unto me, and heard my cry, and spake in my heart the precious words, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."—Jer. xxxi.

Eighteen years have glided by since that time, and the doctrine of predestination and election has been very precious to my soul. Instead of being moved away from the doctrine, it has pleased God to ground me in the doctrine; and I feel it is no exaggeration to say that I love the doctrine of predestination and election more and more. Many a time, but for the comforting thought that all things are embraced in Jehovah's predestination, I should have been swallowed up in sorrow; but I have been favored to look above and beyond mere events to God, the sovereign Ruler of the universe, who worketh all things after the counsel of his own will, and who I believe is my God. Therefore what sweet consolation I have found in believing "that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28.

Having penned these few lines regarding my first exercises upon the doctrine of election, I desire now to set forth some thoughts that have been in my mind for some few days past upon the doctrine. I have found some sweetness in these meditations, and I hope that what I may pen will prove to be to the edification of God's dear children.

The apostle Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 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."—Eph. iii. 8-11. Here the apostle traces back the streams in which "the manifold wisdom of God" flows, to the comfort, salvation and eternal glorification of the church, to their fountain; and thus the revelation of our God is that all is to be viewed as springing forth from the eternal purpose which Jehovah purposed in Christ Jesus our Lord. Repeatedly in this epistle the same form of language is used to declare the precious doctrine of God. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Again, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 5-11. This revelation that God has given of himself is full of comfort to the dear, called people of God; the unsearchable riches of Christ, in which we have found all our supplies, and which inexhaustible treasury of wealth will satisfy all the chosen of God to all eternity. This provision for the saints was no afterthought of God's. It was not that God, after we had sinned in Adam, then made provision and devised a way to save sinners from their sins. No, this is not the doctrine; but all the mercy and grace and glory are "according to the eternal purpose which he purposed in Christ Jesus our Lord." The apostle Peter, writing to the elect of God, says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."—1 Peter i. 18-21. Then everything was settled and decreed by Jehovah before time began.

"Before thy hands had made the sun to rule by day,  
Or earth's foundations laid, or fashioned Adam's clay,  
What thoughts of peace and mercy flowed  
In thy dear bosom, O my God!"

Enemies of the truth, who cannot endure God's sovereign choice of his people, yet finding the words "elect" and "election" in the Scriptures of truth, have contrived a theory well suited to the carnal enmity of men. They tell us that God, foreseeing the goodness, faith and repentance of some, elected them; while others, continuing in their hardness and impenitency, he rejected. But those few words in Romans xi. 5, 6, stamp this theory as false doctrine. "There is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." If then the election is of grace, how ancient is this grace? What is the date thereof? This "grace was given us in Christ Jesus before the world began."—2 Tim. i. 9. This brings us back again in our meditation to our glorious God, "the high and lofty One that inhabiteth eternity, whose name is holy."—Isa. lvii. 15. How sweet and edifying is our meditation of him when favored to realize that he is our God! How wonderful his love, that before we had any being we were foreknown and foreloved!—John xvii. 23, 24; Jere. xxxi. 3; 1 Peter i. 1. In his eternal delight in us (Isa. lxii. 4; Prov. viii. 31) he gave us grace in Christ Jesus; yea, our very election in Christ Jesus before the foundation of the world is of grace.

"Grace! 'tis a charming sound,  
Harmonious to the ear"

of all who are taught of God. The subject of election is very precious and important. The apostle Paul, writing in Romans ix. 10-13, says, "When Rebecca also had conceived by one, even by our father Isaac (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth), it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Again, in Ephesians i. 3, 4, he bursts forth in a divine song, exclaiming, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." There is therefore no spiritual blessing which the saints are the joyful partakers of without or contrary but according to their eternal election in Christ Jesus our Lord. Then the doctrine of election is not that which the believer in Jesus need be ashamed of. It need not be held back and kept in the background for fear of hurting the carnal mind of some carnal profes-

sors of religion, or because of the hue and cry that is in the world that the proclamation of such doctrine is dangerous, and will discourage sinners getting religion, and cause others to plunge into wickedness. All who talk in such a way have never yet seen the beauty nor tasted the sweetness of the precious and glorious doctrine; for if they had, instead of this they would rather triumphantly exclaim, with Paul, "Who shall lay anything to the charge of God's elect? It is God that justifieth."—Rom. viii. 33.

In the two citations of the holy Scriptures made above there are some glorious revelations concerning the eternal God brought to view. In the one, God is declared to be a God of purpose; and what he hath purposed is not to be disannulled, overturned nor frustrated. To this agrees the word of the Lord by Isaiah, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand; that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"—Isa. xiv. 24-27. Thus the purpose of God must "stand," and this purpose is "according to election." Not all the principalities and powers in the universe combined can ever change our God, who is without variableness or shadow of turning. Not all the devices of Satan, not all the wrath of men and devils, not all the powers that be, can ever cause the slightest wavering, the least imaginable variation, in the fulfillment of the purpose of God which he purposed in himself, the purpose of God according to election. Ah, beloved of God, here we truly have a view of our God, the Rock of ages.—Isaiah xxvi. 4. "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."—Deut. xxxii. 4. Then, though inscrutable be the ways of God, and wonderful things doeth he, past finding out, be it ours by the grace of God to believe that all his ways are judgment.

"A thousand sacred names Jehovah bears,  
And is the Father of his people still;  
Wills many changes in their small affairs,  
But cannot, will not, ever change his will."

"Deep in unfathomable mines  
Of never-failing skill  
He treasures up his bright designs,  
And works his sovereign will."

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

O what a resting place (when afflicted, when our way is most trying, when our hearts are exclaiming,

What will become of me? What can all these things mean? How will all this end?), to rest in the immutability of our God, in his immutable counsel! Then we can say, "Thy will be done." I think I can truly say that I have been here. Yes, the gracious Lord has brought me to cast myself and my all upon him, and he has sustained a poor, sinful worm. What "strong consolation" have I found in the precious doctrine of the immutable counsel of the Lord our God, his predestination, and his sovereign dominion in the universe. "The Lord God omnipotent reigneth." This has been my stay and staff. The Holy Spirit has nourished and comforted and upheld my soul by the precious doctrine of our God. As it was of old, so it is now, that we must through much tribulation enter the kingdom. Then if an entrance into the glorious doctrine and things of the kingdom is so precious and desirable, and which, if we are subjects of Jehovah's grace, is sought after, let us not quarrel with the appointed way, "Through much tribulation."—Acts xiv. 22.

As the purpose of God according to election shall stand, and all things are so molded and governed by the mighty God, who worketh all things after the counsel of his own will, that what he hath decreed shall come to pass, so the doctrine of election is as steadfast, as immutable and irreversible as the immutable counsel of God, who changes not; for the purpose of God is "according to election." God, our Father, will never repent of his eternal choice of us in Christ Jesus. O no; for if we are among the number, among this favored company of mankind, God has spoken glorious things concerning us, which in his love and by his almighty power he will accomplish.—See Isaiah lxxv. 9-22; Luke xviii. 1; Isaiah xliii. 20; Romans viii. 33.

Let us now come to yet nearer and deeper consideration of the doctrine of election. As the Holy Ghost is the guide into all truth (John xvi. 13), my soul's desire is that he will guide me, that I may declare the truth; for I want to pen only such things as shall be to the comfort and edification of the dear children of God.

The apostle Peter, in his first epistle, writes to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, "elect according to the foreknowledge of God the Father;" and in Romans viii. 29 we read, "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." Those whom God foreknew and predestinated are in verse thirty-three declared to be God's elect. "Who shall lay anything to the charge of God's elect?" God foreknew his own elect. He knew them before they had any being, before they were created; for we read that "God, who quickeneth the dead, and calleth things which be

not as though they were."—Rom. iv. 17. In Proverbs viii. Wisdom saith, "My delights were with the sons of men." Also, in Psalm cxxxix. 15, 16, David says, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." "God hath not cast away his people which he foreknew." The people of God are in Romans xi. 5 called "the election of grace." This attribute foreknowledge belongs unto God; for thus saith the Lord, "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlv. 9, 10. Then it was not needful that we should be created in Adam, and in due time by natural generation be brought forth in the world, and then for God to know and love and choose us from among the offspring of Adam, and leave "the rest."—Rom. xi. 7. No, this is not the doctrine of God; but God foreknew his people, his elect, and they were foreloved "with an everlasting love."—Jer. xxxi. Christ Jesus says, "Thou [God the Father] hast loved them, as thou hast loved me. \* \* \* Thou lovedst me before the foundation of the world."—John xvii. 23, 24. Yes, this is the very manner and signification of how the elect are "known of God," foreknown, known before the foundation of the world, the chosen objects of Jehovah's everlasting love. Their election in Christ Jesus before the foundation of the world was that they "should be holy and without blame before him in love."—Eph. i. 4. In Christ Jesus Jehovah ever viewed the elect to be holy and without blame before him in love. As viewed in Christ Jesus, the Father never saw the least transgression of his law; for Paul the apostle writes concerning the elect, God "hath made us accepted in the Beloved," and then says, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 6, 7.

In Ephesians i. 4 it is written that God hath "chosen us in him before the foundation of the world." This Scripture clearly shows that the election was before man was created, before we had any being, save only in the determinate counsel and foreknowledge of God, who declares the end from the beginning, and calleth those things that are not as though they were. God beheld the substance of the body of Christ (the church), yet being unperfect; and in his book all the members were written, which in continuance were fashioned, while as yet there was none of them.—Psalm cxxxix. 16.

In the eternal election of the church

of Christ, which is his body, the fullness of him that filleth all in all, how were they viewed? In the election of the people of God were they viewed as sinners? Was it upon a foresight of them as fallen from that uprightness in which God created man, as transgressors, that they were chosen? Was it that God the Father elected a certain number of lost sheep, and gave them to the Son of God, that he might be their Shepherd? Was it that God the Father elected a sinful, guilty church, and gave this sinful church, with spots and wrinkles and blemishes, to Christ as his bride, that he might give himself a sacrifice for her, to cleanse her, and thus present her to himself a glorious church? Let me repeat the question: Was it that the God and Father of our Lord Jesus Christ (before the foundation of the world, foreseeing all the offspring of Adam "by one man's disobedience made sinners," viewing them and considering them as vile transgressors of his law) elected according to his sovereign good pleasure a determinate number of these sinners to be his people? No; this is a mistaken view of the subject of the eternal election of the church of Christ. We know that many of God's dear people have so understood the doctrine of the church being chosen in Christ Jesus before the foundation of the world, but this is a mistaken view of Jehovah's eternal election of his people; and how this mistake has been made, we think we shall be able to set forth in a scriptural manner. All mankind were created in Adam. "The elect" and "the rest," the non-elect, both had their fleshly standing in him in the day that he was created. They all stood in Adam in the day that they were created in that uprightness in which the Lord God made man.—Ecc. vii. 29. When Adam transgressed, by his disobedience both the elect and the non-elect were made sinners.—Rom. v. 19. They all fell in him from that uprightness in which God created man; therefore by the offense of one judgment came upon all men to condemnation.—Rom. v. 18. But the elect, prior to the fall in which they with the rest of mankind were made sinners, were possessed by Christ as his sheep, his people, his brethren, his bride, his church, which is his body, the fullness of him that filleth all in all. They had, before they sinned, before by one man's disobedience they were made sinners, a spiritual life standing and oneness in and with Christ Jesus, the Son of God; for the elect, in God's eternal election of them, were viewed by God in their unfallen condition, in that uprightness in which they stood in the day of their creation in Adam. We are confident that the elect are none others than sinners of Adam's race; but when chosen of God before the foundation of the world, Jehovah viewed them in his election of them in their unfallen condition; and thus viewed and chosen, they were given to and

possessed by Christ, the Son of God, before the foundation of the world. This view (and, as we believe, the scriptural view) of eternal election declares the oneness and relation of Christ and his church before sin had enslaved and defiled and brought under the curse of the law his people; and it is upon this doctrine that the doctrine of redemption is founded. Our Lord Jesus Christ is the Redeemer of the elect.—Read Ephesians i., where the apostle is declaring God's sovereign and eternal choice of his people in Christ Jesus, and according to which the Lord hath blessed them with all spiritual blessings in heavenly places in Christ, and predestinated them unto the adoption of children, and made them accepted in the Beloved. Then the apostle says, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "Redemption through his blood." How full and significant is this word redemption. It declares Christ's prior possession of and relation to the redeemed, before they had need of redemption. "In whom we have redemption through his blood." "We," the chosen in Christ Jesus before the foundation of the world. Yes, in election they were his before they had sinned; and as he possessed them, and was related to them, according to the testimony of the Scriptures, as their Head, Shepherd, Husband and Brother, the right of redemption is his, and belongs to no other. Thus all spiritual blessings, our adoption and acceptance in him, our redemption, forgiveness of sins, justification and glorification, flow forth and are according as God hath chosen us in Christ before the foundation of the world.

Let us now contemplate several scriptural illustrations declaring the doctrine of eternal election. In John x. Christ Jesus, the Son of God, saith, "I am the good shepherd: the good shepherd giveth his life for the sheep." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Jesus in another place saith, "The Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."—Matthew xviii. 11-14. Christ is the great Shepherd of the sheep; and it was at his hand that eternal justice

demand, in the "due time," the payment of all the trespasses of the flock that Jesus calls "my sheep." Yes, it was against him (Christ Jesus) that Jehovah saith, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones."—Zech. xiii. 7; Isa. liii. 6; John xviii. 4-9. Jesus, the good Shepherd, owned them before they went astray, and in the eternal covenant he covenanted to give his life a ransom for them; and by his own precious blood, the blood of the everlasting covenant, he saved his flock, "that which was lost." An hireling, whose own the sheep are not, could not do this.—John x. 12. But such was the love of our Lord Jesus, that great Shepherd of the sheep, that he laid down his life to redeem "his own." "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." I think the above quotations from the holy Scriptures clearly show that Christ's people were accounted his sheep before they went astray. They transgressed in Adam, and thus became lost in sin and condemnation; but the good Shepherd loved them, and in the time appointed of the Father came "to seek and to save that which was lost." Again, in Ephesians i., the elect are said to be predestinated by God the Father unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Also, in Hebrews ii. 13, Christ Jesus saith, "Behold, I and the children which God hath given me." The Son of God is not ashamed to call them brethren; and in him the whole family in heaven and earth are named.—Eph. iii. 15. Christ Jesus is the Elder Brother of the chosen family of God. To him the children of God were given; and Christ as a son is over his own house.—Heb. iii. 6. Now, dear children of God, read carefully Hebrews ii. 9-18, and in the wonderful and precious things recorded therein it will be seen that the eternal Son of God stood in relation to the children of God, and accounted them his "brethren." Thus Christ and his brethren, the children of God, stood, according as they were chosen in him before the foundation of the world. "Forasmuch then as the children are partakers of flesh and blood [the elect of mankind], 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." He was able to give himself a ransom for them; and though in Adam they sinned, and are now in rebellion against God, our Father which art in heaven, and though they by nature are children of wrath, even as others, Jesus is "not ashamed to call them brethren."

He will not discard them. He did not disown them; but he, as their Elder Brother, did the kinsman's part. The right of redemption belonged to Christ Jesus alone, and his own arm brought salvation unto him for his brethren. How desperate and awful had been our condition, dear children of God, had we no kinsman able to redeem us, when by one man's disobedience we were made sinners! But Jehovah's eternal choice of us, and gift of us to Christ Jesus, in the "everlasting covenant, ordered in all things and sure," was beforehand—before the foundation of the world. Were it not that we belonged to Christ before we sinned, there would have been no one in heaven or earth that could have redeemed us; we must, like all "the rest," have perished in our sins. Our eternal election in Christ Jesus, according to the riches of God's grace, was that in which was our security; and thus we read in the Scriptures, "According as he hath chosen us." "That the purpose of God according to election might stand." All things and every event, from the foundation of the world to the end of time, must be in accord with election. Nothing that can possibly transpire can jar or come in collision with this divine and glorious doctrine of God.

(Concluded next week.)

UNIONTOWN, Pa., Jan. 8, 1890.

BRETHREN BEEBE:—Some time has elapsed since I have written anything for the SIGNS; and to-day as I take my pen to say something to the saints, by your permission, through the SIGNS, I feel as though I cannot write as I desire to. Many things that relate to the doctrine and the order of God's people, and which sometimes appear strikingly impressive to me, as of much importance to believers, when they are weighed by careful thought, especially when I want to write them down, that they may be of benefit to others who have "named the name of Christ," seem to be of no particular importance or moment, and not calculated to be of interest to them who are saved and called with a holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ before the world began. Is it not wonderfully strange, and mysterious, too, to the natural man, that the creature, whose breath is in his nostrils, and who is wonderfully and fearfully made, and who is fully contaminated with sin, should be remembered before he had a being or existence? When we think of God's wisdom, in the sense of spiritual understanding, we are able to say, It is too high for us; we cannot attain to it. Also, What is man, that thou art mindful of him? or the son of man, that thou shouldst visit him? The Spirit testifies to our spirit that man in his best estate is vanity. Then how vain for man to presume to get into the special favor of God by performing

certain things that will make him worthy to be noticed or accepted by God. The objector to the doctrine of salvation by grace may try to prove his position by referring to the admonitions in the record of Christ and his apostles to the believing children to work out their salvation, because God works in them both to will and to do of his good pleasure. This is not the eternal salvation of the Lord's people that they are required to work out, but a salvation from the evil influences of the world. When we read about the saints being called upon to be careful to maintain good works, we shall not seize upon the idea that eternal life will be the reward of our successful work in the Lord, or that the promise of eternal inheritance in any way is the result of our efforts, just because Jesus and his apostles speak so often about doing good. Is this significant? To whom does he or they speak? To dead sinners, or to lively stones? In every case to the living in Jerusalem, and that they should show forth his praises; the praise of him who calls them out of darkness into his wonderfully clear and mysterious light. In what way does an heir of God set up his claim to the promise of eternal life, or plead his acceptance before God and man? Is it the same in both instances? He must testify before God, in the acts of worship, that all his claim is through Christ; and before man it is the same, as the only or one way of salvation. Before his Lord and Master the sanctified sinner cannot boast of any good work, nor of anything of a meritorious nature, nor of any original intrinsic value; but his pleading is all for mercy. His confession is that he is a sinner from beginning to end; that he is poor; the very essence of poverty; that he fully realizes his situation, as entirely dependent upon the Most High for hope of the future and for present support, as well as his preservation in the past. He sees that all, all his blessings in this life and in the life to come originated in the great Head of all the living; and not anything, even the least might or atom, is left for man to originate, quicken, or bring into existence. These being the experimental sentiments of the poor and afflicted people, it is no marvel that they continually ascribe salvation to the Lord. If after many years of what is termed the service of God, or a believer that has been baptized, admitted to church fellowship, walked worthy of his profession, he is called to give expression of sentiment, it is the very same language. Nothing that he has ever done, in trying to adorn the doctrine of God, has changed his relation toward God, or in any way brought God under obligation to him. He is just as poor and needy as ever he was. No boasting is admitted by him; no boasting is wanted. His desire is, and he wants his desire to be, that he may be able to give God all the glory in his salvation, from

first to last. No half-way, nor any other part-way, can measure the distance that he has approached toward God, or that gives him a proportionate share of the glory in salvation. If he has anything to boast of, it is the same as the apostle, in his infirmity. He boasts of being a sinner, and at the same time bemoans the very same fact. This is one of the peculiar people, said to be zealous of good works. The world of professing christianity hates this peculiar people, and says they are not zealous of good works, because they do not use good works as a primary principle in the helping of themselves and of others on the way to heaven. They say (and I think they are in earnest about it), "If we believed that God would save us without any effort on our part, we would just take our fill of sin." This testifies to their love for sin, and their enmity against God, and that all their professions are spurious. The love of God is not shed abroad in their heart. Destruction and misery are in their ways, and the way of peace they have not known. The contrast is great between these characters and those who know the certain sound, the joyful sound. There is as much difference between them as between noonday and midnight. The peculiar language of the saints manifests them as such in the world. These are they who worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh. They are not under the law, but are under grace. It is not to them "do" first, and live afterwards; but it is, "Because I live, ye shall live also." Because all the promises of God are in Christ yea, and in him Amen. This is the positive and graceful way, sometimes spoken of by the prophets as "the Lord's side." The gospel of Christ is not yea and nay, as some assert; but there is a gospel which is not the gospel, but a perversion of the gospel, which is highly commended in the world, and which converts and confirms men in natural religion. The proclamation of such flimsy sentiments as are set forth by those teachers, having itching ears, and panting hearts to save souls, is of no comfort, profit or satisfaction to the child of God, but instead is a source of great annoyance whenever he is brought in contact with such teachings.

The children of God are zealous of good works, because it is right in the sight of God, and because the good works are before ordained that they should walk in them. It is the showing of faith for them to maintain good works; also to stop the mouth of gainsayers. And of all people, the Baptists have the best reason for works, and the best and only right under the gospel. We cannot lay down any certain rule or code of laws, or tell of certain things that ought to be done. Jesus and his apostles have covered all the ground for us in this respect, and we

do well if we read the instructions and admonitions given by them as to our manner of living in church capacity; and we do well when we consider carefully and prayerfully all the things recorded for our benefit, as churches of the saints and as individual members of churches. I have often thought, after hearing Arminians speak so emphatically of the necessity of dead sinners performing certain works which are in their power to do, and which is their duty to do, and which entitles them to a seat in heaven, either high or low, in proportion to the amount of work done, how far they have missed the teachings of Jesus in regard to good works. And as the way of the salvation of sinners is hidden from dead sinners, because it is a mystery, so are the attendant good works, or that which proves them as understanding the "hidden wisdom." Also, I am reminded of the new commandment which Jesus said that he would give to his disciples, which is, "That ye should love one another." This new commandment covers a wide field, and involves all that can be mentioned in regard to the faithful work of all saints in all ages; and it is in no way connected with the law of Moses. It is a command of him who for his people was under the law, but who overcame the law, in the triumph over death, and who is above the law with all his people. This is a command under grace; and may not some ask, If God makes his people love him, and love one another, why does Jesus give them a precept, to love one another? God reveals himself to sinners in such a way that they cannot forbear to love him; and as they love him that begat, they also love them that are begotten of him. Because of his love shed abroad in the heart they are commanded to act this love to one another. And as no man can produce love by self-will, it is not understood by the saints that Christ meant that they were to infuse into themselves the fruit of the Spirit, but to act toward one another as though Christ were in them the hope of glory; showing their faith by their works; thus making their faith perfect, as the apostle teaches. "My little children, let us not love in word, neither in tongue; but in deed and in truth."—1 John iii. 18. There are, no doubt, many instances where the outward manifestations of love are deceptive, and professions of love to God and to his people merely nominal; but these cases are fewer than they otherwise would be, because the worldly inducements connected with the church are few; and because the people of God are not lovely people to the world; and they are not so important a factor in "society" as the Arminian church; too far behind the improvement of the age to attract the attention of very many of the would-be children of God, so as to create in them a desire to unite with the church of Jesus Christ. In fellowship,

J. BEEMAN.

PLYMOUTH, Ill., Dec. 13, 1889.

DEAR BRETHREN BEEBE:—Since I wrote you last we have been blessed with a visit from several of our dear Elders from different states—Elder David Bartley, of Ind., Elder Cash, of Mo., Elders G. W. Murry and T. B. Ausmus, of Ill., and Elder W. J. Pollard, of St. Joseph, Mo., who stayed ten days at four different churches. All came to us in the fullness of the gospel of Christ, being determined to know nothing among the people save Jesus Christ and him crucified; rightly dividing the word of truth, and stirring up our pure minds by way of remembrance. It was the first time I ever saw or heard brethren Cash or Bartley preach. It matters not who they are nor where they come from; it seems they have all been taught in the same school, Jesus Christ being their teacher. They all preached much to the comfort and edification of the people. Brother Pollard being the last one here, and on our regular meeting time, on Sunday sister Rigg came forward and gave a reason of her hope, was received into the fellowship of the church, and was baptized the next day by brother Pollard. The Lord has manifested his power by gathering the purchased of his blood into his fold. In the past year twenty-nine have come forward and related their experiences, and have been received into the fellowship of the church. They were buried with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life. O may the Lord make us humble and thankful for his abounding goodness and mercy, in that he has remembered us in our low estate, and sent a season of refreshing from his presence upon Zion; and that, knowing the time, that it is now day, the true light now shines; the sun has risen above the horizon, dispelling darkness, ignorance and unbelief from our hearts; and his effulgent rays are extending in some degree to those around us. The banner of the King of Zion is unfurled, his well marshaled hosts are moving majestically forward, while the sons of darkness present themselves in the most daring attitude, endeavoring to extinguish the glorious light; yet it shall shine more brilliantly till the perfect day. Then should not we, who are children of the day, professedly, be diligent in observing the time and circumstances with which we are surrounded? Though we are delivered from Mystery, Babylon, and all her bewitching daughters, so far as to be distinct and separate from them, yet we find them opposing the light as they ever have done, trying by open force or deception, fraud or flattery, to darken the day, or eclipse the truth, and cause her votaries to stumble in the night. Hence the propriety of what the apostle says, that it is high time to

awake out of sleep. Strange as it may be to others, that children of the day, who have so much to do, and so many encouraging assurances of success, should be sleeping in daylight, yet we know, dear brethren and sisters, that we are liable to slumber or sleep, insensible of our great responsibility, which is dishonorable to our dear Savior, the profession we have made of his name, and destruction to our own peace and happiness. Yet sluggishness has such a hold on them that they cannot stir. They do not realize the presence of the Holy Spirit in reading the word of God, in hearing preaching, in praying, in attending ordinances, nor other religious duties. Such deadness or stupor attends them that their energies are dormant till it is the good pleasure of their dear Savior to quicken them. This painful state of things may be permitted, to teach us our own weakness, and show us our dependence, for the trial of our faith and for the exercise of patience; yet let the divine purpose be what it may, there is no justifiable cause for omission of duty; but the command of our blessed Lord is, "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." Then should we not awake to watchfulness and diligence, contending against the darkness of this world, against deceivers and perverters of the gospel, and cunning craftiness of men who lie in wait to deceive? O, brethren and sisters, is it possible that our eyes are closed and our feelings dead to the awful consequences produced by the spirit of antichrist? Then do not these things call aloud for us to awake, not in our own strength or might, but in the might of the King of kings and Lord of lords? God is adding numbers and gifts to Zion in some places, while many who have daringly opposed the truth are verbally acknowledging it. Then let us fear not. The darkness of this world will soon pass away, and at evening time there shall be light. However pleasant to contemplate the promises relating to time, how much more so to reflect on the superlative glory that awaits the church when removed to that mansion above; clothed in glittering robes, outshining the sun in his meridian glory, a wonder to herself, as well as angels, while her enemies lie vanquished at the feet of her Emanuel.

Yours unworthily,

BELLE IRWIN.

DUNKERTON, Iowa.

MY DEAR BRETHREN:—My mind of late has been occupied with the words, "The Lord God omnipotent reigneth." How replete with comfort to the people of God is the thought that the "Lord reigns." When overwhelmed with persecution and trials, when all around is dark, gloomy and dismal, the poor, perplexed child of God may look around with dismay, and wonder if indeed such gloomy

prospects can be under the direct supervision of an all-wise God; if indeed his path is marked, his steps directed, and his goings all ordered, by the Lord of heaven and earth. But the thought that "The Lord God omnipotent reigneth" should buoy us up, knowing his hand never leads astray. The soul-comforting doctrine of God's predestination is the only theme that is suited to all the needs of the poor, oft desponding child of God. Take that away, and my hope, my prospects for life and eternity, are forever gone; for I realize my utter inability to do anything to merit his love and mercy. All I have ever merited is his displeasure. O then what amazing grace, that he ever should, in the economy of his grace, make provisions for one so unworthy of his love! Then it well becomes the objects of this great and amazing love to give him all honor, praise and adoration.

"Then give all the glory to his precious name;

To him all the glory belongs;

Be yours the high joy still to sound forth his praise,

And crown him in each of your songs."

O then let us not ignore the leadings of God, since all things are under his control. Take that away, and you take the foundation of the christian's hope away. It is this glorious theme that has been the stay of the church in all ages. For the love and honor of that doctrine she has been a separate people, and taken the scoffs and scorns of the world and its professors. The comfort and consolation of this glorious theme has given the martyr strength to face with calmness and serenity the flaming fagot, and to clap burning hands, rejoicing that they were counted worthy to suffer persecution for his sake. Shall we then in this late day cast away that which has been the foundation of all the saints? No, brethren, no! With the grand, solemn Bible truth on your side, with the approbation of God on your side, with the past history of the primitive saints on your side, with your own experience on your side, never sacrifice this God-honoring truth for the flimsy errors afloat in this day of awful delusion. Whether I know the love of God by an experimental knowledge or not, is often a question in my mind; but this thing I do know, I love the doctrine of God our Savior, not in part, but the whole. I love to hear a gospel that sets forth a Savior that is mighty to save. I love to hear him extolled above every creature.

Brethren Beebe, if this is the truth you may print it, if it will not exclude better matter; but if it is not the Bible truth reject it. I want nothing but the truth myself, and would not impose error on any.

SARAH A. GARRETT.

ROXBURY, N. Y., Dec. 29, 1889.

DEAR BRETHREN—If one so unworthy as I am can call you brethren. It is my desire that you may long be spared to stand on the walls

of Zion, to proclaim the everlasting truth of God. You are strangers to me in the flesh, but I hope not in the Spirit. If I know my own heart, I do believe the doctrine advocated in the SIGNS OF THE TIMES. If there is anything that will raise my poor soul out of the dust it is to hear of Jesus exalted a Prince and a Savior, and that he gives repentance unto Israel, and remission of sins. Yes, repentance and remission are gifts. If we could do the least thing to merit salvation it would not be free. I believe in a free salvation, and I think the Old School Baptists are the only people that do believe it, in the true sense of the word. One thing I know, and that is, I am a sinner. I have sure evidence of that. But a good share of the time, when I look for an evidence of being a child of grace, I fail to find even a shadow of one. Then I feel like putting my hand on my mouth, and my mouth in the dust, and crying, Unclean! unclean! before God. I have been a reader of the SIGNS OF THE TIMES for a number of years. My step-father took the paper when I was but a child. After his death my mother took it. Since her death I have taken it. Now it contains all the preaching that I can take any satisfaction in, for my hearing is so bad that I cannot hear preaching. I hope the brethren and sisters will write for publication. If I could write as those do that I read after in the SIGNS I would gladly write often; but what I write or say is so poor that I often think I will never open my mouth again to expose my ignorance.

Now may the grace of God be with you and all the Israel of God forever, is the desire of your unworthy sister, if one at all,

PEACE BALLARD.

FORT DEPOSIT, Ala.

DEAR BRETHREN BEEBE:—I want to say a few words in regard to brother Lee Hancks' article in No. 47, Vol. lvii. I wish to say that he has simply expressed my sentiments more fully than I could have done myself. I would be glad that every church on the American continent would take heed to herself and to the doctrine. They should take heed as to whom they ordain to the ministry. We should have none ordained but those whom God has called to the work. How shall we know them? By their fruits. We have the qualifications laid down in Timothy. With these qualifications we may be sure that we are right. But who are to judge in this matter? I say the church. Ordain men who have these qualifications, and then we will have sound gospel preachers, who will contend earnestly for the faith once delivered to the saints. Why so many isms and schisms in the church? Because of so much unfaithfulness. Who are to blame? The churches. Let those who stand on the walls take heed unto themselves and unto the doctrine; for there is but one doctrine.

W. H. DEAN.

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 9, 1890.

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

G. BEEBE'S SONS.

### CALLING UPON THE NAME OF THE LORD.

WILL Elder Beebe please give his views through the SIGNS OF THE TIMES on Romans x. 13-15, and oblige

AN INQUIRER AFTER TRUTH?  
REPLY.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"—Rom. x. 13-15.

Long experience has confirmed us in the truth declared by inspiration, that "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. Therefore it is vain to attempt to convince carnal religionists of the error of their perversion of the testimony of the Scriptures. But for the benefit of such as may be troubled by the doctrines of men, it is well to expose the fallacy of those arguments which would change the truth of God into a lie by misconstruing and misapplying the words of the Scriptures. There are doubtlessly many like our inquiring friend, who wishes to know the truth, who are yet bewildered by the deceitful wiles of the adversary in using the letter of the Scriptures to sustain false doctrines. This artful device was invented by the serpent in the garden of Eden. He quoted the words which God had spoken, but immediately denied the truth which was therein declared. False teachers have continued that practice ever since that time in their efforts to deceive the unwary.

"For whosoever shall call upon the name of the Lord shall be saved." This declaration is quoted from the prophecy of Joel. By reference to that passage, Joel ii. 32, it will be seen that its application is not to all the race of Adam. That text is a portion of the prophecy foretelling the removal of the legal dispensation, and the revelation of the grace of God in the gospel day. After the announcement of "the great and terrible day of the Lord," Joel says, "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." The specification of "the remnant

whom the Lord shall call" forbids the doctrine that everybody is called. This fact destroys the foundation of the whole system of conditional salvation. It is evident that the deliverance is limited to those in mount Zion and in Jerusalem who are called of God; and these are not called universally, but as only "the remnant" of Israel. Of this remnant, who are designated as "the third part," the Lord says, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; and they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God."—Zech. xiii. 9.

"How then shall they call on him in whom they have not believed?" It is clear that there can be no true prayer in calling upon the name of the Lord unless that call is the effect of the established belief that the Lord can grant the deliverance for which the suppliant calls. This is plainly declared by inspiration. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. xi. 6. This truth condemns all systems which claim to teach men or children to pray acceptably to God. Such prayers can never be any better than mockery in the sight of that God whose "true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth."—John iv. 23, 24. It is evident then that none but believers can be included among them who call upon the name of the Lord. This is not only fully and clearly taught in the inspired testimony of Jesus, but it is consistent with sound reason. It would be absurd to suppose that one who is in distress would appeal for relief to one in whose power he had no confidence. Yet this manifest inconsistency marks all the doctrine of those who reject the truth of the sovereign grace of God in the salvation of sinners. It is asserted by all teachers of the conditional system of salvation that God has done all that he can to secure the salvation of sinners, and that it rests with men to avail themselves of the benefit of what he has done; yet they will pretend to appeal to God to make his work effectual. Surely such mockers do not believe in the God they claim to worship.

"And how shall they believe in him of whom they have not heard?" If the hearing of the natural sound of the voice were all that is meant in this question, there would be no hope for many of the fallen children of men, since there are millions who never have had the opportunity of hearing in that way. Not only would this hopeless class include those who are in what are called heathen lands, but that horrible doc-

trine would leave all infants, idiots, insane and deaf persons without any possibility of receiving the mercy of God. The fact that many who heard the sayings of Jesus did not believe his words, proves that such hearing is not designed in this question. It is also manifest in our own observation that comparatively few of those who hear the proclamation of the gospel are prepared to receive the truth and believe it. Multitudes who profess to be followers of Christ to-day are as far from believing his doctrine as are the most benighted heathen. When they describe the object of their worship he is as utterly powerless as was Baal when his worshipers called upon him. Well did Moses say of such idolaters that "Their rock is not as our Rock, even our enemies themselves being judges."—Deut. xxxii. 31. The only ground of belief in God is the faith which is the fruit of the Spirit of God, and it is his gift. "Now faith is the substance (ground, or confidence) of things hoped for, the evidence of things not seen."—Heb. xi. 1. See Gal. v. 22; Eph. ii. 8. In the immediate connection of our text this is also expressly stated. "So then faith cometh by hearing, and hearing by the word of God."—Verse 17. This faith must be in them that hear, else they hear in vain. "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. iv. 2. This passage is rendered in the margin, "The word of hearing did not profit them, because they were not united by faith to it." This translation presents the necessity of faith if possible more clearly than the common version. It is impossible to reconcile any other doctrine with the whole testimony of the Scriptures. That hearing which is by faith is the effect of the omnipotent voice of the Son of God, which the dead shall hear; and they that hear shall live.—John v. 25. He is the only Preacher in whom there is life-giving power. He says, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. lxi. 1-3. There is no gospel preaching unless he is the Preacher. So David says, "The Lord gave the word; great was the company of them that published it."—Psa. lxxviii. 11. This company includes all the inspired

servants of God, as well as every saint who has been or ever will be made to claim a hope in the salvation of God.

"And how shall they preach, except they be sent?" Not even the sinless angels who dwell in the light of the eternal throne can proclaim the glorious gospel of salvation without the authority of their Creator. At his command their joyful harmony saluted the shepherds, making the darkness bright with their glad tidings of great joy. But they must wait his authority before they could utter the first note of that heavenly music. None but Jesus can give the word of this gospel. Kings of the earth have often attempted to usurp his authority in sending forth preachers, but their efforts have so miserably failed in every case that terrible persecution and bloodshed have invariably resulted from their presumption. Even those missionaries who have been sent by men in our own times, have publicly confessed that their efforts are unavailing, unless the sword of secular power goes before them. They say the heathen must first be conquered before their mission can be effectual. The sword must go before their preaching. This was the reliance of Mahomet in establishing his doctrine; and the adoption of the same system which he authorized shows that preachers sent by men are his disciples. The messengers whom God sends to proclaim his eternal truth have never depended upon finite power and the wisdom of men. They are ever sent forth as lambs in the midst of wolves.—Luke. x. 3. It is thus made manifest that the excellency of the power is of God, and not of men.

"As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." While the primary application of this expression must refer to those inspired holy men who spake as they were moved by the Holy Ghost, in a restricted sense it includes all the meek in every place, who are beautified by the Lord with his salvation.—Psa. cxlix. 4. Neither literally nor in a figurative sense can it refer to the ministers of the gospel as men, much less does it apply to those whose mission is without the sanction of his authority. It is written only of them "that preach the gospel of peace, and bring glad tidings of salvation." None but those who are sent of God answer this description. All other preachers, of whatever name or profession, preach another gospel, which is not another; but they trouble the saints with some perversion of that gospel of peace. The saints have the witness of divine truth in their own experience, by which they are qualified to judge the messages which are brought to them; and they are safe in rejecting all that is not in harmony with that abiding test. Even though it be by the mouth of one who has preached to their comfort and edification in

the past, every message which is at variance with the witness of the Spirit of Christ in their own heart is to be condemned. The proclamation of peace is not disturbed by impossible conditions required of the poor and helpless subject of divine favor. There is no true gospel in those systems which represent salvation as offered indiscriminately to all sinners upon the ground of their acceptance of the favor. Such an offer is not found in the inspired record which God has given. All the promises in the covenant of grace are in Jesus positive and unconditional. The feet of the messengers by whom that gospel is published are indeed beautiful with the heavenly glory of divine grace and truth. There is no earthly dust to contaminate those feet which are "shod with the preparation of the gospel of peace." These are the only feet which bring the glorious gospel of salvation finished and complete in Jesus Christ. In the prophecy to which Paul here refers it is specified that these beautiful feet are upon the mountains.—Isa. lii. 7; Nahum i. 15. The connection shows conclusively that they are only upon the mountains of Zion and of Judah. Their beauty consists in the fact that "There the Lord commanded the blessing, even life forevermore."—Psa. cxxxiii. 3. The natural eye can never see this spiritual beauty. Even in our perfect Redeemer the wise and prudent could see no comeliness. "His visage was so marred more than any man, and his form more than the sons of men." To the natural mind of the saints this beauty is as much hidden as to those who know nothing of his glory. They can only "behold the beauty of the Lord" when they dwell in his house. This dwelling is not in a natural sense, but by that faith which is the fruit of his Spirit. In no other way can they see the perfection of beauty in Jesus as the Messenger of the covenant and the embodiment of the gospel of peace. This glorious beauty shines in every saint when standing upon the mountains of everlasting truth, in whose top the mountain of the house of the Lord is established. When they bring the glad tidings of good things, which proclaim the peace of God to his chosen people, their feet are indeed beautiful with the radiance of the rock of eternal truth. The polished doctrines and commandments of men can no more bear comparison with this excellence of truth than can the glittering tinsel of earth compare with the radiance of the noonday sun.

Hoping that our inquiring friend may be able to rejoice in the knowledge of this beautiful truth of salvation by grace through our Lord Jesus Christ, we must leave the subject for the present.

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#### OBITUARY NOTICES.

DIED—In Hopewell, N. J., Sept. 22d, 1889, Mrs. Salome Swaim, aged 46 years and 6 months.

The subject of this notice had been a member of the Old School Baptist Church in Hopewell about twenty years, during which time her course of life clearly showed that she was not merely a nominal professor, but a possessor of divine life, and knew the power of reigning grace, mild, but firm, in the truth of the gospel. She suffered much at times before she died, having a complication of diseases; but she bore her bodily pains very patiently, saying it was all right.

She has left to mourn for her a husband, father, mother, three sisters, two brothers, and many other relatives, as well as the church of which she was a worthy member. Her funeral was held Sept. 25th, 1889. Text, 2 Cor. v. 1-4.

ALSO,

I WILL quote from the Hopewell Herald concerning the death and funeral of Nathaniel H. Hill, who also was a true, tried and faithful friend of the Old School Baptists:

"The funeral services of Mr. Nathaniel H. Hill, near Marshall's Corner, took place on Saturday last (the 15th inst.) at the Harbortown meeting-house, and were largely attended by his many neighbors and friends. Elder Wm. J. Purington conducted the services, and preached an able sermon from the passage of Scripture contained in Psalm xli. 10, 11: 'Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.'"

"Mr. Hill had been sick for some weeks, and at first it seemed something like pneumonia, but later on the disease appeared to develop into heart trouble. On Wednesday morning, it being such a nice spring morning, Mr. Hill thought he would walk out and look at his herd of swine. On his way there he met one of his hired men, whom he asked to go into the cellar and bring a basket of turnips. He then went to the pen, and opened the rolling door to the entryway. In a few minutes the man came with the basket of turnips, and, opening the door, found Mr. Hill just inside lying upon the floor, dead. "He was about 71 years old, and a

highly respected citizen by all who knew him, especially by those who knew him best; a good neighbor, and a friend to the poor. He was born and raised near Washington's Crossing, N. J., and had always lived within a few miles of his native place."

ALSO,

DIED—In Hopewell, N. J., March 6th, 1890, Mrs. Woolsey Blackwell, widow of W. P. Blackwell, aged 71 years.

Although Mrs. Blackwell was not a member of the visibly organized church, her interest in the gospel was manifested by being present at the stated meetings of the church, unless providentially hindered. The church in Hopewell realizes that she has lost by the death of Mr. and Mrs. Blackwell two tried and faithful friends. She has left two daughters, a number of grandchildren, and many other relatives and friends to mourn for her. Her funeral was held March 8th, 1890. Text, John vi. 37-39.

ALSO,

DIED—In East Amwell, N. J., March 14th, 1890, Charles Stout, aged 84 years and 26 days.

He had been a member of the Old School Baptist Church of Hopewell, N. J., I think, about thirty years, but I am not at this time informed as to the exact length of time that he had been a member; but that is not particularly necessary. He never let trifling matters keep him away from the stated meetings of the church; and although for the past few years his residence has been some seven miles from Hopewell, he would come to see his brethren and enjoy their society, and truly showed his faith by his works. Only about two weeks before his death he was at our meeting in Hopewell. I learned that he was sick only a few days, not knowing that he was sick until I had notice of his death.

He has left one child (a son) and a number of grandchildren, and how many other relatives I do not know. The church here feels sad, for death has made a great inroad during the past year into our church and congregation; but we know as a church that it is according to the purpose of God, however dark his providential dealings may appear to us. I am informed that brother Stout died in the triumph of faith, sinking down in death as calmly and sweetly as an infant clasped in its mother's arms and pillowed on her bosom.

His funeral was numerously attended at Hopewell on March 17th, and the following declaration of Scripture was used as a text upon the occasion, "Precious in the sight of the Lord is the death of his saints."

WM. J. PURINGTON.

HOPWELL, N. J., April 1, 1890.

SISTER Hannah Porter died Jan. 26th, 1889. She was born Sept. 26th, 1819, and died at the home of her son, James A. Porter, a prosperous merchant of the village of Broughton. She had lived a widow twenty-nine years, her husband, Harden Porter, having died in 1862. Our dear old sister died very suddenly. She ate supper, took her knitting, sat down before the fire, and knit until her usual bedtime. During this time she had her granddaughter read from the Bible some of those precious promises left on record for God's afflicted and poor people. After this she laid down; and as the family were still about the house, some of them heard her making an unusual noise. Hastening to her, they found her struggling with death. Her grief-stricken children, of whom there are four living, two sons and two daughters, were not permitted to be present, even the son with whom she lived not reaching her until life with her was over.

Our dear sister united with the Regular Baptist Church at North Fork on Friday before the first Sunday in June, 1871, and

was baptized by Elder John Pearce. She is greatly missed by all who knew her, and especially by the brethren and sisters, with whom she delighted to meet and worship. May God bless her children and grandchildren, may they all by the power of God be brought to a knowledge of the truth as it is in Jesus, and may each dear brother and sister walk as orderly as did our departed sister, in the prayer of an old and afflicted brother in hope of life eternal beyond the grave.

W. W. GAYLE.

BROUGHTON, Ill.

My dear husband, John W. Chapman, died on the morning of March 1st at our home in Prince William Co., Va. He was born June 18th, 1818, and consequently was in his 72d year. We were married by Elder R. C. Leachman in 1847, and went to our home, where we have always resided. We were baptized August 5th, 1870, by Elder J. L. Purington, and received into the fellowship of the Quantico Church, where we remained until that church withdrew from the Corresponding Meeting of Virginia. We then asked that our names be taken from the church book. He was an honest, upright man in walk and conversation, a good husband and father, a good provider, and faithful to his church duties as long as he was able to attend. He was a meek and humble christian, esteeming others better than himself, and trusting alone for salvation in the crucified and risen Redeemer. He died of consumption (as did also four of our children within the last ten years). He leaves two sons and two daughters, with myself, to mourn, but not as those who have no hope.

We could get no minister until the fifth Sunday, when Elder Lester came and spoke words of comfort to me. His text was 1 Cor. xv. 22. The hymns used were 808 and 807.

M. CHAPMAN.

Mrs. Flora Jaques died in Hedgesville, Berkeley Co., W. Va., Sept. 6th, 1889, aged 20 years and 21 days.

Flora was a kind-hearted girl. She was given a knowledge of the doctrine of salvation by grace some three or four years ago, while Elder E. V. White was preaching, on the evening before her father's funeral was preached by him, and ever after that she contended for it. She told some of her friends that she had seen it different from what she ever had before. She often expressed a desire to come and hear our pastor, Elder E. V. White, and also to be baptized; but they lived some distance from our meeting, and her husband, being of a different faith, did not think it so important as she did, not knowing that her life on earth was so short. But the conflict is over, her work on earth is done, and we trust that she has joined that innumerable company who have washed their robes and made them white in the blood of the Lamb.

SARAH A. TURNER.

KEARNEYSVILLE, W. Va.

Charity Canine departed this life Nov. 24th, 1889. Her name was formerly Smith, and she was born in Ross Co., Ohio, in 1815. She moved with her parents to the state of Indiana while young, and was one of the early settlers in Montgomery Co., near Crawfordsville. At the age of sixteen years she made a profession of faith in Christ, was baptized by Elder J. Lee, and united with the Baptist Church in 1831, of which she lived a faithful member until her death. She was married to Peter V. Canine in 1833, and was the mother of ten children, of whom Cornelius, Enoch, Harvey, Sylvester, Margaret, Lucinda and Charity are still living, and were present at her funeral. She moved with her husband and family to the state of Iowa in 1852, and settled

in Mahaska Co., near Pella. Since the death of father Canine she had been for a short time a resident of Pella, where she was living when called away. She was willing to go, and we have the consolation that Christ has prepared a place for her.

Mrs. Philemon Gates passed peacefully to her last resting place on March 25th, 1890. Her suffering in this world was great, but we know that she is now at rest and happy in the Lord. She was born in Lexington, Greene Co., N. Y., July 4th, 1827, her father being Jacob VanHusen and her mother Nancy Thompson. She leaves a husband, one daughter, two grandchildren and one great-grandchild to mourn their loss. She was a member of the Old School Baptist Church in Middletown, Orange Co., N. Y., her husband also being a member of the same church. The SIGNS OF THE TIMES was always a welcome visitor to her, and to him also. We believe that she was a good, faithful, christian woman.

The funeral was held at her late home at two o'clock p. m. on Thursday, March 27th, 1890, the services being conducted by her pastor, Elder Benton Jenkins. May her rest be sweet.

Written by her granddaughter,

NELLIE PETERSON.

COLUMBIAVILLE, N. Y.

DIED—On the evening of October 15th, 1889, William Lewis, son of Elisha and Inda Lewis. He was born in 1865, and was married Oct. 10th, 1885. He leaves a dear and widowed mother and five brothers. This dear mother was called upon only a few years ago to mourn the departure of her husband, and again an only daughter, and now her eldest son. She has been afflicted, but may God reconcile her to his divine will. She has our heartfelt sympathy. The deceased leaves also a young and loving companion, and a dear babe four months old. He had never made a profession, but we have the blessed hope that he was called to mourn on account of sin. He told his friends that he had been troubled for a long time, and his only hope was that Jesus had made him reconciled to his holy will; and although it was hard to part with dear friends, yet God's will be done. Elder Swartout was called to address a large and sorrowing congregation.

MARY P. LEWIS.

### ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Harford Church, Harford Co., Md., to begin on Wednesday before the third Sunday in May (14th), 1890, and continue three days.

THE Delaware Old School Baptist Association is appointed to be held with the church called Cow Marsh, Kent Co., Del., to begin on Wednesday before the last Sunday in May (21st), 1890, and continue three days.

THE Delaware River Old School Baptist Association is appointed to be held with the Kingwood Church, in Locktown, Hunterdon Co., N. J., to begin on Wednesday before the first Sunday in June (May 28th), 1890, and continue three days.

THE Warwick Old School Baptist Association is appointed to be held with the Middletown & Wallkill Church, in Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (4th), 1890, and continue three days.

THE Chemung Old School Baptist Association is appointed to be held with the church at Waverly, Tioga Co., N. Y., to begin on Wednesday before the third Sunday in June (11th), 1890, and continue three days.

## The "Signs of the Times,"

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 16, 1890.

NO. 16.

## CORRESPONDENCE.

### ELECTION.

(Concluded from last number.)

ANOTHER most precious revelation of the Lord, in which it hath pleased God to declare to the faith of his people the oneness of Christ and the elect, is to be seen in the relationship of marriage.—Eph. v. 32. "He that hath the bride is the bridegroom."—John iii. 29. Truly this is Christ, the Son of God. Now as Adam ("who is the figure of him that was to come") possessed Eve, his wife, before she was deceived and sinned in partaking of the forbidden fruit, so in the election of the church before the foundation of the world the Son of God possessed his bride, viewed and considered in her unfallen condition. The new covenant name of the church is Hephzibah; for thus it is written, "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate, but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."—Isaiah lxii. 4. From the testimony of the Holy Spirit in Ephesians v. the surpassing love of Christ for his chosen bride is declared. Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Christ came into the world and "gave himself for us, an offering and a sacrifice to God for a sweet-smelling savor." The eternal covenant of redemption signifies, as we have already stated, that the Redeemer, our Lord Jesus Christ, owned, stood in relation to, and was in oneness with the church before she sinned; otherwise that glorious and most precious name "Redeemer," which belongs to our beloved Jesus, is a misnomer. But the doctrine of redemption by the precious blood of Christ, which the elect have, is not a cunningly devised fable; but God has revealed to his saints his doctrine as it truly is, which the apostle Paul speaks of as "the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

Other scriptural illustrations of

the doctrine of the election of the church before the foundation of the world, showing that in the election the elect were viewed and considered by God as unfallen, as standing in that uprightness in which they were created, might be presented; but we think we have sufficiently stated this point of the doctrine under consideration.

Another most wonderful view of the doctrine of election is set forth in the words, "chosen us in him." The God and Father of our Lord Jesus Christ hath chosen us before the foundation of the world in our Lord Jesus Christ. Verily "this is a great mystery." It can never be explained to the carnal understanding of men, neither can any point or particle of the doctrine of Christ; but it hath pleased God to reveal this doctrine, and things that are revealed belong unto us.—Deut. xxix. 29. As the holy Scriptures declare that God has chosen us in him (our Lord Jesus Christ) before the foundation of the world, that we should be holy and without blame before him in love, we know that all the taught of the Lord will find it profitable and full of comfort, and for their learning.

In our contemplations upon the divine mystery wrapped up in the words of the Scriptures, "chosen us in him before the foundation of the world," we shall find the Scriptures declaring how the elect are in him. In Ephesians i. 22, 23, it is said that the God of our Lord Jesus Christ, the Father of glory, gave Christ to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Christ is the Head of the church. The church is his body, his fullness. "For 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."—1 Cor. xii. 12. How often, dear kindred in Christ, has my soul exclaimed,

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

As the first man Adam is the fleshly head of all mankind, so the last Adam (Christ, the Lord from heaven) is the spiritual Head of the church. It is a matter of great importance in the experience of the dear saints of God to hold fast this divine mystery, that Christ is our Head.—Col. ii. 19. For the apostle Paul, in Romans v., shows how that in the first man

Adam, our earthly head, we sinned, were made sinners, that the judgment was by one to condemnation, and that death reigned by one; but in Christ, our spiritual, heavenly Head, the gift by grace hath abounded unto us, that in time we are justified from all our offenses, that the righteousness of Christ is come upon us, and that in him we are made righteous; yea, in him the body of Christ, which is his fullness, shall know that grace reigns through righteousness unto eternal life. Christ Jesus, the Son of God, declares his own pre-existence to his being "made flesh," when he took upon him the seed of Abraham; and also his co-eternity with God the Father, in John xvii. "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." "Thou lovedst me before the foundation of the world." Thus it is written, "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." Truly this is no other than Christ Jesus our Lord. The pre-existence of Christ is not the pre-existence of a man or manhood that was with God. The incarnation of the Son of God was not before the foundation of the world; but in the fullness of time God sent forth his Son, made of a woman.—Gal. iv. 4. He was of the seed of David (Rom. i. 3) and of Abraham (Heb. ii. 16) according to the flesh.—Rom. viii. 3. "The Word was made flesh." It is written, "Thou [Mary] shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." The virgin Mary was his mother according to the flesh. He sucked the breasts of his mother.—Psalm xxii. 9, 10. The Word, the Son of God, is not a pre-existing man or manhood existing with God the Father before the world was, but the Word is God; the Son of God is God. "Unto the Son he saith, Thy throne, O God, is forever and ever."—Heb. i. 8; Psalm xlv. 6. "Being in the form of God, [he] thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he

humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 6-8. The Son of God truly did exist previous to his being made flesh. In his eternal Godhead with the Father and the Holy Ghost, these three are one. He was with God, and was God.—John i. 1, 2; 1 John v. 7. The Son of God (not a pre-existing man) came into the world; and when he came "in the fullness of time," which time was in those days that there went out a decree from Cæsar Augustus that all the world should be taxed, he saith, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God."—Hebrews x. 4-10; Psalm xl. "The Word was made flesh, and dwelt among us;" "made a little lower than the angels for the suffering of death." As God, he pre-existed. His manhood, in time, was "conceived in the womb" of Mary. He was made of a woman, made flesh. He was "made of the seed of David according to the flesh." "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me."—Heb. x. 5. It will be clearly seen from these quotations that Christ, the Son of God, was with God, and is God, and is equal (Phil. ii. 6) and co-eternal with the Father.—John xvii. 5; Heb. i. Now, in our contemplations upon the precious doctrine of election, it is written that the God and Father of our Lord Jesus hath chosen us in Christ.—Eph. i. 3, 4. "Elect according to the foreknowledge of God the Father." This brings to light the everlasting covenant.

"This covenant stood ere time began,  
That God with man might dwell;  
Eternal wisdom drew the plan,  
In all things ordered well."

"'Twas made with Jesus, for his bride,  
Before the sinner fell;  
'Twas signed, and sealed, and satisfied,  
In all things ordered well."

In the covenant, God the Father elected his people; and Jesus, the eternal Son of God, is declared to be the Surety and Mediator of this glorious covenant.—Heb. viii. 6; vii. 22. It is Christ, who is the wisdom of God (1 Cor. i. 24), who speaks in Proverbs viii., saying, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting" (in the eternal covenant). "Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my

delights were with the sons of men." Thus of Christ Jesus it is written, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me [whom the Son of God made flesh, made of a woman] that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah v. 2. In the everlasting covenant, ordered in all things and sure, the Son of God was "set up" as the Head of the church, the elect of mankind, according to the foreknowledge of God the Father; and being the Head of the body, the church, Christ himself is called by the Father "Mine elect, in whom my soul delighteth."—Isa. xlii. 1. Again, it is declared concerning Christ, "I have made a covenant with my chosen."—Psalm lxxxix. 3. As the foundation stone upon which the church is founded, he is the elect stone, chosen of God, and precious.—1 Peter ii. 4-6. In John vi. Christ speaks of "All that the Father giveth me." Also, in John xvii. 1, 2, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." In Hebrews ii. 13, "Behold I and the children which God hath given me." The elect were given to the Son of God in the eternal covenant, and to them in Christ their Head was given eternal life. "This is the record, that God hath given to us eternal life; and this life is in his Son."—1 John v. 11. "In him was life."—John i. 4. "Your life is hid with Christ in God."—Col. iii. 3. Paul writes to Titus, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began." Then in the eternal covenant the elect had given to them in Christ Jesus, the Son of God, promised by God the Father to them (and the promise is yea and Amen in Christ Jesus), eternal life. He is our life; and the elect of God, in the gift of eternal life to them in the Son of God, were therefore "bound up in the bundle of life with the Lord their God."—1 Sam. xxv. 29. Therefore before the foundation of the world, in this life given them in the Son, the elect were in Christ. Thus we most firmly believe that the elect, the church, from everlasting stood in vital oneness with the Son of God, our Lord Jesus Christ. "We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—1 John v. 20. Thus though before the foundation of the world the elect had no actual being, were not yet created, yet God speaketh of things that are not as though they were.—Romans iv. 17. He declared the end from the be-

ginning, and beheld the substance of Christ's body, the church; and in his book all the members were written, while as yet there was none of them. Yet in Christ they had life, eternal life, and in this life they were "in him." O how this doctrine has made my heart to rejoice, when by precious faith

"The streams of love I trace  
Back to their fountain, God;  
And in his sacred bosom see  
Eternal thoughts of love to me."

Well may we sing with Moses, the man of God, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou (art) God."—Psalm xc. 1, 2.

"Christ and his members ever stood  
A glorious mystic man;  
Loved with the highest love of God  
Before the world began.

"The chosen people were of old  
Pure in Jehovah's sight;  
And never did he them behold  
But with a vast delight.

"O with what pleasure he surveyed  
The highly favored train;  
Saw Jesus and his honored bride  
In perfect splendor shine.

"In the pure arms of sovereign grace  
He clasped the chosen seed,  
Determined evermore to bless  
The members with the Head.

"Although the Lord of earth and sky  
Knew what we all should prove,  
He on the Savior kept his eyes,  
And rested in his love."

The Son of God in the everlasting covenant is the representative Head of the elect. All mankind were in Adam in the day that God created man. In Hebrews vii. 9, 10, it is recorded that Levi, "who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father when Melchisedec met him." So all mankind were in the loins of Adam, and are his offspring, his seed. Adam "is the figure of him that was to come." So in the holy Scriptures we find it recorded concerning Christ, "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."—Isa. liii. 10. "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psalm xxii. 30. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—1 Peter ii. 9, 10. In the first verse of this epistle this chosen generation are designated "the elect according to the foreknowledge of God the Father." The elect therefore are "accounted" the seed of Christ. "He shall see his seed." Now, dear children of God, let us in our meditation remember that the elect, the seed of Christ, the chosen

generation, are men, the offspring of Adam according to the flesh, as the Lord speaks of his sheep in Ezekiel xxxiv., "Ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." The family of the first Adam are manifested in the world by natural generation. Their natural life was in him when God created him. In the everlasting covenant Christ is called "The everlasting Father."—Isa. ix. In him was the life, the spiritual, eternal life of the elect seed; elect according to the foreknowledge of God the Father; accounted to the Lord for a generation; and they, the elect, the seed of Christ, in the dispensation of the fullness of times experience the regeneration.—Titus iii. 5. When a poor sinner by the reigning grace of God knows from experience, and can say with the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," he has an experimental realization by faith of "the washing of regeneration and renewing of the Holy Ghost." "The life," saith Paul, "I now live in the flesh," is that life, even eternal life, which God hath given to the elect, to all whom the Father gave to Christ; and this life is in the Son of God.—1 John v. 11, 12; John xvii. The life which the called of God "now live in the flesh," by which they who were dead in trespasses and sins are quickened and regenerated, is from our divine and glorious Head, Christ, the Son of God, the last Adam, a quickening Spirit, the life of "his seed."—Isaiah liii. 10. This is a most precious revelation that our God has given us, showing the eternal oneness of Christ and the church in the gift of eternal life to the elect in the Son of God. "We [saith the apostle John] are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Then though the church, the elect of God, before the foundation of the world had no actual being, yet in their election according to the foreknowledge of God the Father, and the gift of them to the Son of God, and the gift of eternal life to them in Christ Jesus, they were in him. As Christ in the eternal covenant was "set up" as the Head of the church, his body, the fullness of him that filleth all in all, our Lord Jesus Christ himself, therefore, in this covenant is called by God the Father "Mine elect."—Isaiah xlii. 1. As he is our life, our eternal life, such is the oneness of Christ and his church that our eternal election is ever to be viewed, and is declared by the testimony of the inspired Scriptures to be, in Christ. "Chosen in him before the foundation of the world." These wonderful and glorious things are all embraced in "the eternal purpose which he purposed in Christ Jesus our Lord." O what divine and glorious things are re-

corded in the seventeenth chapter of John! There the dear Redeemer declares, "Thou hast sent me, and hast loved them [as many as the Father hath given the Son], as thou hast loved me. 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."

"In Christ, from everlasting loved,  
The saints were chosen and approved;  
Formed for himself, with him joint heirs,  
All things in heaven and earth are theirs.

"In Christ they were accounted one,  
All known, all blest, ere time begun;  
And one in covenant bonds of grace,  
They were ordained to see his face."

The church of Christ from everlasting is in such unity with Christ in the gift of eternal life to the church in Christ Jesus. She is so "bound in the bundle of life with the Lord" that the election of the elect according to the foreknowledge of God the Father from among mankind is not to be viewed as separate from, but in Christ. "Chosen in him before the foundation of the world." For as Christ is the Head, the Life, the Husband, of the church, we are therefore declared to be "members of his body, of his flesh, and of his bones." "This is a great mystery; but I speak concerning Christ and the church."—Eph. v. 30-32.

"In God's great will the scheme was laid,  
Before his hands the mountains weighed,  
Or spread the unknown seas;  
Then did his arms of love embrace  
A seed elect of Adam's race,  
His glorious name to praise."

The eternal purpose which God purposed in Christ Jesus our Lord is still further declared in the God and Father of our Lord Jesus Christ. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." In the eleventh verse it saith, "In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Thus our adoption of children (and if children, heirs, heirs of God, and joint heirs with Christ), our inheritance in him, to which God hath predestinated us, is all embraced in and is according as God hath chosen us in Christ Jesus before the foundation of the world. In Romans viii. 30 the apostle Paul, speaking of those whom God foreknew, and whom he hath predestinated to be conformed to the image of his Son, says, "Moreover, whom he did predestinate [to the adoption of children, and to be conformed to the image of his Son], them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Those of whom he thus speaks are in the thirty-third verse declared to be "God's elect." Also, in 1 Peter i. 18-20, it speaks of the redemption of the elect (as in Eph. i. 7), and that the precious blood of Christ, as of a lamb without blemish and without spot, in which is their redemption.

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you [the elect according to the foreknowledge of God the Father], who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." Here we have Christ Jesus, in whom the people of God were chosen, and in whom they stood in vital oneness in the covenant of grace, foreordained before the foundation of the world, the sacrifice for the sins of the elect (for of no others than the elect is the apostle speaking), and in whose precious blood was redemption. Now as Christ, the Head of the church, was foreordained the Redeemer of the elect, was the fact of the elect transgressing in their earthly, fleshly head, of their being by the disobedience of one made sinners, a bare possibility, a mere casualty, a contingency? No, beloved of God; we firmly believe that the entrance of sin into the world, that the fall of the elect and "the rest" of mankind into transgression of the law which they were under in their creation, their being made sinners by the disobedience of one, was as much embraced in the determinate counsel and foreknowledge of God as the crucifixion of Christ Jesus.—Acts ii. 23; iv. 27, 28.

The foreordination of Christ Jesus to shed his precious blood for the redemption of his people is not to be considered as an after-thought, an after-provision that God the Father made in consequence of a disaster that befell the elect in the first man Adam. This would contradict the testimony of the holy Scriptures, wherein Jehovah saith, "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah xli. 9, 10. We are not to consider the everlasting God as a mere prophet when he saith, "I declare." The Lord had indeed prophets and seers to whom he revealed things to come, and who were sent of God to declare these things. These were his officers, who filled their office by his inspiration; but the Lord God is not an official. In our view of God declaring the end from the beginning we must look higher than the office of a prophet; for were we to have such a thought, that it is only as a seer, who in vision sees into the future, and tells what he sees, that our God declares things to come, this would be to insinuate that there was some unknown or unknowable being or thing that was supreme. O, dear children of God, we cannot, we dare not, we must not, have any such degrading thoughts of the high and lofty One that inhabiteth eternity, whose name is holy, and who himself saith, "Before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me

there is no Savior. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?"—Isa. xlii. 10-13. It is as God that he declares the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xli. 21-24. "There is none like me." It is our God who from everlasting to everlasting is God.

"Life, death and hell, and worlds unknown,

Hang on his firm decree;  
He sits on no precarious throne,  
Nor borrows leave to be."

He spake the universe into being, and "worketh all things after the counsel of his own will."—Eph. i. 11. When the Lord God made man he took the man and put him into the garden of Eden, to dress and to keep it. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." This language shows, to my mind, that there was no uncertainty concerning his eating thereof. When both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, and with wicked hands crucified and slew our Lord Jesus Christ, they were murderers (Acts vii. 52), and thus transgressors of the law of God that he, their Creator, placed them under; but the Lord so fulfilled his own eternal purpose, the determinate counsel of his will.—Acts ii. 23; iv. 28. Yes, Jehovah's eternal will concerning the death of Jesus was fulfilled in the transgression of the law which the murderers of Christ were under to God. So we believe that the disobedience of one, by which all mankind were made sinners, which was the transgression of God's law which he placed Adam under, was according to and fulfilled the eternal purpose and counsel of his will. The fall, in which the elect and the non-elect by the disobedience of one were made sinners, was not a disaster. Such a momentous event did not happen by chance. Not only is Christ Jesus said to be verily foreordained before the foundation of the world as the Lamb of God to shed his blood, his precious blood, for the redemption of his people from their sins, but the elect were of old appointed to obtain salvation (1 Thess. v. 9); and they are saved according to God's purpose and grace, given them in Christ Jesus before the world began.—2 Tim. i. 9. All of which shows that the elect were to be made sinners by the disobedience of one, for a certain thing decreed by God cannot be based upon some uncertain chance event; but our God, who declares the end from the be-

ginning, and whose understanding is infinite, grasps and comprehends all things, all events, all time, in an instant. To the eternal God, before time began, all was present and embraced in the counsel of his own will.—Eph. i. 11. Our dear Savior saith, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."—Matt. x. 29, 30. So we feel that it is no exaggeration when we sing,

"His providence unfolds the book,  
And makes his counsel shine;  
Each opening leaf, and every stroke,  
Fulfills some deep design."

Paul the apostle writes that Christ "hath loved us [the elect], and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor." He "gave himself a ransom for all, to be testified in due time." This precious word "ransom" is of like meaning as the word "redemption," and declares Christ's ownership of and relationship to his people, of whom, in Hosea xiii. 14, he says, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." "He shall save his people from their sins."—Matt. i. 21. In the new covenant the Son of God, "though he were a son," the "equal" and "fellow," and "one with the Father," "humbled himself, and took upon him the form of a servant," and was sent of God the Father to redeem the elect, his people, from the curse of the law. Jesus saith, "My meat is to do the will of him that sent me, and to finish his work." Look also at the following most gracious words from the lips of the incarnate Son of God, "Wist ye not that I must be about my Father's business?" Christ so loved the church, his body, his bride, his flock, his brethren, his people, his seed, the elect according to the foreknowledge of God the Father from among mankind, that he came, as in the volume of the book of the covenant it was written, to do the will of the Father, to save his people from their sins. He gave himself, his life, a ransom for them; and with his own blood, his precious blood (which in a wondrous and divine mystery is the blood of God—Acts xx. 28), he "obtained eternal redemption for us."

"Complete atonement thou hast made,  
And to the utmost farthing paid  
Whate'er thy people owed.  
How then can wrath on me take place,  
If sheltered in thy righteousness,  
And sprinkled with thy blood?"

"If thou hast my discharge procured,  
And freely in my room endured  
The whole of wrath divine;  
Payment God will not twice demand,  
First at my bleeding Surety's hand,  
And then again at mine."

"Turn then, my soul, unto thy rest!  
The merits of thy great High Priest  
Have bought thy liberty!  
Trust in his efficacious blood,  
Nor fear thy banishment from God,  
Since Jesus died for thee."

Salvation by eternal destination is the heritage of the elect in Christ Jesus; and they all shall come unto the obedience and sprinkling of the blood of Jesus Christ, the good Shepherd and Bishop of their souls. It is not the will of the Father that any that he gave to his dear Son should perish, but that Christ, who verily was foreordained before the foundation of the world, should raise them up again at the last day. Now, as our Lord Jesus, that great Shepherd of the sheep, was brought again from the dead by the blood of the everlasting covenant, and by his own blood (the blood of the new testament) he entered in once into the holy place, having obtained eternal redemption for us; so all the chosen in him shall follow Jesus, their forerunner, made an High Priest forever after the order of Melchisedec. They shall arrive by grace divine, and forever dwell in eternal glory with Christ, their Head. For as the church is the body, the fullness of Christ, none of his members will be missing, not one will be lacking, and none will be lost; else Christ would not be full. Therefore, although I am the most insignificant member, Christ is not full without me. Ah, never; O no! O the blessedness of this precious hope!

Let us now examine some of the characteristics by which the chosen in Christ Jesus are known in this world. Speaking of the church, the elect, the apostle says, "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."—Eph. ii. Then, as viewed in their natural estate before being quickened by God, there are no characteristics which distinguish them from the rest of mankind: they are "even as others, dead in trespasses and sins." But when it pleaseth God to call them by his grace, they experience the quickening power of God; they are "made partakers of the divine nature;" the Spirit of Christ dwells in them, in consequence of which they now are not in the flesh, but in the Spirit; they are born of the Spirit; they pass from the condition of being (like all the rest of mankind) dead in trespasses and sins unto life; they are taught of God, and sanctified (set apart) by the truth; they are able to come unto the knowledge of the truth, because the Holy Spirit guides them into it; Christ Jesus, the Prince and Savior of Israel, gives them repentance, and they mourn over their iniquities; the spirit of grace and of supplication is poured upon them from on high; they are thus owned by Jehovah as "my suppliants," "his own elect," which cry night and day unto him;

the love of God is shed abroad in their hearts by the Holy Spirit, which is given unto them; God writes his law in their hearts, puts his fear there, and in his own time favors them to rejoice in Christ Jesus. The Lord gives them by precious faith beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Thus the Lord visits the Gentiles, to take out of them a people for his name; and they are in this experience of the grace of God followers of Christ in the regeneration; they have fellowship with Christ, their Head, in his sufferings, and taste the power of his resurrection. And this covenant work of the Holy Spirit in the hearts of God's elect seals them as his own. It is the earnest of their inheritance, until the redemption of the purchased possession, unto the praise of God's glory. By the Spirit of adoption, to which the chosen in Christ Jesus are predestinated, they cry, Abba, Father; and they wait for the adoption, to wit, the redemption of our body; for they have the earnest of this, knowing that as the Spirit of Christ dwells in them, he that raised up Christ from the dead shall also quicken their mortal bodies by his Spirit that dwelleth in them. This glorious work of the Lord, in which it is declared that they are the called according to his purpose, is sometimes described as being "*chosen out of the world*;" and it is, I judge, the use of this word *chosen*, in connection with the sovereign grace of God as realized in the hearts of the people of God in calling them out of the world, that has led to some mistaken ideas in reference to the election of the church in Christ Jesus before the foundation of the world, of which we wrote in the first part of this communication, but upon which we shall not dwell any farther. Perhaps some poor, troubled soul while reading these lines may be saying, I fear I am not one of God's elect, I am such a miserable sinner. I mourn day and night over my sins. I sigh, I cry, I long for the mercy of God. O that I might taste that he is gracious, that he would pardon my sins! O that God would be merciful to me, a sinner! But I often fear (and my heart sinks within me at the thought) that there are no smiles from the countenance of the Lord in store for me. It seems that nothing but his frown and just condemnation is my lot. I fear I cannot be one of his own elect. Ah, poor, mourning soul, thou hast already obtained such precious gifts which declare you to be an heir of promise. Thou art blessed of God—already blessed. "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." God is in one mind, and who shall turn

him?—Job xxiii. 13. He is without variableness or shadow of turning.—James i. 17. Then this blessing with which thou art blessed of God will never be reversed. Thou hast obtained such blessings and gifts already as none but the election obtain—Rom. xi. 7. The Lord will hear and answer thy cry; and "though he bear long" with thee, he waiteth, "that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment: blessed are all they that wait for him."—Isa. xxx. 18. In "the set time" he will clothe thee with gladness in his salvation, and in garments of praise, to his own glorious name.

From your brother, I hope, in Jesus,

FRED. W. KEENE.

SUTHERLAND'S CORNERS, Ontario.

BLANCO, Texas, Feb. 24, 1890.

BRETHREN BEEBE:—As many good brethren seem to be entangled in their views of the divine sovereignty by the use of "permit," "permission" and "permitted," I have for some time thought of writing briefly on the subject; but owing to the intricacy of the subject and my inadequacy, I have been deterred from doing so. I will suggest a few reflections for the consideration of such brethren as may feel interested on the subject. These terms, as used by brethren, are hard to understand, as they make a distinction between a peremptory decree or purpose, and a permissive decree or purpose; in such a way, however, that the permissive decree is as certain of accomplishment as though it were peremptory. Yet they hold, if I understand them, that God exercises no agency, either directly or by a grant of power to his creatures as active agents, nor surrounds them with such circumstances as control or influence their actions, as they say he does not do it himself nor by others, but merely permits it to be done; and yet the permissive event was not accidental. I admit that I have not the penetration to see through this, and can but doubt whether the theory was drawn from the inspired word. In view of the perfections of God, to which test and standard I will try to bring and compare it, I believe and understand the Scriptures to teach that God's predestination is but the predetermination of his will respecting all beings, things and events, from the beginning to the end of time; and divine providence is the appointed agent to execute the will, and accomplish neither more nor less than God purposed or determined should be accomplished. We read in Colossians that God created all things for himself, and by him all things consist. In Revelation we read, "Thou hast created all things, and for thy pleasure they are and were created." In John we read that all things

were made by him, and without him was not anything made that was made. Now if God created all things for himself, and by him all things consist, and made all things, and without him was not anything made that was made or exists, and that for or in view of his own pleasure, is any one thing exempt, either as to its creation or destination? If not, how does this view of it consist with the "permissive" plan, which, according to their showing, will not admit of any agency from God, either direct or otherwise? Is it not more compatible with the perfections of God, and in harmony with his inspired word, to suppose that as Creator he appointed all things created to some certain and specific use, and directs them to some determinate end, so as to make them subserve his purpose in their creation, as he "works all things after the counsel of his own will," and does "according to his will in the armies of heaven, and among the inhabitants of the earth," in the seas and all deep places?

But the introduction of sin through the Adamic transgression seems to be the main point about which brethren differ, as it is believed that the same authority, power or influence that led to its introduction at first, continues to operate in all its after developments or actings. One theory as to Adam's standing in his primeval rectitude was that he was created upright, with ability to stand, but liable to fall. To this view of it I gave my assent, and tried to conform to it, in the early part of my religious life; but I am now satisfied that I never believed it any further than I was influenced by eminent and much esteemed (but uninspired) brethren; and I finally arrived at the conclusion that the two propositions were not in harmony, and could not stand together; for if he was able to stand, he was not liable to fall. But it may be said that surrounding circumstances influenced him to violate the law, and to fall. Very true; and so do the circumstances of all mere creatures control their actions; and for that very reason Adam was not able to stand when brought to the test. But if he had been absolutely able to stand, his circumstances would have had nothing to do with his falling. Another confession on the Adamic problem says that God made man in his own image, in knowledge, righteousness and true holiness, having the law of God written in his heart, and power to fulfill it. Now it seems that if God did invest Adam with so many holy qualities, and power to maintain and exercise them, he was certainly able to stand. But it may be that those holy qualities conferred on Adam did not have the same effect on him that they do on his offspring, as he had no promise of their being preserved in him, as is the case with his believing offspring, or they would also fall. I leave this part of the subject to the meditation of brethren.

Again, it is said that God "decreed to permit" Adam to sin and fall. Are we to understand from this that there is such coincidence between the decree and permission that they are both alike permissive? or that the decree is positive and peremptory, and the fall merely permissive? If the latter position be accepted, did the decree secure, influence or have anything to do with the fall? If not, it seems the fall was contingent and accidental. But if the fall did result from and was an effect of the decree, then it seems clear to my mind that it was neither contingent nor merely permissive. As our God knows no levity of will, and as his decrees are but the echo or expression of his will, they are, like the great Author, sovereign, absolute and sure of accomplishment, by just such agencies as he provides and appoints. But it is thought that this view of the subject removes man's responsibility, and is not in accord with just views of the righteous and holy God; and therefore, in order to secure man's responsibility and God's right of dominion over him, it was necessary that he should be invested with such qualities or powers as would fully enable him to keep the law his Creator gave him. But it seems that man's responsibility results from his creatureship, and because of this responsibility, and not to make him responsible. His Creator gave him the law by which to regulate his conduct, and on the same principle the parent gives his children rules for their government. We perceive the coincidence of this view of the subject and God's dealings with Pharaoh, whom he commanded to let Israel go, but hardened his heart against letting them go. It seems if God hardened Pharaoh's heart against letting Israel go, notwithstanding his command to let them go, it was certainly his will that Pharaoh should be opposed to their going, as his heart was hardened to that very end. In this dilemma, if Pharaoh, cognizant of God's obduration of his heart, were to exclaim, Why does God yet find fault, for who has resisted his will? his plea would be, I think, as well grounded as that of any others. But both this and others would be met with the significant negation, "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?" In other words, has not the Creator of heaven and earth the right to do as he pleases with the creatures he has made? Or shall they prescribe terms or rules to their Creator and Sovereign, whereby he must regulate his conduct in order to be just? which is plainly implied in the language, "Why doth he [God] yet find fault," or blame his creatures for their conduct, as none can resist or act counter to his will? For it seems that, though God hardened Pharaoh's heart, and he unavoidably violated God's command, and sinned against

him, yet this sovereign act of God neither removed Pharaoh's responsibility nor in the least extenuated his guilt. In this connection we are cautioned not to arraign our Sovereign at our bar, and sit in and pass judgment upon him and his decrees. But to obviate the force of this argument, or apostolical teaching, it is said that "though God hardened Pharaoh's heart according to his decreeing will, yet not by any positive act, in infusing hardness and blindness, as that would be contrary to his purity and holiness, and would make him the author of sin; but by leaving men to their natural blindness and hardness, God is said to harden their hearts." According to this permissive plan there was no special hardening in the case of Pharaoh, as all other men left to their natural blindness would be as much hardened as he was. Now as to God's method of hardening Pharaoh's heart it is not stated; but he tells Moses that he hardened his heart, and that he would not let the children of Israel go; and the apostle says, "For this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." But it seems that the argument based upon the permissive plan teaches that God could have displayed his power and published his name throughout all the earth without raising up Pharaoh for that purpose. But if God did raise him up for the purpose stated, his hardening nor his acts and dealings with Moses and the children of Israel were not merely permissive nor accidental.

Again, if Adam's falling was merely permissive, it would seem that the circumstances or causes leading to it were permissive also; for there is no coincidence between absolute causes and a permissive event. Then all of Adam's surroundings in the garden were permissive, including the trees, especially the tree of the knowledge of good and evil; and the love with which God induced Adam and Eve, forming an indissoluble union between them which nothing but death could sever; giving the serpent access to the garden, who was more subtle than any beast of the field, &c. I admit that Adam was able to stand until the co-operative influence of his surrounding circumstances overcame him, when he lost his power; and as God was the author of the circumstances which led to his fall, he must in that sense be the author of his falling. As the divine immutability secures the infallible accomplishment of his will by such means or agencies as he appoints and employs for that purpose, therefore I believe the fall and introduction of sin into the world forms an important link in the chain of events in God's government over his creatures. But the permissive theory seems to suppose that God appointed the end, but failed to provide and appoint the means neces-

sary to accomplish it, and that there is no necessary connection between his decrees and their final accomplishment, and that he is indifferent about their accomplishment, at least so far as the introduction and after actions of sin are concerned; and yet the sparrows and the hairs of the head cannot fall without him. It seems to suppose that if God takes part at all in the actings of sin or moral evil, it must be in such a way as being hid behind what are called second causes, that he will obviate the charge of being the author of sin; and this view of our great Sovereign is derogatory to his pure and spotless character, as displayed in his works of creation and providence, and runs counter to the whole tenor of his inspired word, a small portion of which I will cite. "By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent." "The Lord hath made all things for himself; yea, even the wicked for the day of evil." "I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things." "Shall there be evil in the city, and the Lord hath not done it?" "It was of the Lord to harden their hearts, that they should come against Israel, to battle." "Man's goings are of the Lord; how can a man then understand his own way?" "The preparations of the heart in man, and the answer of the tongue, is from the Lord." "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." If this is true of the king, so it is of every other man. "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." "Man's heart deviseth his way, but the Lord directs his steps." "The Lord of hosts hath sworn, saying, As I have thought, so shall it come to pass: as I have purposed, so shall it stand." "This is the purpose which is purposed upon the whole earth, and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" "Therefore they could not believe, because he [God] hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, and understand with their hearts, and be converted, and I should heal them." "For of him [God], and through him, and to him, are all things." Now is there any kind of coincidence in these few of the many Scriptures of the same import, and the permissive plan?

I will close by alluding to the case of Job, who, inspiration says, was perfect and upright, feared God and eschewed evil, and was much blessed in wealth, so that he was the greatest of all the men of the east. But the wicked Sabeans captured and carried off his oxen and asses, the fire from heaven burned up his sheep, and the wicked Chaldeans

captured and carried away his camels, and his seven sons and his three daughters were killed by the falling of a house; and Job said in reference to his great calamity, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." Again, Job says, "He [God] is in one mind [absolutely unchangeable], and who can turn him [or hinder the execution of his will]? and what his soul desireth [or he wills], even that he doeth. For he performeth the thing that is appointed for me." Even his deprivation of his great wealth by the wicked Sabeans and Chaldeans, who thus enriched themselves with the spoils of which they robbed this good old patriarch, and also the fire from heaven conducted to Job's great calamity, yet Job saw and realized in it all the conspicuous hand of God. Then it seems that a solid and unyielding faith in the sovereignty and immutability of God, and the creation and full accomplishment of his will, is the only thing that will give sweet repose, solid comfort, and lead to tranquility of mind amid the conflicts, calamities and trials attending the poor pilgrim's journey through this vale of sorrow, sin and death; and upon this rests the hope of your unworthy brother in gospel bonds,  
JAMES WAGNER.

RIMER, Ohio, Dec. 21, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find twelve dollars, to be applied for the names which are on the list. I trust they will be comforted, and that they will continue to take the SIGNS. I know there is some opposition to the SIGNS, and some have advised me not to take it. Those who have thus advised me claim to be Old School Baptists; but for some mysterious reason, which I cannot describe, it draws me still closer to the SIGNS OF THE TIMES and the doctrine it contains, so that I cannot help taking it. I still want to get as many to take it as I can, hoping it will prove a blessing to all who may take it. I sometimes feel that I would like to write and tell the dear children of God of the many blessings Jesus is bestowing upon me, a very poor and helpless sinner. How just and good he is in all things, both seen and unseen! When I am in the dark, and so cold that there seems to be no light nor life in me, he is still the same blessed Jesus, blessing me more than I deserve. The poet has expressed my feelings,

"How oft I murmur and repine,  
With blessings in my hand."

How is it with you, dear child of God? Do you ever complain, and afterward feel that you had no reason to complain? If such has never been the case with you, you are better off than I am.

Brethren Beebe, if this meets with your approval you may publish it, but do not crowd out better matter. I do not feel that what I have written

would be of any comfort to the dear children of God, and yet it is somewhat of a consolation to write a few lines to you.

Yours in hope,

C. G. MILLER.

LEONARDSBURG, Ohio, March 14, 1890.

DEAR BRETHREN BEEBE:—I am not able to send my subscription now, but will forward it as soon as it is convenient for me to do so. Please be patient. The thought comes, Why not discontinue it? Well, there are several reasons for not doing so. First, it is the oldest paper published in the United States in the defense of the doctrine of God our Savior. Second, I believe it is the ablest in defense of the doctrine of the apostles and prophets, Jesus Christ being the chief corner stone. Thirdly, its correspondence is more general or widespread over the United States and Canada than any other medium of the Old School Baptists published. Fourthly, there is a response which comes from within. "That which we have heard and seen declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

"Blest be the tie that binds  
Ours hearts in christian love;  
The fellowship of kindred minds  
Is like to that above."

"Before our Father's throne  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares."

These are some of my reasons for not discontinuing to read and pay for our paper, the SIGNS OF THE TIMES.

With love and christian fellowship, yours to serve,

J. W. BIGGS, JR.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 16, 1890.

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

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

G. BEEBE'S SONS.

## THE AFFLICTION OF JOSEPH.

AN application was received some time ago, from one who claimed to be interested in the truth, asking for our views on the text recorded in Amos vi. 1. Although the request was without a signature, we have no doubt that it was dictated by a sincere desire to know the truth as it is expressed in the text; but conscious inability to explain all that is contained in the subject has hitherto forbidden our attempting to comply with the wish of our unknown inquirer. It is not that we claim to see all that is involved in the text that we now offer such thoughts as we may be enabled to present; but there are some reflections in connection with it which may be comforting to those who are partakers of the affliction of Joseph.

The verse designated by our inquirer reads, "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!" This denunciation of woe is not to all the inhabitants of Zion, nor does it apply to any other characters but such as are in that favored city which the Lord has chosen for his habitation.—Psa. cxxxii. 13. It is only one of many terrible judgments spoken by the mouth of this prophet in declaring the indignation of the Lord against the transgressions of the house of Israel. Indeed, the very signification of the name of this prophet is expressive of the character of that message which the Lord gave him to speak to Israel. All the characters presented under the prophetic dispensation bore names indicative of the places to which they were appointed in typifying the dealings of God with his chosen people. Amos signifies *Load-ing, weighty; or Burden*. So his message from the Lord is full of heavy denunciation against the iniquity of the people to whom he was sent. Even those dreadful woes denounced against the nations around Israel have their vital significance in reproof of their peculiar guilt as found among the nation which God had selected as his own typical people. The preceding portion of this prophecy is full of severe condemnation and the dreadful punishment which should be visited upon the rebellious and idolatrous nation of Israel. Yet the message from God by Amos was unheeded by the mass of that nation. They were at ease, and regarded all the words of the prophet as an idle tale.

In their affiliation with the surrounding heathen nations they seemed to find temporal prosperity and peace; and therefore they disregarded the commandments of that law which God had given to them, and mocked the messengers by whom he spoke to them. These are they who are described in the text as being at ease in Zion, and on whom rests the woe here declared. Their trust in the mountain of Samaria literally consisted in their worship of those idols which were there established. They had borrowed the most highly esteemed idols from those heathen nations where the ten tribes had been in captivity, and their worship was carried on in the mountain of Samaria. In thus conforming to the idolatry of their conquerors they had purchased a false peace with their enemies; but it was at the cost of sacrificing their allegiance to the God of Israel. The woe in our text was not merely a threatened vengeance which should come upon them in the future; it was already revealed in the fact of their departure from the covenant which the Lord had given them. While they rested in fancied security and ease, trusting in the mountain of Samaria, where they had set up their idols, the visitation of divine judgment was determined against them in their desertion of that covenant which was given for the temporal salvation of Israel as the chosen nation to whom the Lord had given the legal dispensation, in obedience to which they were under the immediate protection of the God of heaven. This is "the affliction of Joseph" which had not produced grief in those who are denounced in the text submitted by our unknown inquirer. On the contrary, the following verses present them as resting in luxury, and putting far away the evil day. "But they are not grieved for the affliction of Joseph." In this prophecy Joseph is the name used to designate the ten tribes which had revolted from the house of David, and had gone into idolatry. It was to these revolted tribes that this prophecy was sent by the Lord; for they were still Israelites, and it is expressly recorded that even their rebellion was from the Lord.—1 Kings xii. 15.

While there is deep interest in the record of the literal history of the dealing of God with the nation of Israel, the vital importance of all that is written concerning that people is found in its typical application to the spiritual Israel. The constant exhibition of rebellion which was so manifest in the literal Israel is but the shadow of the same disposition in the subjects of divine grace, continually inclining them to turn away from the narrow way of obedience to the precepts and example of Jesus. It is in this view of that inspired record that the saints are enabled to see the testimony of Jesus in it all when the Spirit of truth leads them to see its spiritual

application. There is comfort and instructive assurance in all this history when the Spirit takes and shows it to the little children who love the truth as it testifies of Jesus in their own experience.

"Woe to them that are at ease in Zion." The tempter often suggests to the saints that this woe is upon them when they are resting in the hope of that salvation which is revealed in Jesus; and they are ready to confess that they are truthfully described in the language here uttered by the prophet. It is one of the marks of this "peculiar people" that they are ever ready to plead guilty to every charge which the accuser of the brethren can bring against them. They know indeed that they are at ease in the revelation of their deliverance from all condemnation by the grace of God which is manifested through faith in Jesus; and the tempter would pervert this expression into an accusation against them. But when they are enabled to see the real import of the words they find in them a clear assurance of the genuineness of their hope. They are not at ease by reason of any confidence in the false gods in which the carnal mind would trust. They find rest to their souls in their trust in the Lord Jehovah, in whom is everlasting strength. So it is written, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."—Psa. cxxv. 1. This is very different from that selfish dependence which is represented by trusting "in the mountain of Samaria." This is that rest which is given by our Lord to all that labor and are heavy laden when at his command they come unto him. Instead of any woe being denounced against such as enter into this safe defense, it is declared by our God, "And in that day [the gospel day] there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—Isa. xi. 10. It is the rightful privilege of all the ransomed people of God to enjoy perfect ease in this glorious rest which is provided for them by the infinite love and power of their gracious Redeemer. They have no occasion to trust in their own works, nor in the efforts of any created powers. By experience they are enabled to claim that "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Psa. xli. 1, 2. Surely such rest as this may well be described as being glorious. It is that perfect liberty and freedom from toil which was represented by the days and years consecrated as sabbaths under the typical law.

The woe denounced in our text is

to them that were at ease in Zion when the chastening rod of the Lord was visited upon the transgressions of his people. So, in the gospel kingdom it is declared that "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. xii. 6-8. There is no greater affliction than that which is endured by those whom the Lord chastens in their forsaking of his law; and yet there is in that affliction the most unquestionable assurance of their being the children of his love. This affliction is peculiar to the chosen people who are represented in this prophecy under the name of Joseph. To them the word of the Lord declares, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." The visitation of affliction upon the typical Israel in their transgression was manifested in temporal calamities, scourging them with pestilence and famine, and delivering them into the power of their enemies. While they were thus smitten, there were those among them who seemed to prosper by oppressing their brethren, and those oppressors were at ease in Zion, and were not grieved for the affliction of Joseph. Their trust was not in the Lord, whose covenant they despised; they had accepted the idolatrous worship of those nations into whose power the Lord had delivered them, and felt secure in the favor of those who oppressed their brethren. Against such as were at ease in this false security the woe in our text is denounced. Such confidence in their affiliation with their heathen conquerors was rebellion against the God of Israel. Therefore it was fraught with woe to them.

In its application to the saints under the gospel dispensation there is deeply important admonition in this typical denunciation of the unfaithful Israelites. When they are found trusting in obedience to the requirements of the law of Moses, or resting upon their own works of righteousness which may be highly esteemed among men, they are under the woe which was typified by the temporal judgments visited upon those who were literally at ease in Zion while they were trusting in their devotion to the idolatry of their enemies. This woe is felt by the subjects of grace now whenever they are deceived by the false promise of ease and peace to be attained by yielding their members servants to sin, whether it be in living after the flesh in the indulgence of carnal desires, or in seeking popular favor by going with the world in the worship of those devices to which carnal reason ascribes the power to save sinners.

Such ordinances, commandments and doctrines of men may "have indeed a show of wisdom in will worship, and humility, and neglecting [or, *punishing*] of the body; not in any honor to the satisfying of the flesh;" but the saints are not at liberty to touch, taste, or handle any of them. They may offer ease and comfort, as represented in the connection of our text by beds of ivory and pleasant music and the drinking of wine in bowls, and anointing themselves with the chief ointments; but those who partake of such ease and luxury "are not grieved for the affliction of Joseph." In this lack of sympathy with the sufferings of the chosen people of God there is implied a denial of allegiance to the God of Israel. When any lover of the dear Redeemer is indulging in this carnal ease, and is indifferent to the suffering of the saints, he must feel the anguish of inexpressible woe at the reproving presence of the Lord. So when Jesus looked upon Peter in his denial of him, this great woe caused the weak disciple to go out and weep bitterly. That disciple who has long followed our Lord without personal experience of this woe, has occasion for joyful gratitude to the abounding grace by which he has been kept in the experience of that perfect unity of the Spirit which has enabled him to be "grieved for the affliction of Joseph." If any professed follower of Jesus can follow his fleshly mind without realizing this terrible woe, the evidence is that he is not truly one of those sons whom the Father chasteneth in love.

"Bastards may escape the rod,  
Sunk in worldly, vain delight;  
But the true born child of God  
Must not, would not, if he might."

(Concluded next week.)

#### REMOVAL OF THE "SIGNS OF THE TIMES" OFFICE.

ON the first day of May, 1890, our lease expires on the building in which the SIGNS has been published for more than forty years, and, the owner of the property desiring to occupy the place himself, we are obliged to vacate. We expect to move to the corner of East Main and Roberts Streets, this city. Our post-office address will remain the same, but our brethren and friends visiting Middletown will no longer find us at the old familiar place on Orchard Street. Our meeting-house is on Roberts Street, and the office will be but a few doors below, on the opposite side of the street.

#### RECEIVED FOR CHURCH HISTORY.

F. S. Keaton 2, James O. Neal 2, J. W. Howell 2, A. T. Jones 2, Arthur McClain 2.50, C. Presley 2.50, Nath Hart 2.—Total, \$15.00.

#### OBITUARY NOTICES.

"BEHOLD, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." "The Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

In love and sympathy for a dear, aged, bereaved sister, who I believe fears the Lord and hopes in his mercy, and also the near and dear ones composing the bereaved family, I attempt to prepare an obituary for the SIGNS OF THE TIMES.

Our beloved and venerable brother, **Henry Harrison Ratliff**, died of heart disease at his home on Twenty-Seventh St. and Cleveland Ave., Kansas City, Mo., at 11 o'clock on Saturday, March 1st, 1890, at the advanced age of 79 years, 6 months and 2 days.

The subject of this notice was born in Bath Co., Ky., Aug. 27th, 1810, where he grew to manhood, and was married to his first wife, who was a Miss Freeman. He emigrated with her to Jackson Co., Mo., in 1843. A few years later he lost his wife by death, who left three children, two sons and a daughter. The daughter died several years ago, but left some children. The sons survive their father, both having families. One lives in Cass Co., Mo., and the other in the state of Texas.

Brother Ratliff afterward married Mrs. Knight, whose maiden name was Mary Hall, the daughter of John Hall, a most excellent man and christian, who lived and died in Pleasantville, Henry Co., Ky., many years ago. She was the widow of Preston Knight, who was a son of the venerable Elder John Knight, who died in Henry Co., Ky., and whose obituary was published in the SIGNS OF THE TIMES several years ago, and a brother in the flesh of our esteemed brother, Thurston Knight, who now lives in Blue Springs, Jackson Co., Mo. She is the mother of Augustus and Thomas Knight, of Kansas City, Mo., and of Mr. James Ratliff, of the same city, the youngest son of our departed brother.

The information that I have concerning the life of brother Ratliff as a subject of grace is that when a very young man he united with the Particular Baptist Church called Bald Eagle, in Bath Co., Ky., and was baptized by Elder Samuel Jones. After he came to Missouri he and sister Ratliff, who survives him, were identified with the Old School Predestinarian Baptist Church called Big Shoal, in Clay Co., Mo., until it ceased to hold meetings, since which time they have never been identified with any other. He had been for many years a friend and patron of the SIGNS OF THE TIMES.

Our departed father and brother was a most excellent and exemplary man, a pattern for all who knew him. Being of a meek and quiet spirit, he was led into a good understanding of the power of his own experience. He was made to know the deceitfulness of the human heart, the vileness of human nature, and the corruptions of the flesh. He had such a vivid sense of the weakness of the flesh that he frequently expressed himself as having a fear lest he should be a castaway. But as born of the Spirit and taught of God, he learned of Christ, worshiped God in the spirit, rejoiced in Christ Jesus, and had no confidence in the flesh. His faith wrought with his works, and by works was faith made perfect.

Brother Ratliff was esteemed very highly by all who knew him for the most excellent qualities with which our Lord had endowed him, both as a man and as a christian. Living in the fear of the Lord, he was noble, yet humble, just, generous, kind, considerate and hospitable. The

writer having been acquainted with him more than thirty years, has ample knowledge of his sterling character. He has partaken of his hospitality and received of his liberality, and has often been greatly blessed with spiritual enjoyment in company with him and his dear companion.

His burial was attended by a very large congregation. He was one of the oldest men and oldest citizens of Jackson Co., and was extensively known; hence, in respect to him and sympathy with the family, a great number of aged persons were present. The writer having been notified, attended and tried to speak of Jesus and the resurrection, for the comfort of the bereaved and mourning ones, being assisted in the services by Elder J. D. Gossett, of Independence, who is by marriage a relative of the deceased.

Now I will say to the sorrowing companion and children, Let not your sorrows swell under this afflictive dispensation. Your loss is his glorious gain; for to him to depart and be with Christ was far better than to remain in the flesh, where are trouble and affliction. Your loved one has simply gone before. He has fallen asleep in Jesus, and "I would not have you to be ignorant concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Comforting words! Blessed hope! Jesus has abolished death, and brought life and immortality to light through the gospel. Now thanks be unto God, who giveth us the victory through our Lord Jesus Christ.

"O happy soul, who safely past  
Thy weary warfare here,  
Arrived at Jesus' feet at last,  
And ended all thy care."

R. M. THOMAS.

DIED—In Flemington, Hunterdon Co., N. J., at her home with her son-in-law, Senator M. K. Everitt, on Sunday morning, March 2d, 1890, of "La Grippe," our dearly beloved and aged sister, **Ann Rittenhouse**, in the 83d year of her age.

Her maiden name was Barcroft. She with her departed husband, Deacon John B. Rittenhouse, were received into the Kingwood Baptist Church and baptized by Elder David Bateman, Dec. 23d, 1823, and were married Dec. 22d, 1827. Of this union were born ten children, five of whom are living. In her many bereavements and afflictions she manifested an unusually quiet and submissive spirit, showing thereby that she believed the Lord, in whom she trusted, was too wise to err and too good to be unkind. She was a woman of more than ordinary understanding, of a mild and retiring disposition, and always bright and cheerful; but her quiet step and gentle voice are heard no more. She was sick just one week, and suffered much. While friendly aid and human skill failed to relieve her, the Lord manifested his presence and consoling power by enabling her not only to trust in him, but, as her son writes me, to give positive evidence in her last hours of her abiding confidence in God; and when asked if she could fully trust him, she declared that he alone was her deliverer, and that she rested not in anything in or of herself. When the twenty-third Psalm and other favorite passages were read she seemed to fully appreciate their blessed truth, and with much effort tried to repeat the words as they were read. All her remaining children were permitted to see and be recognized by her once more on earth. While the children realize that none have lost a better mother, and feel a vacancy which this world cannot fill, may they look to the Lord for comfort in all their sorrows, and be still, and know that he is God. The Kingwood Church has lost another worthy member, one who while living near always attend-

ed the meetings of the church when it was possible; and although of late years age and distance have kept her from frequenting the place of public worship, yet she always expressed a desire for the welfare of the church, and was ready to help bear the burdens incident thereto. She told her children that this was her last sickness; and when asked by her daughter, who cared lovingly for her, if she longed to go to her home in heaven, she said, "O yes." A few hours before her spirit was released from its tenement of clay a sweet, peaceful countenance took the place of that which had before expressed suffering.

Her funeral was largely attended on the 5th, and an able and comforting discourse was preached by Elder Purington from her favorite text, 2 Cor. v. 1-5; after which the dear children, grandchildren and sympathizing friends followed her remains to their last resting place, and laid them beside those of her companion and children who had gone before.

ELIZA J. KUGLER.

DIED—At the residence of her son-in-law, Elder A. J. Norton, Hampton, Iowa, Sept. 11th, 1889, **Mrs. Nancy Jeffers**, aged 93 years, less 2 days.

She was born in Scott Co., Ky., Sept. 11th, 1796. Her maiden name was Nancy Tapp. She was married to Robert Jeffers in 1815, and moved to Henry Co., Ky., in 1828. She and her husband united with the Old School Baptist Church called Cane Run, Henry Co., Ky., and were baptized July 4th, 1828, by Elder John W. Thomas. Her husband was ordained to the gospel ministry in 1836, and lived a faithful minister until his death, which occurred June 25th, 1861. They moved to Crawford Co., Ill., in 1838, where both united with the Gladly Fork Church by letter. In 1846 they moved to Beloit, Rock Co., Wisconsin Territory. In the same year there was constituted an Old School Baptist Church with eight members, called Beloit Church. In 1852 they moved to La Fayette Co., Wis., and all the members except one moved into the same neighborhood. The name of the church was changed to Mount Pleasant. Grandmother, as we always called her, came to Iowa in 1872, where she made her home with her children, spending the last twelve years with her son-in-law. She joined the West Fork Church by letter in 1881. She was the mother of eleven children, four sons and seven daughters. All but four have crossed to the other shore, two sons and two daughters surviving her, three of whom were present at her death. Grandmother was totally blind for several years before her death, but kept her mind well for one of her age. She could sing the songs of Zion clearly and distinctly until a few days before she died. She lived to see her fourth generation. May our God reconcile us to our loss. We feel to mourn, but not without hope.

Written by request of her daughter,  
MARY A. NORTON.

G. BEEBE'S SONS—DEAR BRETHREN:—I was requested by sister Mary A. Norton to send her mother's obituary to you for publication in the SIGNS OF THE TIMES. I will say that sister Jeffers was known by me for forty years as a faithful christian. She was a mother in Israel, and always glad to meet the brethren and sisters. She was blind for a number of years, but endured it with patience. She was always ready to give all glory to God, and had no confidence in the flesh. She was looking by an eye of faith to the rest of all the faithful in Christ.

WM. C. BROWN.

NORA SPRINGS, Iowa.

DIED—At his home in Haverhill, Mass., Feb. 13th, 1890, **Mr. Albert E. Ham**, at the age of 24 years.

His disease was consumption, which he

bore with great patience. His mother died when he was quite young, and he went to live with his grandfather, Wm. Hill, where he spent several years of his early life. Being of an amiable disposition, he won many friends, who will mourn his early decease. From there I think he went to Haverhill, where he married and went into business; but failing health compelled him to give up his business, and his physician recommended a change of climate. In company with his father he went south, and for a time his friends were hopeful that he would recover; but after his return home he sank rapidly, and although skillful physicians and loving friends did all they could, death claimed him for his own. While surrounded by a circle of sorrowing friends, a few hours before his spirit left the frail tenement of clay, he said, "In the strength of the Lord I am going to a better land," and quietly passed away, leaving a young wife, a lovely daughter of two years, a father in feeble health, one brother, two sisters, and a large circle of relatives and friends, to mourn his early departure. Truly we live in a world where solemn shadows are continually falling upon our pathway—shadows that teach us the insecurity of all temporal blessings, and warn us that here we have no abiding city. We have, however, the blessed satisfaction of knowing that death cannot enter that world to which the departed are removed. May hope and faith, my dear friends, mingle with your natural sorrow, and enable you to say in truth, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

By request of the deceased, the writer was present at his funeral, and made a few brief remarks and offered prayer; after which his mortal remains were conveyed to the receiving-tomb, to await burial later at North Berwick in the old family burying-ground (near where he was born), beside his mother, a loving step-mother, one brother and one sister, who had preceded him to that world from whence no traveler returns. May God sanctify this affliction to the good of the surviving friends, is my prayer.

ELI CLARK.

NORTH BERWICK, Maine.

**F. R. Willoughby**, the subject of this notice, was born May 21st, 1861, in Harde-man Co., Tenn., and died Jan. 24th, 1890, in the 29th year of his age.

He had had several attacks of rheumatism within the last few years, and was confined to his bed for months at a time. He would recover, and be able to get about, and thought that he would get well, until about the first of October, when he was taken to his bed with chronic diarrhea, and lingered until the 24th of January, when he fell asleep for the last time on earth. He had never made a public profession, but gave evidence of a hope, saying that he had no confidence in the flesh, but trusted alone in the blood of Christ for salvation. A few weeks before he died he requested Elder W. W. Sammons to come and preach at the house of his uncle, J. T. Marsh, where he was staying, and seemed to enjoy the sermon very much, saying several times that it was the best sermon and prayer he had ever heard. A few days before his death he said he would like to talk, and had a great deal to tell, but his breathing was so difficult that he could not tell it. He leaves one sister and a number of friends and relatives to mourn his death.

W. T. MARSH.

OUR dear mother, **Fanny Smith**, died at the home of her daughter and son-in-law, Mr. and Mrs. Thomas Arnold, of McLean Co., Ill., Feb. 12th, 1890, in the 97th year of her age.

Her disease was "La Grippe." She lived four weeks after she was taken with it. She expressed a willingness to die, if

it were the Lord's will. She was born in Culpeper Co., Va., in 1793. She moved with her parents to Bourbon Co., Ky., when young, and in 1810 was married to Nathan Smith. They raised a family of twelve children, eight of whom are still living, the writer being the youngest, and in my fifty-seventh year. The subject of this notice and her husband joined the Old School Baptist Church in Elizabeth, Bourbon Co., Ky., in 1819, Thomas P. Dudley being pastor, of which they were worthy members. From there they went to Boone Co., Ky., in 1828, and united with the church called Sardis. Her husband died in 1850. She then moved to McLean Co., Ill., and with her three daughters united with the Bethel Church, in Indian Grove, Livingston Co., Ill., where she remained a worthy member. Her house was always open to the Baptists. She was a great reader of the SIGNS OF THE TIMES; and after she could not read I often read for her, which seemed to comfort her greatly. We miss her sweet and smiling face. Her room is silent and her chair vacant.

SARAH J. R. ARNOLD.

COOKSVILLE, Ill.

PLEASE publish the death of my dear daughter, **Josephine McMillan**, which sad event occurred on March 18th, 1890, after being sick all last year, and until her death. She seemed to have a complication of diseases, which could not be checked by medical aid. She was the only child that I had with me, and gave me all the care and attention that a child could. O, my brethren, you must know my lonely condition! Pray for me, for I feel the need of the prayers of all God's people. She had not made any profession nor united with any church, but from what she said to me in her sickness I think she had a good hope. She was always very timid. Her age was 28 years, 1 month and 8 days.

JOHN McMILLAN.

KOSCIUSKO, Miss.

DIED—In Wells, Maine, March 18th, 1890, **Mr. Benjamin West**, aged 84 years and 9 months.

It is evident that when he was in his youthful years he did receive a good hope that he was a child of God, and that God had saved him by grace alone, and not for anything good that he had done or ever could do; and the Old School Baptist meeting was his meeting. He was a kind husband, father and neighbor. He has left no near relatives to mourn, for his wife, two children and brothers died before he did.

WM. QUINT.

NORTH BERWICK, Maine.

### ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Harford Church, Harford Co., Md., to begin on Wednesday before the third Sunday in May (14th), 1890, and continue three days.

THE Delaware Old School Baptist Association is appointed to be held with the church called Cow Marsh, Kent Co., Del., to begin on Wednesday before the last Sunday in May (21st), 1890, and continue three days.

THE Delaware River Old School Baptist Association is appointed to be held with the Kingwood Church, in Locktown, Hunterdon Co., N. J., to begin on Wednesday before the first Sunday in June (May 28th), 1890, and continue three days.

THE Warwick Old School Baptist Association is appointed to be held with the Middletown & Wallkill Church, in Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (4th), 1890, and continue three days.

THE Chemung Old School Baptist Association is appointed to be held with the church at Waverly, Tioga Co., N. Y., to begin on Wednesday before the third Sunday in June (11th), 1890, and continue three days.

## The "Signs of the Times,"

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# Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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MIDDLETOWN, N. Y., WEDNESDAY, APRIL 23, 1890.

NO. 17.

## CORRESPONDENCE.

ALEXANDRIA, Va., March 28, 1890.

DEAR BRETHREN BEEBE:—I notice in No. 12 of the SIGNS, March 19th, 1890, a communication from brother A. D. Jones, of North Topeka, Kansas, also the editorial on the subject of "Adoption." I see brother Jones differs with me on some points, and says he has just read my communication upon the subject of adoption, and there are some things he cannot understand. He also says, "I do not know whether the brethren can understand me, for I know I am full of imperfections." First, in answer to brother Jones I will say, I think we can readily agree upon the matter of imperfections; and I think I understand him on that point, for my own experience proves daily to me the truth of this Scripture (Rom. vii. 18-25), "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Now, leaving the imperfections on which I think we agree, I will again quote from brother Jones's letter, which reads, "But to the subject. 'Having predestinated us unto the adoption of children.' Now, brother Broders, I want to talk to you, and to all the dear saints, in meekness and fear. I do not understand the apostle in this verse to say that we have received the adoption, but something that God has predestinated to perform at some future time, and that time is at the resurrection." In reply to brother Jones, if the editors of the SIGNS OF THE TIMES will indulge me with space in their paper, I will endeavor in the fear of God to be plain enough in what I may say to give brother Jones more fully my views on the subject under consideration; and in doing so I will

say that I do not profess to be infallible; and judging myself by my own experience, I find my weakness in spiritual things, and liable to err as the sparks are to fly upward; therefore if I have in brother Jones's judgment erred by the misapplication of the text, he is not to blame for it; and neither will I find fault with him for writing to me through the SIGNS, and pointing out my error, if I am really in error; for I think we always should be charitable to each other, and in brotherly love tell one another our faults, and not strive for the mastery, or claim wisdom above what is written in the sacred record; for if we do we will sooner or later find ourselves in an unfathomable sea, without bottom, brim or shore, and in that condition be lost to ourselves and our dearest friends. I will now say to brother Jones that if he will again read my letter in the SIGNS he will see I was not dwelling upon the time of the resurrection, or when the adoption takes place; but I was more particularly dwelling upon the heirship of the adopted child, secured unto him by said adoption, and the joys of the children of God, who are the subjects of that adoption; for the apostle was not writing upon the resurrection, but adoption. Now, as brother Jones has made the resurrection the subject on which he wishes to talk with me, and has quoted quite an array of Scripture to prove the position he has taken, I will accept the change, and take up the subject from his standpoint. In the first place I will say that I do not see the subject in the same light that he does, if I correctly understand the resurrection that he is talking about; and I judge from what he has written that he means the resurrection of the body. Now if this be his meaning when he says the adoption takes place at some future time, then I will candidly ask him what he knows about that resurrection. Has he passed through it, to testify of that change the apostle speaks of when mortality shall be swallowed up of life? We certainly cannot give testimony to that we have not seen or heard, and no court would take speculative testimony. Secret things belong to God; and unless they are revealed to us by the Spirit of God our thoughts are only speculation at best. But there is a resurrection from under the law, which the apostle calls death in trespasses and sins, from which we hope we have been raised into the light

and liberty of the gospel, about which I hope we can give testimony, and upon said testimony claim our adoption as sons and daughters in the kingdom of Jesus Christ. To prove this we will take the testimony of the apostle Paul, Gal. i. 15, 16, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." Another quotation (Matt. xvi. 13-17): As they came into the coasts of Cesarea Philippi, Jesus asked his disciples, saying, "Whom do men say that I, the son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Were these disciples recognized by Jesus at the time mentioned as his children, or as his adopted children here on earth? or, would they have to wait until the resurrection to be adopted into his kingdom? Would brother Jones face Peter, John, and the others who follow Jesus here in this world, unto whom were given the keys of the kingdom, and tell them that Jesus had not as yet adopted them as his children in his kingdom on earth? I think they would dispute the point in question at once. We will now take John's testimony (1 John iii. 12): "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." One thing John seemed certain about, for he says, "Now are we the sons of God;" and he says, "It doth not yet appear what we shall be." Brother Jones says, "In your communication you speak of some as already adopted children." Well, my brother, John says, "Now are we the sons of God." I do not think I have made it any stronger than John. As you have quoted Paul, I will quote the same text (Rom. viii. 15, 16), "For ye have not received the

spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." What does Paul mean when he says we are the children of God? I do not think he means we will be at some future time. You also state in your letter that there are two ways of becoming children of God—one by being born again, and the other by adoption. Now, brother Jones, I wish to be candid and honest with you on this point in the fear of God. This two-way doctrine I heard preached in my own state, to my sorrow, and to the sorrow of many others, even to the dividing of the churches, brethren and households. It is not new to me, and I never understood how there could be two ways to become children of God. As I understand the subject, there is only one way, and that way is revealed in Jesus Christ. "Jesus saith unto him, I am the way, the truth, and the life; he that cometh unto the Father but by me." You said in your letter, in the commencement, that the adoption takes place at the resurrection. If that doctrine is true, you have not as yet been adopted into the kingdom of God's dear Son; and before you can know the joys of that kingdom you will have to be raised from the dead. One thing I wish to ask you, brother Jones, Can a man adopt his own child? Did you ever hear of such a thing? Could God adopt his own Son? You ask how the Adam man is adopted into the kingdom of God. I will ask you how God could adopt his own Son into his own kingdom. Does that Son need adoption? Is he not already the heir of all his Father has? I think he is. Then in order to such adoption God must take some other son and adopt him as his own; that is the figure used in the Scriptures. Now for God to accomplish lawfully that great work of salvation, Jesus came down from heaven, took on him the seed of Abraham, who was of Adam, was born of a woman, and made like unto the sons of men in the flesh, who are the children of Adam, that he might redeem them from under the law, by the atonement he himself made with his own blood on the tree of the cross, to make them fit subjects for the adoption of sons into his kingdom which he set up upon earth. One more point on adoption. Of course we take figures in the Scriptures as they are taken from nature,

without changing them to suit our notions. Adoption is a thing common amongst men, and that is to take one man's child (not your own) by generation and adopt it as your own. Did you ever hear of a man going out into the grave-yards and adopting dead children? If the adoption takes place at the resurrection, that would be the way to carry out the figure. Now, brother Jones, this two-way theory I do not understand. I hope I know one way, and that is the good old way, as laid down in the Scriptures; that way was, Jesus Christ came into the world to save sinners; and I call them Adamic sinners, for there is no other sinner named in the Bible for whom salvation was provided. Paul says, "By one man sin entered into the world, and death by sin;" for all had sinned; and that man was Adam. "The second man is the Lord from heaven," to whom sin is not imputed, only as a sin-bearer, for the benefit of the first man. Adoption does not change nature; for if you or I adopt another man's child, that adoption does not change the nature of the child. Even so if God by Jesus Christ adopts of the children of Adam sons and daughters into his church or kingdom here on earth, that adoption does not change their carnal appetites or Adamic nature; but he takes them just as they are. Then what does it do? That adoption makes them by law heirs to the glory of that kingdom, and gives unto them the Spirit, as the earnest of that inheritance. In conclusion of this subject, I wish distinctly to say to brother Jones, and to all brethren who may differ with me on some points of the subject in this controversy, that I am not dwelling upon the spirituality of the kingdom of God's dear Son, for that is entirely spiritual; and I do not wish to confound the two together, as is done by some for argument's sake; but I am dwelling upon the purchased possession, which Jesus Christ purchased by the sacrifice of himself on the tree of the cross. Cavilers take all the advantage they can on this point, and mislead the simple. God has not asked the help of man in this world, nor in the world to come, in counsel or purpose to perform whatever may seem good in his sight as to the children of men; for all power has he given into the hands of his Son, to give eternal life to as many as he hath given unto him. Therefore, dear brethren, let us lay aside every weight, and the sin that doth easily beset us, and run with patience the race set before us, looking to Jesus, the author and finisher of our faith; and let us, instead of stirring up strife and divisions amongst the brethren and churches, strive for the peace of the church of Jesus Christ, which he has purchased with his own blood; forgiving one another, and thereby fulfilling the law of Christ. Let us avoid asking questions upon subjects which God has

not revealed to mortal man; for answers to such questions are only speculation of the mind of man, and show our weakness in trying to solve that which God has not revealed. Tell that which you know by your own experience, and no more. Let us during our sojourn here in time walk worthy of the vocation wherein we have been called, and that is all that is required of us. Such are the admonitions given us by inspired apostles, and we do well if we take heed to them. Whatever is outside of what they have written is vain-glory, and not of the Lord. Dear brother, I ask you to overlook all that is not according to the truth, and consider what I have written in accordance therewith; and if it is the will of God that we shall ever meet each other in the flesh, I hope we may be able to meet as brethren; and may God of his abounding grace be with us, and keep us through this vale of tears, I ask in the name of Jesus, subscribing myself as an Adamic sinner, I hope, saved by grace.

Your brother in hope,  
JOSEPH BRODERS.

CHENEY, Neb., Dec. 14, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I send you a letter from a dear young sister, written to Eld. P. McCay, which he wishes to have published in the SIGNS, if in your judgment it will be right to do so. Also, I have a letter from sister Emma Bruce, which was written before she came to the church, which I wish you would publish, if you deem proper.

Yours in christian love,  
J. H. RING.

ROCA, Neb., April 4, 1889.

MR. J. H. RING—DEAR FRIEND:—Sometimes I feel very much as if I would like to talk to you, and then when I see you I cannot say anything. This evening I feel like talking, and as I have no one to talk to I will write some to you.

Until I was past nineteen years old I had no very solemn thoughts about a future life, nor anything relating to immortality. Of course I had heard my parents talk, but I could not understand them. I thought that was a hard doctrine, and if it was true [and I had a feeling that it was true], then I must live along until the Lord saw fit to change me; or if I never was changed, I must be forever lost; and as it depended so much on God, I became indifferent. I went on, sometimes attending Methodist meetings; but when there, they all reminded me of the Pharisee's prayer in their talk. Sometimes I went to hear the Lutherans, but all I could hear was man's power extolled, and God's inability to save, unless the sinner would let God save him. Next I heard a "Christian" preacher, as they call themselves. I liked to hear him, because he used Bible language and quoted a great deal of

Scripture. Still I was not changed, and began to feel hopeless and despondent. Each day passed like every other, and I began to think that God did not manifest himself to the children of men in this day and age of the world as he did in former times. Then I had the measles, and thought I was going to die; and if I should die then, in my sins (for I felt I was a great sinner), I thought my soul would be lost. So I asked them to pray for me, and was getting resigned to my fate, when I fell asleep, and when I awoke I was much better. I was thankful that I did not have to die just then, and thought that it must have been God's goodness and mercy which restored me to health. I longed for some communication with the unseen world, so that I could have some sure evidence that I was one of God's children. I soon began to think that God did not notice me at all, and to wonder if he ever would think of me, when I dreamed a dream which gave me some hope. I dreamed that I was at the M. E. Church in Roca, and that they were sprinkling a baby; and I thought its fingers got burnt while they were sprinkling it, and it cried very loud. I thought, too, that its mother was talking loudly all the time, when a gentleman, none of us knew, came in and walked up to the pulpit, and was going to preach. I thought the people all got quiet, and a feeling of deep solemnity pervaded the house. I thought, Now this man will preach the truth. He commenced, and it seemed as though I could see far off into a clear space, where blue sky was above and around, and a few fleecy white clouds were sailing idly by. In the central part of this view was a large, beautiful white hand. I remembered thinking that God had forgotten me, and as I looked it seemed to me that this was given to show me that I was under his care and protection; and I noticed with joy that the shadow of the hand fell over me. I felt very happy, and awoke.

After this I went on for more than a year, sometimes feeling such a load of guilt and sin that I was almost afraid to go to sleep for fear I should die before waking. At last I grew so much worse that I was bowed down with grief, and I tried to pray; but my prayers did no good. I sought for consolation in reading the Bible, but what I found only seemed to condemn me. At last I gave up in despair, and felt that God was just in condemning me. I knew I was a guilty, hell-deserving sinner, and that if I had my just deserts I would be forever banished. Then, as I trust, Christ was presented to my view as a crucified Savior. I was made to feel, by some omnipotent power, that it was for my sins he had died. My burden of sin was gone, and I felt as happy and innocent as if I never had sinned. I felt that

"My breaches of the law were his, And his obedience mine."

I was made to feel how weak was man at his best estate, and how little room have we to boast. Salvation is of the Lord most assuredly. I am glad that it is so, too; for though to some it seems hard not to be allowed the chance to save themselves, to us it is a most precious thought that there is no possibility of one of God's children being lost; and if we belong to that number we are saved with an everlasting salvation.

Some time after I was made to feel that I could hope in Christ, I wished to join a church. The passage of Scripture, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven," troubled me, and I felt that I ought to confess him before a church. A short time after this a "Christian Church" was organized at Roca, and the preacher quoted a great deal of Scripture, and explained the ordinance of baptism so plainly, and so much like what the Bible says and the Old Baptists believe, I thought I would join them. Well, I did, and on the 4th of February, 1886, I was immersed. I liked most of their preaching, but did not like their conditional salvation and free will in accepting it. They seemed to think that salvation was of works; for once I heard one of the preachers say that the thief who died on the cross did not get to heaven, but was only buried in the garden with Jesus, the word paradise meaning simply a garden. And he stated as proof of his assertion that when Jesus appeared to Mary, when she came to the sepulchre, after he had risen, she did not know him, but took him to be the gardener. Then once again the same man likened baptism to a mere formal ceremony, and gave as an illustration of its principles a gentleman and lady getting married, he being worth fifty thousand dollars and she being penniless. If the ceremony had been commenced, and suddenly the young man should die, the woman would not be entitled to any of his money, as she was not his wife, the ceremony never having been completed. I began to think of this illustration; and as my father had said they did not have an ordained minister, I commenced to think that perhaps my baptism was not valid; for, taking the same illustration, if a couple should have the marriage ceremony administered to them by some one who had no right to administer it, the ceremony would not be valid either.

Now, Mr. Ring, I have told you my history, and would like for you to say nothing about it at present, though there is nothing I should enjoy more than belonging to such a little body of believers; for I see so much in them which corresponds with the description of the elect. For there shall be a remnant of the people saved by grace, and they shall be gathered from all nations, kindreds and tongues. They shall not teach every man his brother, saying, Know ye the Lord; for they

shall all know him, from the least unto the greatest; for God said, "I will put my law into their hearts, and write it in their minds; and I will be to them a God, and they shall be to me a people."

When I get to writing, much more comes surging through my mind; but I am very tired and must bring my rambling thoughts to a close.

Yours unworthily,

EMMA BRUCE.

P. S.—Dear friends, I feel impressed to write a few more lines to my somewhat lengthy letter. I think that I have been made to feel the utter inability of man to save himself, or of having any part in the work of salvation; for if it did depend upon man's free will, then man could boast and say that he had done so. But it pleased God to work out the salvation himself, and he gives it to all his children free. "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." Then God says that he has chosen the weak things of the world to confound the mighty, and the foolish things of the world to confound the wise. He also says that not many wise are called, not many noble, and gives as his only reason, "Even so."

E. B.

FLANAGAN, Ill., Oct. 27, 1889.

ELD. P. MCCAY—KIND FRIEND:—I have taken up my pen this morning with fear and trembling, and prayer to God to keep it from going astray, to try to comply with your wish in writing a few lines to you. But O how unable I feel to address a minister of the gospel of the true and living God; that one so weak and small as I am should attempt to write anything that would be acceptable by you. But I hope and trust you will pardon all errors. I arrived home in safety almost three weeks ago. I have thought many times of writing to you since I arrived home, but feeling such a great inability has kept me from doing so until now. I had a very nice visit while in Nebraska, such a season of joy and gladness I will never forget in my life; both natural and spiritual enjoyments. But O what are natural enjoyments compared with spiritual! They are to me as nothing. I heard that same sweet story in Nebraska as I do at home, salvation by grace alone, and not by man's works. It was Christ and him crucified, as the only way that leadeth unto life everlasting, from beginning to end; and, dear friend, this is what I do enjoy hearing. I never tire of hearing the dear saints of God talk of the goodness and loving-kindness of our God and heavenly Father.

O how I did enjoy your preaching; every word you said seemed for me. You told my experience in your own words much better than I could do myself. It made my poor heart take courage again and rejoice in the true

word of God. But, dear friend, not one word of praise do I give to you, but all to God, who speaks through you. Every good and perfect gift must come from our Father. These are the words that came into my mind while you were speaking at Mr. Stephens' on Saturday evening, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted." I have since found this Scripture to be in Psalm lxxxix. It seems to me that I cannot be mistaken in thinking that I know the sound of the gospel, and that I know it as "the joyful sound." Not a joyful sound, as though it were one among many, but as the only sound in all this world of sin and sorrow that brings true and lasting joy. Notwithstanding my temptation to doubt the validity of my hope, I could not help but be comforted by this passage of Scripture that was forced upon my mind. What a blessing to walk in the light of God's countenance! Although the more of that holy light we experience, the more must we see of the deformity of our own corrupt nature, and the more we must abhor ourselves. What a blessing to be enabled to rejoice in the name of the Lord, when we find our own name so worthless! O, dear friend, I feel sometimes that I must give up in despair, that I must be lost forever, and that I have grasped the shadow instead of the substance. When almost ready to sink, it seems to me, for the last time, that little hope will again return, that I would not give for worlds like this, if they were mine to give. If I know my heart, I know I do love the dear Old Baptists, and they are the only people on earth that I can love. This Scripture has very often soothed my fears, "We know that we have passed from death unto life, because we love the brethren." But the question often arises in my mind, Do I love them as I ought?

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

But if I should have to work out my own salvation, I can see clearly where mine would end; for I am utterly unable to do one thing to merit salvation. "When I would do good, evil is present with me." "I know that in me, that is, in my flesh, dwelleth no good thing." I am often amazed at the mercy God has bestowed on poor, worthless me. I am sometimes led to think that I am deceived, and am deceiving others. O what a tempter we have within to deal with! My cry to God from my very heart is, if deceived, for him to undeceive me; for to act a hypocrite part seems worse than all. I want to know and act the truth.

Dear friend, you do never have such vile thoughts as I do, do you? I think I am alone in the world, sometimes, and there can be no one like me. But I believe there are

night seasons with all the Lord's people; for when he hides his blessed face from us we cannot behold him. But when he is pleased to look upon us again in love, the day appears again, and we rejoice in his name "all the day." What a blessing to be taught, though the lesson be so bitter, that we have no righteousness of our own that is any better than filthy rags.

Kind friend, when I read over what I have written I feel that I have already written too much; and it is such a bungling arrangement I feel more like casting it into the flames than sending it to you to read.

Elder Downing was out here two weeks ago to-day and preached here. I had a very pleasant trip home. I traveled entirely alone, but never in my life did I enjoy a sweeter communion with my God. All through the long and lonely hours of night he seemed so near and dear to me, and his everlasting arms seemed entwined around me. I felt to say in my heart that he was sufficient. If he is for me, who can be against me?

I must close. If you think this imperfect scribble worth an answer, I would be pleased to hear from you. Kind love to your company.

FANNIE R. INGLEY.

CAMP HILL, Ala., Dec. 12, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Sometimes my mind leads me to write about the trials of ministerial life, and I feel that many older brethren could do the subject justice; but I am so young in the ministry that the trials I have met are only few, compared with the trials of a long and useful ministry. But I trust I know enough to thank God for his abounding and sustaining grace, which has kept me in my pilgrimage thus far; for I know if I am left to myself, and have to go in my strength, I will certainly fail. I am one who pleads for grace; for I feel the need of it. I have no confidence in the flesh. Resolutions and determinations amount to nothing with me, for I have to depend upon the Lord and his grace for ability to do what is right. When I look upon the ministry of the word, the high and holy calling, I feel to shrink, and feel like the office is too high for me to fill. I feel in every way unworthy; but I do rejoice to see one fill it whom God has called and qualified for the high and sacred duty, to minister in things pertaining to the sanctuary of God, to speak forth the words of truth and soberness, sound words, which cannot be gainsaid. At times I have heard ministers speak words that I believe were given them for the time and occasion. The great burden of the ministry, if I understand aright, is to feed the flock of God, to preach the word, to be instant in season, out of season, to take the oversight of the flock, not for filthy lucre, nor as lording it over God's heritage, but as ensamples to the flock. It has

often occurred to me that if I could know I was thus called and chosen of God to speak in his name to his people, one burden would be gone; but I so often fear lest I am deceived, and am deceiving others; and to occupy such a position, it seems to me, would justly bring forth the wrath of God. The reason why I do not quit, if I have ever begun, is that I do not know how to begin to quit. I am afraid to quit, and am afraid to go on. This makes me look more closely into the matter, and cry unto the Lord for light. I feel in the ministry that it is often the case that I go out, not knowing whither I go. I acknowledge that I am wholly unable to direct my steps. I think that the office of the gospel minister is to feed the flock; and he cannot furnish the food, but has to depend on the Lord to supply him before he can feed the church. The popular idea with the world is that the preacher must be paid, and then he will get up these things; but the minister of the gospel knows that the church is not fed from or on things gotten up, but is fed on manna, which comes from above. As Aaron and Moses were unable to feed the children of Israel in the wilderness, so is the gospel minister unable to feed the church. She was then fed from heaven, and she must still be fed from that source. The gospel preacher is a steward of the mysteries of Christ, and he is taught by the Head of the church to "rightly divide the word of truth." The common steward gave each his portion of meat in due season; so the gospel preacher must give each his portion of meat. But alas! some withhold the meat from the children, and they become weak. Paul said, "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal." I think of this also, that the preacher is not only to feed, but to feed aright; to know what to give, and also the proper time. I believe the word of God is pure; and if they are fed upon that they will grow in grace and strength. Peter says, "As new born babes, desire the sincere milk of the word, that ye may grow thereby." Sincere milk means pure milk, without God's predestination being skimmed off. The pure word of God given to the flock will not hurt them; for God has had nothing written in his word but the truth, and they will receive it if they can get it. I know that certain flocks are fat and prosperous, while others are not; and the pasture will generally tell on the flock. The precious words of Ezekiel come into my mind just here, "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was

lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick."—Ezekiel xxxiv. 14-16. There is no higher office held in this world than ministering in the sanctuary of God. Paul said, "Who is sufficient for these things?" Who is able? "No man taketh this honor unto himself, but he that is called of God, as was Aaron."

Some trials I have been able to overcome. I used to be very much distressed about my family, and how I could support them; and I tried hard to support my family and to get rich, and to preach too; but after signally failing in all, I was finally driven to trust in God entirely, and give myself wholly to these things, which I have done ever since. Last January I gave up all, and now I have no business except preaching and visiting the flock. I am a poor man. I do not own a foot of land. I can in a literal sense say, Not a foot of land do I possess in all this world's wild wilderness. I am a poor wayfaring man, and I feel equally poor spiritually. I have five children, all girls, the oldest twelve years of age. At the time the trial came on me to lay down everything else, I had six; but since that time one has been taken from us. If I have faith, it shall be according to my faith; but if I had not had the faith, I could not have done it. I was told that it would never do, that we would all perish to death, and we would never have anything in this world. But still I believe that the Lord will sustain me if I am his servant. The labor bestowed is worthy of a support, and the workman is worthy of his meat. There is a custom in our country that the preacher must preach and fill up the measure, and then support his family, and in some sections they have been sadly neglected. The preachers are partly to blame for this state of things, in not declaring the whole counsel of God. They have succeeded in telling others of their wrongs, but have failed to tell the brethren of their neglect of duty. But I shall not forget the fears and troubles I passed through when I was made willing to go forth, trusting in God, who hath said, "As thy days, so shall thy strength be." As I lay down one night amid all my fears and conflicts, this Scripture came into my mind, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."—Prov. xxi. 1. I was also reminded that the cattle on a thousand hills are his, the earth and the fullness thereof, and all they that dwell therein. It was enough; the mountains of my troubles rolled away, and I was willing then to go forth; for it was to me a triumph over these things, which seemed like mountains before me. Since then my confidence and faith have been strengthened by what has occurred. I do not feel willing to withhold any service that I can render to the

saints, wherever my lot may be cast. I am willing to spend and be spent. I do not feel that I am my own, that I belong to myself, but feel a willingness to glorify God in my body and spirit, which are his. I trust I have also been made to recognize the glorious doctrine taught by Paul, "Having food and raiment, let us be therewith content." We brought nothing into this world, and we will carry nothing forth when we go. I have the humble hope that the Lord will take care of me if I am his servant. Some things have been developed in regard to this that seem wonderful to me. Dr. Green, of Atlanta, Ga., wrote me a letter which sealed the night's teaching to my mind, and he has helped me in the hour of great need. How he knew it I can only account for upon the principle that the Lord works all things after the counsel of his own will. I am glad to be able to write that my churches have nobly done their duty, and it seemed to be a pleasure to them to aid me. God be praised, who doeth wonders in heaven and earth. Not a sparrow falleth without your Father. Faith embraces the doctrine, and those thus blessed are made to say, after receiving a knowledge of God in his true character, "The Lord giveth, and the Lord taketh away: blessed be the name of the Lord." If Paul, the inspired apostle, should make mention of ministration to him, so may we, as it redounds to the praise and honor of God, who thus moves people to assist those to live who labor in the word and doctrine. Many donations from different ones have come in to make glad the heart of my wife, who shares largely the burdens of ministerial life. I have thought that such deserved encouragement; for they undergo many privations, that their husbands may go and preach the word of God. In one letter that I received the donor said, "If by this I can feel that I am aiding one of Christ's servants or children, who says, Ye have done it unto me," &c. I mention these things as an evidence of God's promise; and I feel sure that those who really trust in the Lord shall be as Mount Zion, which cannot be removed. The Lord, who is rich in mercy, grant us all this faith, and the increase of it, that with mind and strength we may be able to glorify him; for without faith it is impossible to please him. My sheet is full. If I feel so inclined, I will try to finish it, for this is only a part of the great trials and conflicts.

Yours in hope,

W. LIVELY.

CANTON, Texas, January, 1890.

DEAR BRETHREN BEEBE:—We are taught by unerring inspiration that they that feared the Lord spake often one to another; and the same class of characters are admonished to be ready at all times to give a reason of the hope that is within them; and having a humble hope, unworthy as

I feel, that I am one of that blessed number, I desire by your permission to speak to the brethren and sisters through the SIGNS OF THE TIMES. Notwithstanding my weakness, sinfulness, and unworthiness to claim the relation of brother to the beloved saints of God, I have an indescribable love and feeling for them that I have not for the world, which creates within me a desire to write to them of the goodness of God that leadeth vain man to repentance. It is through his goodness and tender mercy toward me, and his immutable love, I hope, for me, and his long-forbearance with me, that I have been spared, upheld and supported for the past fifty years.

I was born in the state of Alabama, Marion County, on the 12th day of December, 1839, and am the oldest child of William and Tabitha C. Loden. My mother is the oldest child of James F. and Elizabeth Johnson, and joined the Primitive Baptists before she was married to my father. My father joined the same church a few years after they were married. To them were born nine sons and two daughters, of whom eight sons and one daughter are living. My father was a Deacon of the church for a number of years before his death, which occurred on the 12th day of January, 1875. My mother is yet living, and is in the seventy-first year of her age, and is yet a humble and faithful member of the Primitive Baptist Church, adorning the doctrine of God our Savior, and ornamented with that meek and quiet spirit which is in the sight of God of great price.

Like the balance of Adam's family, I was born in sin, with a desperately wicked heart, and deceitful above all things; and I did not, nay, could not, know it. In my early childhood my parents were very careful for me in my moral training, but never attempted to instill into my mind any religious sentiments; but well do I remember how my mother used to talk to me of the goodness of God in giving us all things to enjoy, life, health, food, raiment, &c., and how my father used to contrast the good results of living a moral life, and the evil consequences of living immoral; that if I lived morally I would have the high esteem and good will of my fellow-men; but if to the reverse, I would have their ill will and disregard; but he never intimated to me that God would love me if I were good, or hate me if I were bad; that he would save me if I would try to serve him, or damn me if I did not. Thus by parental admonition I tried to be both moral and truthful; and being an Arminian by birth, I verily thought I was better, and had a better chance for heaven, than those boys that would use profane language and tell falsehoods; for by this time my young mind had ran far beyond my parental training, and embraced the idea that not only my fellow-man would respect me for my good works, but God would love and

save me for them. In this vain imagination I lived until I had passed the age of eleven years. About this time it pleased the Lord to revive his saints in the community where I then lived, Elder Eli Thompson being pastor of Mount Pleasant Church at that time. It was during this season of rejoicing among the saints that I had a fearful and never-to-be-forgotten dream. In my dream I saw Elder Thompson with a host of the happy saints, inclosed by a wall high and strong, and there was but one door or entrance in the wall. Inside of the wall where those happy people were was the lightest, brightest, and the most pleasant looking place that I had ever seen; but I was left outside in total darkness. The narrow door in the wall was open. I could look in, but could not enter. Then, in an awfully sad feeling of loneliness, and groping my way in the dark, I awoke from sleep. In my meditations on my dream it was applied to me in this way, that those saints and servants of God were engaged in praise and adoration to him, inclosed by the high and strong wall of his salvation; but I was forever left out, to grope my way in the dark, and would never be allowed to enter that happy place. Right then and there I saw and felt for the first time in life that I was a guilty, justly condemned sinner in the sight of the just and holy God. I felt that if God had forever left me outside of the walls of his salvation it was no more than I deserved; for then my past life seemed to me to have been one continual scene of sin and rebellion. All my good works that I had been trusting in now looked evil. All the (as I thought) little sins that I had committed, now looked to me to be big ones. My self-righteousness was all gone, and I had no promise of any other to trust in, but was left helpless, under the frowns of a sin-avenging God, who could not look on sin with allowance.

I felt to be a wretch undone,  
Without God's sovereign grace,  
And had no place beneath the sun  
To go for rest and peace.

Although thirty-eight years have come and gone since that time, well do I remember how I preferred to be alone, and how I would leave the family circle evenings and go out into the dark and silent night, where I thought no eye could see me, nor ear could hear me, save that of God, and try in my feeble and childish manner to ask God to have mercy on me; often on returning feeling more condemned, if possible, than ever. Often I would ramble in the forest alone, hunting for some secret place where I could pour out my feelings to God in prayer; often returning without finding a place that looked low and humble enough. All God's creation looked to me better than I was. My own prayer did not seem to do me any good. I felt like I was too great a sinner to be heard and answered by the most pure and holy God. I asked an in-

terest in the prayers of Elder Thompson and those happy people that I had seen in my dream; for I believed they were good people, and God would hear them in my behalf. But instead of obtaining relief through their prayers, my burden of guilt seemed to grow heavier, and at times almost unbearable. During this time I read the New Testament much, trying to find something that I could draw some comfort and consolation from; but instead of that, it was all condemnation to me. Thus passed six of the darkest, dreariest and most lonesome months of my life, feeling that I was without hope and without God in the world, an alien from God and a stranger to the covenant of promise. I had given up all for lost; that I was forever condemned to eternal darkness, outside of the wall of God's salvation; feeling, too, that my condemnation was just. If my memory serves me right, it was on Saturday before the fourth Sunday in December, 1851, the same being conference day at old Mount Pleasant Church, that my mother sent me early in the morning to a neighbor's house on an errand. While trudging along the road alone, feeling so heavy and so pressed down that I could hardly walk, all of a sudden my burden was gone, and I was filled with praise, adoration and thanksgiving to God. All nature seemed to be engaged in his praise. Then I could see how Christ had borne my sins and carried my sorrows all the days of old, and that with his stripes I was healed; that sinners are saved through the righteousness of Christ, and not by their own righteousness.

Then I believed I never should grieve,  
Nor ever should suffer again;  
But all my days should be spent in his  
praise,  
And rejoicing in his holy name.

I finished my errand and went with my parents to meeting that day. After preaching there was an opportunity offered for the reception of members; and while those happy people that I had seen in my dream united their voices in singing the old hymn,

"Come, humble sinner, in whose breast  
A thousand thoughts revolve," &c.,

with four others I made application for membership. Up to this time I had not had a doubt in regard to what had occurred with me in the morning. I felt like I could tell it so as everybody could see it and understand it like I felt it. But alas! while some of the other four were telling the church what they hoped the Lord had done for them, the tempter came to me and suggested to my mind that I was deceived in the whole thing; that I was now going to try to deceive those good people; that I was too young to join the church; that people would not believe me; that I would be a reproach to the cause. O how unworthy and how fearful I felt! I had a mind to get up and leave the place. I was enveloped in darkness

and filled with doubts. But when the others were done relating their feelings to the church, Elder Thompson turned to me and said, "Now, brother Frank, in your own way just state to the church what you hope the Lord has done for you." Then I related in substance what I have here written, and to my surprise was received into the fellowship of the church, to be baptized at the next meeting, which was accordingly done by Elder James Sparks. And until now I feel to be a sinner, unworthy of a seat among the saints; and if saved, it is by the grace of God, through the righteousness of Christ, without the agency or instrumentality of men or their means. From that time until now I have had to pass through thick clouds of darkness, doubts and fears, intermingled with short seasons of rejoicing. I cannot live as I wish to live.

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

But in the language of Paul, "I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

'Twas grace first taught me I was lost;  
'Twas grace that cancelled all the cost;  
'Tis grace has brought me safe thus far;  
In grace alone I put my trust.

I've given the reason of my hope in the  
Lord,  
And how I was taught to believe in his  
word;

'Twas not by good works that I ever had  
done,  
But alone by the grace of omnipotent God.

Brethren Beebe, this is submitted to you with all its imperfections, for your consideration, to be disposed of as you may think best.

From your unworthy brother, in hope of a blessed immortality, where the wicked shall cease from troubling, and the weary shall be forever at rest.

FRANK LODEN.

MACOMB, ILL., Jan. 12, 1890.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST—If a poor sinner like I feel myself to be should be allowed to claim such near relationship as brother. I have had a desire to write a little for the SIGNS for a long time, two years or more before I became a member of the dear Old Baptist Church. I have taken my pen as many as a dozen times, and commenced, "Dear Beebe's Sons," but could get no further, knowing how poor and worthless I was, unworthy of a place in the thoughts of the dear people of God; yet, if not altogether deceived, I knew I loved them with a love that burned like fire in my very soul. Sometimes this love was all I had to sustain my hope in the grace of God. I cannot

recall any certain time when I first felt God's great mercy and goodness to me. For three years I felt the Lord was with me, although my mind was troubled at times (so much so that I thought death would be better), and my hope seemed very small. This passage of Scripture would come to my mind, "We know that we have passed from death unto life, because we love the brethren." Then I would feel encouraged, and think it a sweet trouble. I would exert all my strength to suppress my feelings, fearing I should deceive the children of God. I have kept back the tears when I felt as if my heart would break with the next throb. When my sister-in-law told me she was going to be baptized, I felt if she knew my feelings I would go with her. I was afraid to tell her, for fear of deceiving her. A short time after this she said, "Why don't you join the church? you know you are a great deal better than I am." I dared hardly to look up, for fear she would know my feelings. I remember well that sweet peace of mind which I enjoyed for a short time after my talk with her; but it did not last long. My trouble came back worse than ever, and I tried more and more to keep it from those around me. Something seemed to say, "It will never be any better till you join the church and are baptized." I prayed to the blessed Lord to have mercy on a poor sinner like me, and give me courage to tell some one my feelings. I thought I could not live with such a burden on my mind. At times I felt encouraged, and everything seemed very bright; but I feared I was deceived. I dared hardly to conclude that I was justified in proclaiming to others the reason of my hope. I considered that the hope of a christian would always be so bright that doubts would never come; but I read in the dear old SIGNS that others have the same experience. Such trials make the promise sweet, to me at least. Thirteen weeks ago to-day I took up my cross, was baptized, and adopted into the Old Baptist family. O what joy and happiness were mine when they received me into their fold! It was the hardest trial of my life to ask those people of New Hope Church, at Greenbush, Warren Co., Ill., to give me a place with them. I felt very unworthy, so little, so much below them, and they seemed so near and dear to me. I felt I could see our dear Jesus in their faces. Sometimes I fear I have deceived them. My God only knoweth my heart. May he forbid that I should ever bring a reproach on that dear old church. I seldom get with them, but when I do meet with them it is an unspeakable pleasure. I long to hear them talk and preach. It gives life to my poor, hungry soul, and brings dew and sunshine on my cold heart. Well do I remember a number of times when Elder Dark would be telling us of the goodness and mercy

of our heavenly Father, I would clench my fists and grasp the bench I was sitting on, to keep from rushing to him and falling at his feet to ask him to bless me, I had such reverence for him.

If you find anything in this poor scribble worthy a place in the dear old SIGNS, please publish it, if it will not exclude better matter. I have not written as I intended when I commenced.

With this I send my remittance for the SIGNS OF THE TIMES. I feel like I cannot do without it. I cannot express the holy delight that fills my soul at times while reading some of the good letters in it. Most of the dear ones that write I have never seen; but my love goes out to them, and I feel like I am talking to them. Bear with me, dear readers of this good paper, and believe I mean well. I ask, in the name of Jesus, a place in your prayers, that I may ever keep fresh in my mind the words of our blessed Redeemer (Luke x. 27), "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself;" and that I may faithfully discharge every duty. I feel I need your prayers.

Your unworthy sister, in hope of a better life beyond the grave,

MRS. C. L. VANMETER.

TAYLOR, Miss., March 14, 1890.

DEAR BRETHREN BEEBE:—I submit the following letter for your disposal. I think it would be interesting to the household of faith.

H. J. REDD.

1910 N. 22d St., PHILADELPHIA, Pa., }  
March 6, 1890. }

ELD. H. J. REDD—DEAR BROTHER IN CHRIST:—It is not in the usual course of nature for a barren and unfruitful tree to yield fruit, is it? And so, like one of old, I feel to cry, "My leanness! my leanness!" Yet I feel like writing to you, and I hope (if you get no fruit from my letter) you will not repent of the time consumed in its perusal; for surely if I have a cluster (which only the Lord can give) I shall send it, and if you fail to find it you will know I meant well. I am reminded of the words of the prophet Micah, "Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat. My soul desired the first ripe fruit." It is to me a wonderful thing that I have a desire for anything that is not of the earth, earthy; for the things of the kingdom of God are not desired by any save those who have been quickened into life by the Spirit of life; and for one to have a desire for the things of Christ's kingdom he must be a subject of that kingdom; and to be a subject means eternal life. So much is embraced in the word "desired," as expressed by the prophet, that I almost shudder when I think that perhaps I have been deceived, and have never had a desire

like the prophet. But to such thoughts I hope I can sometimes say, "Get thee behind me, Satan." How almost constantly the experience of the saints is "as when they have gathered the summer fruits," as your own experience will testify. The thorns are plentiful, and the roses few. The grapes that our souls so much desire seem to be all plucked. Yet when we climb to the topmost branches, with many scratches and bruises, and find here a grape and there a grape, how delicious they are! And, dear brother, we do find, do we not, just as many as our heavenly Father has held in reserve for us, and just as many as are for our good and to his praise and glory? And as our dear Savior passed through grief, sorrow and death, so we must needs follow in the same thorny pathway, that we may reign with him and abide with him. "Woe is me!" is our daily cry. "Woe is me!" is our nightly moan; and although weary and heavy laden, we have the assurance that it is through great tribulation we must enter the kingdom. I see by brother Walton's letter from you that you contemplate moving to Alabama. I hope to hear of your being settled and at work in the vineyard of the Lord, in the full realization that Zion, the city of our solemnities, is a quiet habitation and a sure resting place for all the saints. With Jesus as the Captain of our salvation, we need not fear. Love is inscribed upon his banner, and perfect love casteth out fear. I had an excellent letter from Elder Lively a couple of weeks ago. He spoke of a good letter received from you some time ago. We all send love to yourself, sister Redd and the children.

Your unworthy brother,  
B. F. COULTER.

PORTLAND, Ind., April 10, 1890.

BRETHREN BEEBE:—It has been a long time since I felt it prudent for one so unworthy and incompetent, as I certainly know myself to be, to address the Lord's people. I received a card from brother George Cottrell this evening, apprising me of his great bodily affliction, and also of the destitution of his family. It occurs to me that as I am isolated from the brethren, and cannot get to see them, to make arrangement to aid Elder Cottrell. I would say to all who feel like assisting him, out of what the Lord has blessed them with, that it would be very thankfully received. His post-office address is Versailles, Darke Co., Ohio. I would suggest that remittances from a distance be sent to Elder A. B. Brees, Spencerville, Allen Co., Ohio, as brother Brees visits brother Cottrell and can advise with him. I will say to the brethren who can go to see brother Cottrell, Let some see him at once. I will forward at once what I can raise, to assist him until others can get there.

Brother Cottrell has faithfully labored as one of the Lord's shep-

herds for many years, not shunning to declare the whole truth. His health has been so poor for a long time that he has not been able to labor, and a great part of the time for several years not able to walk out without the aid of crutches or a cane. He is now old and feeble, broken down and destitute. A great part of his life has been spent in laboring for the churches, and it is certainly our duty to aid him out of the things the Lord has blessed us with, remembering that from the Lord alone all blessings flow, whether they be earthly or heavenly.

Brother Cottrell asks me and others to visit him in his loneliness, affliction and destitution. The distance I live from him, and confinement to worldly affairs, prevent my doing so; yet I trust I may once more hear him proclaim the sure salvation of God's people.

Brethren Beebe, in behalf of brother Cottrell please publish this, and oblige one who feels too unworthy to ask any favor in his own behalf.

NEWTON PETERS.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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

#### BOOK NOTICES.

##### LARGE HYMN BOOK FOR A DOLLAR SIX FOR FOUR DOLLARS AND A HALF.

We have had bound in cloth, the same style as the "Editorials" or "Church History," a few hundred of our large type Hymn Books, which we will send post paid at the above prices. These books are especially adapted for aged people, or for pew racks, to be used in churches.

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

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 23, 1890.

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

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

G. BEEBE'S SONS.

#### THE AFFLICTION OF JOSEPH.

(Concluded from last number.)

"And trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came." The willingness of the nation of Israel to adopt the idolatry of those nations which seemed to enjoy prosperity, is but the typical expression of the same disposition among the spiritual Israel. It was natural that those carnal Israelites should conclude that those nations were more favored than themselves by reason of the superiority of their gods; and hence they selected such idols as were named "chief of the nations," and adopted them as objects of worship for themselves. This idolatry was established in Samaria, which was the capital of the ten tribes after their revolt from the kingdom of Rehoboam; and Jeroboam devised this new order of worship to avoid the danger of his people being drawn back to their allegiance to the house of David in going up to Jerusalem to worship. Besides the fact that their fathers worshiped in that mountain, as stated by the woman at Jacob's well (John iv. 20), it seemed to be well suited for a place of worship by its height and prominence, as the name Samaria is said to signify "watch mountain." To natural reason these advantages appeared to support the idolatry of those who trusted in the mountain of Samaria. The affliction and distress of those who still continued to observe the covenant which God gave to their fathers seemed to confirm them in departing from that law, as the ease and luxury of their idolatry were attractive to their carnal selfishness. In this is typified the opposition of the natural mind which must be encountered by those who are led by the Spirit of God in obedience to Jesus. He says, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."—Matt. xvi. 24, 25. Without taking up this cross there can be no following Jesus. No mere ceremonial compliance with outward forms can fulfill this requirement. The cross is borne only in the denial of self, and in implicit obedience to the commandment of Jesus. In order to follow the Lord in this way the disciples must be individually led by the Spirit of God. None are

thus led but those who are born of God, for that Spirit dwells in them exclusively. That Spirit leads them to trust alone in the Lord, in whom they know there is everlasting strength. Whenever they are deceived by their carnal reasoning to seek rest in their own watchfulness and prudent conduct, they are trusting in the mountain of Samaria, and looking to their own idols for protection and guidance. This natural confidence may for a season afford them ease, but it is certain to bring upon them the woe which is visited upon the children of God in forsaking him. Our Lord is faithful in visiting upon his children all their iniquities, and they must endure his chastening rod. This is an assurance of his faithfulness and love; and when any one can thus depart from the Lord without enduring fearful chastening, it is because the Lord does not deal with him as he deals with his children. Having no personal experience of the chastening endured by the saints in disobedience, such as are thus at ease can have no grief for the affliction of those who are plagued all the day long, and "chastened every morning."—Psa. lxxiii. 14. There is bitter woe to the subject of divine grace whose trust in his own uprightness has brought him to that easy condition in which he is not affected by the fellowship of the suffering of his brethren. However he may take pleasure in his imagined ease and abundant supply of comforts, the judgment of the Lord will make him realize his condition as being "wretched, and miserable, and poor, and blind, and naked." To the true follower of Jesus, this revelation brings the utmost woe.

It is a question of vital interest to every saint whether he is one who is under the woe denounced against them that are at ease in Zion. The answer is given in the description of that character, in the context. They who trust in the mountain of Samaria are the same "that put far away the evil day, and cause the seat of violence to come near." Is this descriptive of your case? Those who are most frequently troubled with self-accusing doubts on this subject are just the opposite of those here described. To them the evil day is present even when they are ready to sink in despair because they are not troubled as they feel that they should be on account of their own condition. They mourn because they feel so stupidly indifferent to the welfare of their brethren; and even their own interest in the gospel of the grace of God does not concern them as they feel that it should. Surely this does not appear like that easy luxury which is condemned in our text. The self-confident one is the character whose trust is represented by the reliance of those natural Israelites who depended upon the advantage afforded by the perpetual watchfulness of their own sentinels upon

the mountain of Samaria. Such are not troubled with doubts of the genuineness of their hope. They are definitely described in the connection of our text; and their trust is accurately represented by the class against whom this woe is denounced. Certainly there is no specification here which bears any resemblance to that trembling hope which is all the support of such as have no confidence in the flesh. The woe does not apply to these fearful ones in the antitype, as it did not rest upon any of the natural Israelites who were not relying upon the protection of the mountain of Samaria. In the text is also included the reproof of those who were turned to the worship of the golden calves which were set up in Samaria by Jeroboam. These clearly typify those of the subjects of divine grace who look to any devices of the wisdom of men for acceptance in the sight of God. Every saint will experience the visitation of woe upon him in all such false trust. They may for a season appear to rest in comfort and enjoy the pleasant delusion that they are rich in their imaginary excellence; but they cannot escape the bitter woe with which our God always chastens his children when they forsake his commandments. There is not a single intimation in the inspired Scriptures that the Lord will accept any worship from his saints but that which is wrought in them by their own sense of utter destitution and helplessness. So Mary rejoiced, saying, "He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away."—Luke i. 51-53. It is also written that the distressed woman of Canaan worshiped our Redeemer, saying, "Lord, help me!" Reason always suggests that the worship of God is rendered in the works by which his saints commend themselves in his presence; but the teaching of revelation shows that God is worshiped in spirit and in truth exclusively by the confession of the utter destitution of those who call upon him in the depth of poverty and conscious unworthiness. All his words of consolation are spoken to the poor and needy in their affliction. Such are they who follow Jesus. He has not led the way through such ease and luxury as would justify his followers in boasting their riches of good works in the service of God. They who follow him cannot avoid the cross which he bore. Enduring affliction is inseparable from the fellowship of the saints, which is given to such as will come after Jesus in the path which he has marked out.

The Holy Ghost sets this seal upon every one who will live godly in Christ Jesus; he shall suffer persecution. In the record given con-

cerning the patriarch Joseph, this suffering is clearly manifested. Even natural sympathy cannot fail to be moved by the simple narrative of his severe affliction; but this is merely the shadow of the sufferings of Jesus, who is the true Joseph by whose abundant grace the saints are saved and comforted in all their tribulation. Grief for the affliction of this spiritual Joseph is not only confined to those who have been made partakers of that affliction by personal experience, but even they can manifest that grief only in being led by his Spirit in the fellowship of the sufferings which he endured. From the manner in which this peculiarity of those luxurious Israelites is specified in the inspired description given by this prophet, it is evident that in this particular they manifested their entire departure from the love and sympathy of brethren to the afflicted patriarch. This signifies that such as are typified by those idolatrous Israelites are not "endeavoring to keep the unity of the Spirit in the bond of peace." Even in the days when the apostles were yet in the flesh this carnality was reproofed, and it was in the professed membership of the church. John says, "I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."—3 John 9, 10. Such ambitious characters are careless of the affliction of the saints in the pursuit of their own advantage. Even though they may be themselves Israelites as included in the election of God's grace, they are under the dreadful woe declared in our text. Of such Jude says, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." Truly, "It is a fearful thing to fall into the hands of the living God." Well may the children of his love be admonished in his word, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. x. 31; xii. 5, 6.

"The affliction of Joseph" is not confined to the awful agony of our dear Redeemer when he was manifested in the flesh, and became obedient unto death. Although it is true that the saint who is carnally minded is not in a condition to be grieved for that affliction, the blindness of that mind may not be conscious of indifference to that agony which wrung from Jesus the sweat of blood; but there may be less difficulty in seeing that lack of sympathy with our spiritual Joseph if we examine ourselves in the light

of his word with regard to our fellowship with his saints who are now associated with us in time. His own divine judgment is recorded for our guidance in this investigation. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv. 40. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."—1 John iv. 20, 21. In the light of this revealed test it is manifest that when any saint is led by the Spirit of Jesus he will feel the sufferings of his brethren as his own; and when that unity of the Spirit is not apparent in their personal experience, there is cause for anxious self-examination by every one who professes to trust in the grace of God which is revealed in Jesus as the Savior of his people from their sins. The absence of grief for the affliction of Joseph is presented as the decisive mark by which they are identified to whom the woe in our text is applied. As in the type those unfeeling revelers whom the word of the Lord denounced were children of Abraham according to the flesh, so they do not represent those sinners who are already dead under the condemnation of divine justice. Their character must be found among those who are subjects of divine grace as spiritual Israelites. This may be a startling thought to those who have regarded all such denunciations as applicable to the adversaries of the chosen people of God; but it will be found upon careful consideration of the Scriptures that the Lord has visited neither reproofs nor chastenings upon any but his own children. His righteous indignation is indeed poured out upon the ungodly world; but it is only his own chosen people who endure chastening at his hand. The awful vengeance under which devils tremble is very different from the rod of chastisement with which he visits the transgressions of his children. While the enemies of truth and righteousness may well be filled with terror at the judgments which hold them in chains of darkness, they can know nothing of the love which causes the children of God to confess to him the righteousness of that chastening by which he has afflicted them. The Spirit of Christ produces in every one who is led by it that perfect love which is grieved for the affliction of Joseph, whether it is seen in the sufferings of the Redeemer personally, or in the fellowship of that suffering which is experienced by any of his followers. This is the distinguishing mark which will never fail to determine the manner of spirit which is prompting us on any occasion. Carnal selfishness can exult in the apparent

success of our own devices by which our pride is gratified. When led by the Spirit of Christ self is forgotten in the unity of the Spirit, by which we are grieved for the affliction of Joseph, so that we "Rejoice with them that do rejoice, and weep with them that weep." It is a serious question for each of us to consider, Am I "grieved for the affliction of Joseph?"

#### OBITUARY NOTICES.

PLEASE publish the following obituary notice of one who has read every number of the SIGNS OF THE TIMES since the first, until March 17th, 1890, when the tired eyes closed in their last sweet slumber.

Mary Beckley Bristow was born near Clintonville, Bourbon Co., Ky., Nov. 18th, 1808, and in her eighty-second year willingly passed away, leaving as testimonials of her superior worth as a woman, a friend and a Christian the respect, esteem and tender love of innumerable friends and relatives. Her aged and only brother, two sisters-in-law, to whom she was very dear, and a large number of nieces and nephews, to whom "Aunt Mary" was next to mother, are left to miss and long for the voice that is still; but to each come only sweet memories, redolent with the perfume of her vanished presence. Gone from us, but with us still. As I write, tears of selfish regret blind me, and I long for one more look at the dear, old, patient face; but the blessed assurance of her entrance into the rest of her Savior is a balm to our bereaved hearts.

In 1831 she moved with her parents, James and Jane Shelton Bristow, to Boone Co., Ky., and since then her life has been passed in this and Kenton Co. She entered into rest at the residence of her nephew, J. E. Bristow, Bank Lick, Kenton Co., Ky., after an illness of several days of bronchitis, to which she had been subject for many years, and which has caused her much suffering. It is thought that her death was immediately hastened by heart failure, and the summons came quickly and painlessly. As we stood around her, during ten minutes of unconsciousness, we saw the dimmed eyes close as sweetly as those of an infant upon its mother's breast. "Asleep in Jesus."

She united with the Predestinarian Baptist Church called Sardis, in Union, Ky., in October, 1836, and was baptized by Elder Wm. Hume on the first Sunday that services were held in the Sardis meeting-house. Her consistency as an orderly member is a shining example. Her remains were laid away in the cemetery in Independence, Ky. As she opposed funeral orations, the only religious services were Scripture reading, singing and prayer at the grave. I append a few verses found in her diary, written July 16th, 1863, to show her dependence and trust in God.

"My heart is deeply sad, O Lord!  
No ray of light doth penetrate the gloom,  
No promise sweet from thy bless'd word  
My dungeon's depths illumine.

"My heart is sad; O give me faith  
To trust in thee, my gracious God!  
O turn my heart to what thou saith;  
Teach me to bear thy rod.

"Teach my sad heart to trust thee still,  
Though heaven and earth should shaken be;

Teach me to know and do thy will,  
And cast my care, O Lord, on thee."

May this prayer be echoed by all of us whose hearts are saddened by our loss; and may we honor her blessed memory by striving to live as she did, dependent upon the hand of God for our true happiness. Never having married, the great wealth of her affection was lavished upon

her nieces and nephews, one of whom has weakly endeavored to write this tribute to her memory. Words are indeed weak when I attempt to do justice to her loveliness of character; but I know that she would say, "To God be all the glory."

NANNIE D. BRISTOW.

UNION, Ky.

**DIED**—In Olive, Ulster Co., N. Y., Feb. 23d, 1890, **Dr. A. C. Hull**, aged 71 years, 5 months and 13 days.

The deceased was a natural brother of the writer of this notice, and was born in Roxbury, Delaware Co., N. Y., Sept. 10th, 1818. In early life he became very much troubled about his condition as a great sinner in the sight of God, and learned that he could do nothing toward the salvation of his own soul; but at an unexpected time the glorious gospel shone in his heart, which caused him to rejoice in Christ Jesus as the Savior of sinners, of whom he felt he was chief. In September, 1837, he was received into the fellowship of the Second Old School Baptist Church of Roxbury, and was baptized by Elder David Mead. In December, 1849, he moved to Olive, Ulster Co., and a few years later he with his wife took letters from the Second Church of Roxbury and united with the Olive Church, Jan. 27th, 1853, where his membership remained at the time of his death. His house was a home to all the dear brethren and sisters that visited the church. No labor was spared by him and his dear family to make their stay with them pleasant, as many now living can testify. During the fifty-two years of his connection with the Old School Baptists he remained sound in the faith of that order, giving God all the glory of the salvation of his dear people, and having no confidence in the flesh. His last sickness was of that nature that caused him to be very drowsy, so much so that he conversed but little. Some questions were asked him by his dear companion in regard to his prospects beyond this life, which he answered very satisfactorily, and we feel comforted in the thought that he is enjoying that rest that remaineth to the people of God. He has left a sorrowing companion, two daughters, a number of grandchildren, with many friends and the church, to mourn.

Elder Benton Jenkins preached a very comforting discourse on the solemn occasion to a very large congregation from 1 Cor. xv. 22, 23, and was followed in some appropriate remarks by Elder J. D. Hubbell. After the services were concluded the body was laid in the grave to await the great resurrection morning, when it shall be raised an immortal body, and be received into glory, where ceaseless praise shall be given to Father, Son and Holy Ghost forever and ever.

EMILY VERMILYA.

HALCOTTSTVILLE, N. Y., April 14, 1890.

**John Bowen, Sr.**, was born in Giles Co., Va., in September, 1800, and departed this life at the residence of his son, Warren Bowen, near Raritan, Henderson Co., Ill., March 29th, 1890, in the 90th year of his age.

The deceased was united in marriage with Miss Mary Burton, in Virginia, while a youth, and there have descended from them a numerous offspring, consisting of seventeen children, eighty-six grandchildren, one hundred and thirty great-grandchildren, and three great-great-grandchildren, aggregating two hundred and thirty-six descendants born, the most of whom are living. Mr. Bowen lived awhile in the state of Ohio, and also in the state of Michigan, and in the year 1836 located in Illinois, near where he died. The subject of this notice was not a member of the visible church, but often had meetings at his house, which was always open to the people of God; and he was often ready to take his wife to her meetings, though many miles away. She

was a worthy member of our order, and died in 1877. Mr. Bowen by industry and economy became the owner of a large property, mostly in real estate, and was a man of integrity and honor. He met his death calmly, saying he wanted to go home and was ready to die.

His last illness was brief, and a large audience attended his funeral in Terre Haute, Ill., where I spoke to them, and where he was laid to rest. Ten children and many fellow-citizens will miss this noble and worthy man.

I. N. VANMETER.

MACOMB, Ill., April 9, 1890.

**Emma Rebecca Long**, wife of G. R. Long, was born in Marion Co., Ga., Aug. 7th, 1856, and died Feb. 17th, 1890. She moved with her parents when a child to this state (Texas), and was married Dec. 20th, 1877, to G. B. Long. She was the daughter of W. B. and Nancy Young. On Friday before the third Sunday in October, 1888, she and her husband joined the Primitive Baptist Church at Mt. Moriah, and were baptized by Elder H. B. Jones. She was a model christian, a faithful wife and a good mother. She leaves her husband and three children, with many relatives and friends, to mourn their loss. Her death was quite a shock to the community, as she died very suddenly.

J. B. MAURITZER.

### APPOINTMENTS.

If the Lord will, I will be with churches as follows:

Mt. Sterling, Ky., Tuesday p. m., April 29th; Mt. Carmel, Wednesday a. m., 30th; Elk Lick, Friday, May 2d; May's Lick, Sunday, 4th; Little Flock, Tuesday, 6th; Pleasureville, Wednesday, 7th; Sulphur Fork, Thursday, 8th; Turner's, Thursday night and Friday a. m., 9th; Union (Sardis Church), Friday night; Mill Creek, Hamilton Co., Ohio, Sunday, 11th.

SILAS H. DURAND.

### YEARLY MEETINGS.

Our yearly or May meeting will be held with the New Valley Church, beginning on Saturday before the second Sunday in May (10th), 1890, and continuing two days.

Brethren of our faith and order are invited to be with us, especially ministering brethren. Brethren Wm. L. Beebe and Benton Jenkins will, we hope, be with us. Brethren from a distance expecting to come will write to Elder E. V. White or T. S. Titus, at Leesburgh, Loudoun Co., Va.

T. S. TITUS, Church Clerk.

### ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Harford Church, Harford Co., Md., to begin on Wednesday before the third Sunday in May (14th), 1890, and continue three days.

THE Delaware Old School Baptist Association is appointed to be held with the church called Cow Marsh, Kent Co., Del., to begin on Wednesday before the last Sunday in May (21st), 1890, and continue three days.

THE Delaware River Old School Baptist Association is appointed to be held with the Kingwood Church, in Locktown, Hunterdon Co., N. J., to begin on Wednesday before the first Sunday in June (May 28th), 1890, and continue three days.

THE Warwick Old School Baptist Association is appointed to be held with the Middletown & Wallkill Church, in Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (4th), 1890, and continue three days.

THE Chemung Old School Baptist Association is appointed to be held with the church at Waverly, Tioga Co., N. Y., to begin on Wednesday before the third Sunday in June (11th), 1890, and continue three days.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,  
IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

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

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# Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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## CORRESPONDENCE.

### THE RAINBOW.

THIS most beautiful and wonderful object in nature is used in the Scriptures to represent the everlasting covenant, "even the sure mercies of David." No mention is made of it until after the flood. When "the waters of Noah," which had drowned the world and saved the eight souls in the ark, had passed, then the rainbow appeared, and the Lord said to Noah, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."—Genesis ix. 13-16.

Science will insist and we must acknowledge that there must have been a rainbow before the flood if the sun then ever shone upon falling rain; but it is not spoken of in the Scriptures until after the flood, and then it is spoken of as set by the Lord in the cloud. This is essential to its spiritual meaning as a token or figure of the new covenant. The coming forth of the eight souls out of the ark, after the waters had disappeared from the earth, represents the coming forth of the church from under the legal covenant, and the power and dominion of death, into the gospel kingdom, and her establishment forever under the covenant of love and mercy and peace. The apostle Peter speaks of this as a figure of the resurrection of Christ. The Lord by the prophet Isaiah thus addresses the church under the law with the promise of gospel deliverance: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee."—Isa. liv. 7-9.

The light of the moon will produce

a rainbow, which is a very beautiful object, but not to be compared with that produced by the sun; for it is very faint and feeble, showing no colors, but only a faint white or yellow light. So under the legal dispensation the covenant of grace was seen only as a faint shadow, not distinctly, not understood in its wonderful order and beauty as seen in the light of the gospel. The glorious mystery of salvation was not revealed to the people of God under that night dispensation, not even to the prophets. To them it was revealed that a new covenant should be made with the people of God, that a glorious foundation should be laid in Zion, and that after all her afflictions the city of God should be built infinitely strong to stand forever, and become "the perfection of beauty;" but the nature of that covenant, the character of that foundation, and the time and manner of that building of God, were hid from them. Not until the Sun of righteousness should arise and begin his glorious circuit in the gospel heavens could "the riches of the glory of this mystery" be seen by the people of God. Then the church, gathered with great mercies from under the ministration of wrath, in which the Lord had hid his face from her for a moment, beholds the riches of his grace, and sees "mercy built up forever." Then the city of God, the people who under the law were "afflicted, tossed with tempest, and not comforted," sees all the stones of that gospel building "laid with fair colors;" sees all the doctrine and order of the gospel as infinitely more beautiful to the redeemed soul than the rainbow is to the natural eye. Then the foundations are seen as sapphires. So under the feet of the God of Israel, as seen by Moses and the Elders of Israel, "there was as it were the paved work of a sapphire stone, and the body of heaven in his clearness." Thus Christ in the poor sinner "the hope of glory," which is "the riches of the glory of this mystery among the Gentiles," now made known to the saints, the foundation of all hope and salvation, presents to his astonished and enraptured soul all the unimagined beauty and ineffable loveliness of heaven. This is the experience of the everlasting covenant made with David, which is "ordered in all things and sure," and which is "all his salvation and all his desire." Through windows of agates the sunlight of heavenly truth shines into this building of God; while gates of carbun-

cles are ever open to the poor, sick soul who knocks by the way, and who, cleansed by the precious blood of Christ from all sin, enters pure and holy "through the gates into the city." All the daily experiences of new covenant blessings, the tokens of heavenly love, the sweet portions of his word given by the dear Savior to his humble followers along their pathway through this time state, are as pleasant border stones in "the city of the living God."

When Noah had finished the ark, then there went in unto him "into the ark two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in." After seven days the waters of the flood were upon the earth. Forty days and forty nights the rain was upon the earth. "The waters increased, and bare up the ark, and it was lifted up above the earth." "The waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered." "And the ark went upon the face of the waters." Every living substance was destroyed which was upon the face of the ground; and Noah only remained alive, and they that were with him in the ark. And God remembered Noah, and every living thing that was with him in the ark, and caused the waters to assuage. One hundred and fifty days after the rain began to fall the ark rested on Ararat. Seventy-three days after that the tops of the mountains were seen. When forty days more had passed Noah opened the window which he had made in the ark above. That window afforded light to those within, but allowed no view of the world about it. From it they could only look heavenward. A raven was sent forth, which found all that its nature required among the dead scattered upon the tops of the hills and mountains, whither they had climbed in the vain hope of salvation by their own efforts; but the dove sent forth at the same time found no rest for the sole of her foot, and she returned unto Noah into the ark. After seven days had passed the dove found an olive leaf, showing life upon the earth, and promising peace from the trouble of the waters; and after seven days more the earth was so fully redeemed from the flood that she went forth to find a permanent home upon it. In three hundred and eighteen days Noah re-

moved the covering of the ark, and they looked forth again upon the earth. Still two months and twenty-seven days longer they remained in the ark, when the ground had become thoroughly dry, and then they came forth at the command of God; and Noah built an altar and offered burnt offerings of every clean beast and fowl, and heard the gracious covenant which God established with him, and looked for the first time upon the rainbow, which was set for a token of that covenant in the cloud.

All this is a figure of the resurrection of Christ. Where is there here the slightest view of works on the part of the sinner as a condition of salvation? What did the eight souls in the ark do? Seven days before it began to rain they were shut in the ark by the Lord, by whose command it had been expressly made for them. So all that ever shall experience salvation were chosen in Christ before the foundation of the world. From the time they were first in the ark until they looked forth upon a new world these eight souls could not see outside to know the condition they were in. They could hear the beating rain, the swelling, tossing floods, the roaring wind and thunder, and could feel the fearful rocking of the ark; but they could not see what was transpiring without. Their only possible view was toward the sky, which must have been most dark and awful, for from thence the destroying flood was falling upon them; but also from that direction was the only possible hope of salvation. So the Lord's people can never know their true condition until they are brought forth into gospel light and liberty. Then they can look back and understand what they have passed through. They are ignorant and unconcerned, as those in the ark may be supposed to have been during the seven days before the rain fell, until they are made alive to know themselves sinners. Then they have trouble under the condemnation of the law, and feel the storms of wrath against sin in their souls, which none ever feel in this world but those who are in the ark; but they cannot know what these troubles mean. Little do they think that these floods of affliction, which seem about to overwhelm them, are really lifting them above the destruction that is falling upon the earth, as the waters saved those in the ark. They can look upward. A window is prepared in that direction. Though they dare not so much as lift up their eyes to heaven, yet

their soul is looking upward with a cry for mercy. No way of deliverance appears to them; and when the storm ceases, and the ark rests on Ararat, they cannot understand the reason of the quietness they feel, for "the peace of God passeth all understanding;" and sometimes, when that gospel peace is first experienced, the poor soul fears that he has been given over to hardness of heart. In the Lord's own time the eyes of his understanding shall be enlightened, that he may know the wonders of his own experience.

The natural man, whose fears have been excited by threatened punishments, does not wait for the waters of sin to go off the earth. He can go forth, like the raven, and find a suitable home among those who are upon the mountains of human merit and righteousness, where they have climbed to get above the waves of destruction. Here are those who believe that they have obtained salvation by their works; but they are all outside the ark. They do not know the fearfulness of sin and death, for they are themselves dead; but the Spirit of Christ in his people, like the dove sent forth, can find no rest where the waters of sin prevail, but returns weary and faint to the window of the ark, sick and tired of all the lying vanities that abound in the world. But from the redeemed earth it always brings precious tokens of life and peace to those who are waiting for the waters to abate.

What the ark did, those did who were in the ark. That much, and no more, the sinner does in obtaining a hope of salvation. They were "saved by water." The ark was lifted and saved by the same water that drowned the earth. Through death Jesus, our Ark, delivered his people from the curse of the law. He rose above destruction and death, and they rose in him. Forty days and forty nights Jesus was in the wilderness alone, without eating, while the temptations fell upon him; and in this he answers to the ark alone upon the waters, to Moses alone in the mount Sinai, to Elias traveling alone in the strength of one meal to the mount of God. Think of the ark alone upon the waters during all that terrible storm. Think of the dear Savior alone in bearing the sins of his people, in suffering death, in sinking to the lowest hell. The fountains of the great deep were broken up to furnish the waters of the flood that fell through the open windows of heaven. The fountains of the great deep of iniquity, of God's judgments, of death and destruction, poured all their floods upon his soul. No man was with him in bearing the storm. His people were safe within him. No rain fell on any one in the ark, nor did the wind reach them. Not a drop of the waters of death ever touched those who were chosen in Christ. One drop would have been eternal destruction to them. The ark was pitched within and without; and Jesus was prepared to

receive the fearful baptism into death, and yet ride upon the face of the waters, and bring his people through the flood into the world of eternal glory. Now when we are blessed with a good hope through grace we are enabled to see that we were from the beginning chosen in Christ unto salvation; and when we learn that all we have felt and feared of sin and of the terrors of death, the dear Savior actually and fully suffered for us, that our fears and afflictions are but to give us some measure of fellowship with him in his sufferings, and make us know a little of what he endured when he went alone into the terrors of death for our salvation, what love and admiration and praise fill our hearts! We now see that our fears and terrors, under which we were ready to sink forever, are but precious evidences that we were then in the Ark, and were only hearing the storm that fell alone upon him who shielded us from its destructive power; and that we are saved in him with an everlasting salvation, "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

To cause a rainbow there must be a cloud, rain falling from it, and sunlight falling on the drops of rain. The ray of light is refracted as it enters the drop, separated into its various colors, and reflected to the eye. We may speak of the cloud as representing afflictions. Against the storm-cloud the bow is seen, generally after the storm is past. Only to those who have been "afflicted, tossed with tempest, and not comforted" by human power, do the fair colors of the everlasting covenant appear. But I understand the clouds to more particularly represent in the Scriptures the ministers of the word of salvation. We are told that the Lord maketh the clouds his chariots, and that the chariots of the Lord are thousands of angels.—Psalm lxxviii. 17. "He comes with clouds." The doctrine of those who publish the name of the Lord in salvation "drops like the rain" upon his people. He comes down upon them thus "like rain upon the mown grass, and as showers that water the earth." Those who do not publish the name of the Lord, but preach the works of men as necessary to salvation, are called "clouds" also, but "without rain." The light from the Sun of righteousness is reflected from this falling gospel rain in infinite beauty to the poor sinner, who is made to rejoice in the wonderful works of God. Jesus appears in every word that touches the heart, in every point of truth that attracts the spiritual sight, as the complete image of the sun appears in every drop of rain or dew on which it shines; but he appears in his many gracious and glorious attributes, showing infinite and various beauty, as the ray of sunshine is broken up and separated, until a countless number of most

lovely colors meeting and blending harmoniously are shown to the eye.

What emotions of wonder and praise must have filled the hearts of those who came forth from the ark as they looked upon the face of the earth in all the beauty of natural life, upon which the waves of destruction had so lately rolled, and saw that bow in the cloud, from whose glorious beauty no one can turn indifferently away, and received from the Lord the assurance by this token that he would no more destroy the earth!

Who has ever been able to describe his feelings of wonder and joy when for the first time he saw the way of salvation for a poor sinner, the new and everlasting covenant, "ordered in all things and sure," and felt the doctrine of salvation by grace dropping like the rain into his weary and desolate heart, and saw Jesus in every word of gospel truth, more beautiful than the rainbow, and felt the whispers of love and peace, as the dear Savior said to him, "For this is as the waters of Noah unto me. For as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will no more be wroth with thee, nor rebuke thee." What can be so beautiful as this mercy and love and grace of our God. Here are the elements of this wonderful bow set against the clouds of affliction. Here appears the image of the exalted and glorified Jesus in the doctrine that falls from the bright clouds which the Lord makes and sends to comfort his weary people. He looks upon the bow and remembers his covenant. His look, reflected from the rainbow cloud to our hearts, fills them with love and thanksgiving. Jesus is the mighty angel of the covenant, who comes down to us clothed with a cloud, a rainbow upon his head, and his face as the sun.—Revelation x. 1. Whenever we are permitted to behold him as he appears in the cloud of witnesses, there is healing for all our sicknesses of soul in the light of his face, and unspeakable beauty appears in the covenant established with us beyond that of the rainbow; and every word of promise which then falls into our hearts causes us to feel all the assurance and holy confidence which it expresses; and with the "yea and Amen" of all these exceeding great and precious promises of God, which are in Christ Jesus, in our own hearts, we become established in righteousness, and are "far from oppression, for we shall not fear; and from terror, for it shall not come near us." Sorrow and affliction, sin and death, are still in the earth, rolling over it like a flood; but while we are permitted thus to "behold the beauty of the Lord," "we go out with joy, and are led forth with peace. The mountains and hills break forth before us into singing, and all the trees of the field clap their hands." O for a more continuous view of the King in his beauty! O for a more perfect separation from

the world, and a joyous revival of the Lord's work in the midst of the years! O that the Lord would look upon his bow and remember his covenant with his afflicted people, and so fill their souls with his glory and loveliness that they shall no more desire and seek after the poor, fading glories of this transitory world!

SILAS H. DURAND.

SOUTHAMPTON, Pa., April 11, 1890.

COLUMBUS GROVE, Ohio, March 31, 1890.

DEAR BRETHREN BEEBE:—Inclosed you will find two letters which I recently received from our highly esteemed, dearly beloved and sorely afflicted sister, Mary Parker. By her permission I send them to you for publication in our dear family paper, the SIGNS. O how sorely our dove-like sister is afflicted, yet how spiritually blessed she is above so many of her fellow-saints. The dear sister says she would like to see a few of my thoughts added; but I cannot do so at present, as my pen is too sluggish and my heart too barren. Perhaps at some time in the future, if the dear sister still desires it, and the Lord is willing, and the dear Master will guide my pen, I may offer a few thoughts; but for the present I deem her precious letters sufficient.

I am your sister, I hope, in the dear Savior,

DIANA S. MORRIS.

NEW HOLLAND, Ohio, March 16, 1890.

MRS. DIANA MORRIS—MY DEAR SISTER IN A PRECIOUS SAVIOR:—Your letter was indeed quite a surprise, but a very pleasant one I assure you. How strangely are events brought about, and how singularly does one instance in life follow and overlap another. Your dear letter awakened many emotions within me, and brought to mind many tender and pleasant memories of the happy past. What a flood of tenderness wells up in my heart at the mention of father and mother, especially if spoken reverently by one who personally knew them and appreciated their goodness and worth. I often ask myself if it was because he was my father, and I loved him so, that his preaching seemed fraught with so much power, earnestness and eloquence; that it was so deeply touching, coming straight from his heart, and going to the heart of each believing hearer. I have often heard him say that he often enjoyed the greatest liberty when he entered the pulpit uncertain where his text would be found, and without one premeditated sentence to begin with. Surely he did not "shun to declare the whole counsel of God;" for a number of times he would say, "I will preach what I believe to be the blessed gospel truth, if it takes my head off." It was just that that did cause John the Baptist to be beheaded by a licentious, vain woman; and it is because of this same truth, and their love for it, that causes the Old School Baptists to be hated and evil

spoken of to-day. "I am the way, the truth and the life," says Jesus; and all but a few very lowly followers cried, "Crucify him! crucify him!" They despised the lowly Nazarene, who possessed no earthly wealth, who was without any rare personal attainments, or dignified, exalted, earthly birth. Had he come into the world with the vain pomp and show that attend an earthly ruler, how different would he have been received. It was the case at the time of his birth into this world, and it is the same way to-day. Even the sweet, beautiful story of Jesus and his love, told in its simplicity, amid plain and unpretentious surroundings, spoken by an unpolished preacher, in a house not beautified by all our modern fashions and inventions, would be cried down by the multitude; and instead of sitting at the feet of Jesus, sweetly drinking the precious draughts which flow to us through the earthly vessel, and singing the songs of Zion with the "spirit and understanding," the cry would arise, as in the olden time, "Away with him: we will not have this man to rule over us." When I read your letter, and learned you are the daughter of the late brother Seitz, whom my father loved so well, and whose dear mother and my mother were such devoted friends, in my own heart there welled up a deep thankfulness that the dear Lord had put it into your heart to write to me; and I was made to rejoice that we have both been made partakers, as we hope, of that same blessed inheritance which fadeth not away, but is reserved in heaven for them which love and fear his name. I remember being at your father's house once with my parents, in company with brother John Holliday, and his wife and daughter Mary. I was but a little girl, but I remember you quite well. I remember also the white farm house in which you lived, and many things connected with the pleasant visit there. O those happy, golden days! Can I be that same child, so full of life, so petted and beloved by my dear parents, whose life now is one of intense pain, who feels so lonely and so unloved? Well and wisely ordered by divine providence is it that we cannot look into the veiled vista of the future and see what it has in store for us. Surely had this wisdom been given me I would have sunk by the wayside, and doubtless taken my own life. But as it is, the deep waters that have surged their bitter waves against me have not been permitted to overflow me; neither have the furnace-heated flames burned me. A hand more powerful, more tender even than that of an earthly parent, friend or lover, has ever led me along, and underneath it all have been the everlasting arms. O! was it to show me the tenderness and power of his wondrous love that he stripped me of earthly, human love? Was it to show me how strong was he who

took so nearly all my strength? Was it to show me how helpful he is that I was made helpless, and to show me the sweetness of his being near that he removed father, mother, and spiritual kindred so far from me? Blessed be his name. I would that my stammering tongue were loosed, or I had the pen of a ready writer, that I might tell you how near, how dear, how sure, how sweet, is the love of Jesus made manifest to me, a sinner; to me who am so vile, and so less than nothing in and of myself. O, my sister, if I could but tell you of his goodness to me here upon my bed of languishing! It is seven years, I think, since I walked or could get off my bed. Alone much during the day, and all alone in my room during the long, pain-filled nights, O what would I do if it were not for the invisible presence of my precious Jesus? How surely near does he seem at times! how sweet are my communions with him! how great my rejoicing, as one rich blessing after another is brought to mind! Ah, these are blessed songs given me in the night indeed, when no human hand can aid me, no human touch soothe my pain, nor human eye drop the pitying tear. Yet my sinfulness is a thorn in the flesh to me, as it was to Paul; and my inability to render due praise and thankfulness causes me, like Paul again, in this tabernacle to groan, being burdened. Dear sister, you cannot know how severely I am afflicted unless you could see me. My bed-sores are painful, and I cannot get off them, neither is there any way to relieve the deformed limbs and feet, which are covered with scrofulous sores, and which day and night have to rest on a wooden stool. There are two great sores on the bottom of one foot, and the limb and foot are as heavy as a large child's body. My body is immense, and my neck and face look like that of a very corpulent person; but my flesh pits like dough. Remember me in much love to your dear aged mother, and do please write soon again.

Believe me to be affectionately your sister,

MARY PARKER.

NEW HOLLAND, Ohio, March 27, 1890.

MRS. DIANA MORRIS—BELOVED SISTER IN CHRIST JESUS:—Your dear letter, which is a balm to my weary soul, has been received and read with much eagerness and comfort. I am in such a state of intense suffering that I cannot hope to answer your letter; but as you wish my consent to the publication of my letter in the SIGNS, I thought I had best write you, for fear I become so much worse as to be unable to answer the request at all. I do not know what the letter contains, but if it would be any gratification to yourself or to your dear afflicted brother to see it in the SIGNS, I certainly cannot object. I have a longing desire to write a message and send it through our beloved SIGNS

to the many dear ones to whom my heart goes out in deepest tenderness and (I trust) christian fellowship and love; but until my physical condition becomes better it will be impossible. I had an unusual hard chill last week, which prostrated both body and mind, and the fever which followed caused the limbs to blister, and now there are places on the limbs larger than one's hand perfectly raw. The scrofulous sores are also more painful, and my nerves are so unstrung I am constantly jerking and falling off the bed. A daughter of the late Dr. Taylor, of Perry County, paid me a brief visit recently. In early girlhood we were very intimate friends. She had read my book of letters, but when she saw me she said, "O Mary! I never dreamed you were like this." Three times she attempted to look at my limbs, but each time grew white and faint, and would have fallen had she not quickly hurried away. One night last week I suffered almost beyond all power of endurance. I could get no rest. About three o'clock I fell into a troubled slumber, when my body and limbs jerked so that I fell off the bed, overturning the bath tub and hurting my limbs terribly. By the time I got things about me restored to order my strength seemed gone. With feelings of bitterness I asked myself, Why do I suffer all these things? Sheer exhaustion caused me to fall asleep, and never did I slumber so sweetly. I thought I was carried to a large building where were many people. I sat by myself in a door, when everything about me changed to great light and beauty. Looking upward, the heavens above seemed one endless sea of smooth, crystal-like whiteness, while there appeared upon its surface a seraph or angel, a disembodied spirit, whose brightness and dazzling whiteness and purity exceeded anything I ever saw or heard described. O the serenity, the peaceful happiness of the benign countenance, and the perfect purity that seemed to form the whole of the crystal whiteness, that had been washed and made white in the blood of the Lamb. While gazing, entranced, enraptured, I heard a voice say, "It is to make you pure, all pure, within and without, like what you see, that you suffer what you do." I answered, looking down at my distorted limbs, "I will bear it all, and it will not be long until I can change these garments for one of spotless purity." I awoke with these words upon my lips, "I will try you as gold is tried; I will refine you as silver is refined. In the furnace of affliction have I chosen you." This was but a dream, my sister, and no doubt some would say it signified nothing; but to me it was a sweet vision in the night, and it quieted me as nothing else could have quieted me. It filled me with a glad happiness, and was sweet food for my tired and weary soul for many days. How thankful we should be that amid the darkness

of sin, unbelief, and the fiery darts from the enemy of our souls, we are given sweet songs, bright visions in the night. Although I am sometimes, I trust, made to stand, like Moses, upon the mount, and view the glories and beauties of the promised land, and am given a foretaste of the pleasant grapes and fruits of that bounteous land, yet I am often brought into the dreary, desert wastes, where not a shrub grows, but all seems dark and barren. I have had many pleasant thoughts from this Scripture of late, "And it shall come to pass, when I bring a cloud over the earth, that the bow [rainbow] shall be seen in the cloud."—Gen. ix. 14. Please read the entire chapter. Is this not the case in our spiritual life, my sister? Is there ever a time in our journey when the cloud over our earth is so dark but that some ray of hope may be seen, but that some sweet promise may arise, relieving the blackness of doubt, the darkness of sin, by its bright-hued rays? The Lord says we will look upon the rainbow, that we may remember the everlasting covenant between God and every living creature. Is not his spiritual counsel to Israel just the same? Has he ever forgotten any of his promises to his chosen people, or been slack in performing them? O how these glorious truths stir my soul! how they enrapture and animate my entire being, so that the soul longs to burst its prison bonds and soar to the world on high, where we shall see him as he is, and know as we are known. Give my love to the dear sick sister. Tell her it gladdens me to feel that we will soon meet on the "shining shore," to suffer and sin no more. I send special love to your mother. How glad poor father was to meet her on the railway train that morning, though too sick and weary to talk much to her. I am so glad you wrote to me. It is pleasant to renew the friendship of youthful days, the more so when friendship is sweetened by a stronger, sweeter tie, which, though begun on the shore of time, may be strengthened and reunited in the land of never-ending bliss. Please write me whenever you can, even though you get no response. You cannot know just how much I prize letters from my kindred in Christ. Many dear, unanswered letters are before me now, which I desire to but cannot answer. I am very tired indeed.

Affectionately yours in deep affliction,

MARY PARKER.

TAYLOR, Miss., March 2, 1890.

DEAR BRETHREN BEEBE:—By your kind permission I wish to address the readers of the SIGNS again, this time on the subject of the law. Several years ago I wrote two or three articles on this subject through the *Pathway*, and last Sunday I spoke upon the subject, using as a text the fourth and fifth verses of

the fourth chapter of Galatians; and the subject having loomed up before me in a new beauty and new phases, I am not yet satisfied. While I have read much and heard much from able brethren on the subject, still I am not satisfied, and I wish in this article to present such views as may be presented to my mind. I will here remark that the term law occurs two hundred and seventy times in the Bible. The first time the word occurs in the Bible is in Gen. xlvii. 26, and refers to a law that Joseph made in the land of Egypt. The next time the word law occurs is in Exodus xii. 49. But in Deut. xxxiii. 2-4 we find this language, "The Lord came from Sinai, and rose up from Seir unto them: he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people: all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words. Moses commanded us a law, even the inheritance of the congregation of Jacob." Of this law it is said, "The law was given by Moses." The word law, as defined by lexicographers, means rule of action or motion; statute; decree, &c. I will remark again that the law or laws of God are inflexible—unchangeable. "The law of the Lord is perfect, converting the soul." Every law of God that has ever been revealed to man, with the penalty annexed, is still in force, unless it has been satisfied. We have in the Scriptures the "law of Moses," "the law of sin and death," "the law of the Lord," "the law of the Spirit of life in Christ Jesus," and others. If the command that God gave to Adam is anywhere in the Scriptures called a law, I have not so understood it. But of course it was a law. The penalty of that law was death. Hence I believe that the violation of that law involved Adam with all his posterity in sin and death, even everlasting death and separation from the Lord God, who was the author of that law. "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." This, in my judgment, is the law of sin which is in our members, and is a part of our nature; and we can no more dispose of this law than we can dispose of any other part of our nature. The law of death is also still in force, and there is no possible way to shun it. Paul calls Adam's transgression disobedience. "As by one man's disobedience many were made sinners." "The woman being deceived was in the transgression." "Sin is the transgression of the law." But Paul says again, "For until the law sin was in the world." Here he has reference to the law that was given by Moses; because there was no such thing as sin in the world before the disobedience of Adam. It was by the disobedience of Adam that sin entered into the world. But having

reference to the law of Moses, the apostle says, "For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." The idea now presented to my mind is this, that before the law of Moses was given, sin was in the world. It came by the transgression of Adam; and the very fact that death reigned before the law was given by Moses, is evidence that the penalty of the law that was given to Adam was meted out to his posterity, although they had not sinned after the similitude of Adam's transgression. Through Adam's transgression death reigned over his posterity before the law was given by Moses. "The law entered that the offense might abound." That is, the law that was given by Moses gives impetus to the law that was transgressed by Adam; and the law of Moses says, "The soul that sinneth it shall die." This law that was given by Moses was given as a rule of action to the children of Israel. There was the moral law and the ceremonial law. My understanding is that in its literal application the law of Moses only embraced the fleshly descendants of Abraham; but in its spiritual application it embraced all the chosen people of God, whether Jews or Gentiles, and no others. The law that was given to Adam covers his entire posterity; while the law as given by Moses covers the seed of Abraham, and all those whom that typical people represented. Hence when Paul begins to write to a Gentile church he assures them that a man is not justified by the works of the law, and that there is no life in the law.

It seems to me that a careful reading of the epistle to the Galatians would satisfy any one that it was the law of Moses from under which Christ redeemed his people. That law was the "ministration of condemnation"—the "ministration of death;" and every conscious sinner is made to realize in his or her own experience the terrors of that law; and I am satisfied that it is the individual sins of each of the subjects of redeeming grace that troubles them, and not the transgression of Adam. "By the law is the knowledge of sin." "By the deeds of the law shall no flesh be justified in his sight." "The law is not of faith; but the man that doeth those things shall live by them;" and "cursed is every one that continueth not in all things which are written in the book of the law to do them." Thus it is seen that the law of Moses required perpetual obedience to its rigorous demands, and not one of the fallen race of man was able to render obedience to its requirements. Hence instead of giving life, or even the faintest glimmer of hope, to those who were held under its curse, it only ministered death and condem-

nation to its subjects, and consigned them to hopeless despair. But "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law [this same law], to redeem them [not a part of them] that were under the law." Hence it is said, "For the law was given by Moses; but grace and truth came by Jesus Christ." "Christ hath redeemed us from the curse of the law, being made a curse for us." "For ye are not under the law, but under grace." The apostle asks the question, "Wherefore then serveth the law? It was added because of transgressions [in the plural], till the seed should come to whom the promise was made." That "seed" was Christ. "The law was our school-master unto Christ." Now inasmuch as Christ is come into the world at the appointed time, and has fulfilled the law to a jot and tittle, magnified it and made it honorable, and redeemed us from under its curse, we are no more under the law, no longer under a school-master. "For ye are all the children of God by faith in Christ Jesus." "Christ is the end of the law for righteousness to every one that believeth; to the Jew first, and also to the Greek." "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Hence when Christ fulfilled the law for his people it could demand no more. But there is the penalty of another law, the law that Adam transgressed, still saying, "In the day that thou eatest thereof thou shalt surely die." For "dust thou art, and unto dust shalt thou return." The penalty of this law consigns its subjects to everlasting death and separation from God, and to hopeless despair. But this Jesus, who "shall save his people from their sins," halts not, neither is he discouraged. He is clad with zeal as a cloak, and submits himself into the hands of wicked men, is crucified, suffers the ignominious death of the cross, takes and bears in his own body the sins of all his people "on the tree." His side is pierced, and forthwith there comes out blood and water. He bows his head, saying, "It is finished," and gives up the ghost. The thunders of Sinai are hushed, the law is satisfied, justice can demand no more. He is laid away in the dark caverns of the tomb; the trembling followers of Jesus are sad and dismayed. They had thought it was he that should restore again the kingdom unto Israel. A cloud of darkness and despair seems to settle over the trembling disciples. Mary goes to the sepulchre, but she finds not the body of her Lord and Savior. She says, "They have taken away my Lord, and I know not where they have laid him." But the man in shining garments said, "He is not here, for he is risen." "Go quickly

and tell his disciples." Yes, he burst the bars of death. "Now is Christ risen from the dead, and become the first fruits of them that slept." Hence he hath abolished death, and brought life and immortality to light through the gospel. He has gained the everlasting victory over death for all his blood-bought host. The cherubim and flaming sword have been removed, the doors of the everlasting kingdom of our Lord fly open, and the King of glory steps in. "O death, where is thy sting? O grave, where is thy victory?" "I have found a ransom." "I will ransom them from the power of the grave." "The law made nothing perfect; but the bringing in of a better hope did; by the which we draw nigh unto God." That "better hope" is "Christ in you the hope of glory." The law said, "The soul that sinneth it shall die." The gospel says, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." The law says, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." The gospel says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "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." "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." Here is liberty and freedom; freedom from the curse of the law; freedom from the power of sin; freedom from the power of the grave; and complete justification "from all things from which ye could not be justified by the law of Moses."

Dear brethren, I feel that this is a very imperfect scribble, and I have only hinted at a few things connected with the subject. May each subject of divine grace "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Yours in this glorious hope,  
H. J. REDD.

WAVERLY, N. Y., March 20, 1890.

BRETHREN BEEBE:—The inclosed letter was handed me by the friends who received it, requesting that I send it to you for publication, if you see fit to do so. It was a great comfort to them, and they thought it might comfort some in a like condition.

D. M. VAIL.

JUSTUS, Pa., Sept. 18, 1889.

DEAR BROTHER AND SISTER:—I have thought many times during the past few weeks that I would write to you; but feeling my weakness and inability to write anything worthy your notice, I have put it off from time to time, until at last I have concluded to weary you with some of

my poor, feeble thoughts. I do not know what I may write in this letter, for I seldom write as I would like to, or as I expect to when I commence a letter. There have been some things on my mind that I wanted to say to you; but I am such a changeable being that I may not be able to write any of those things. I often wonder if others are like me, for I have found that I cannot control my thoughts one moment; and in trying to write I find that I must write such thoughts as the Lord sees fit to give me. What I desire to say to you is not intended to influence you in any way, nor to instruct you, for I feel too great a need of being instructed to think of trying to influence or instruct others; but I desire to write a few words of encouragement and comfort. If I can do this, may the Lord have the praise; for I know that I can write nothing that would comfort even the weakest of the Lord's little ones unless he guides and directs my thoughts. The Lord's people are a poor and afflicted people; for it is written, "I will leave in the midst of thee an afflicted and poor people; and they shall trust in the name of the Lord." That this passage of Scripture applies to the chosen people of God is plainly taught in his inspired word, and in the experience of each of his children, even to the present time. They are a poor and despised people, hated by the world, and continually beset with doubts and fears; most of the time feeling so vile and wretched that they have no desire to live; esteeming themselves more wicked than any one else, and not fit to be noticed by any of their fellow-beings. These are some of the feelings of these poor and afflicted people, if I know anything about these things, which I am led to doubt many times. Yes, I have many doubts in regard to my being one of the Lord's people, whom he loved with an everlasting love. What a blessing it is to have even a little hope that one is numbered among those highly favored people. He has declared that they shall trust in the name of the Lord. Blessed is the people whose trust is in the Lord. The Lord shall help them; he shall deliver them from the wicked, and save them, because they trust in him.

You may say when you read these blessed promises, They are not for me; I am not one of those poor and tried people; I cannot trust in the Lord; I am too wicked, too vile, too unworthy, and wholly unfit to think that the Lord would leave such a blessed promise to one so wretched as I am. You may feel at times, when reading about those poor and afflicted people, as though you would like to be one of them, but dare not claim yourself to be one, because you do not see how the Lord could look upon such a wretch as you are. You may think that the Lord has a people in the world now, and you may have no doubt in regard to where the true church is; the Lord may have

shown you this church. You may have no doubt about where the gospel of Christ is preached; the doctrine you hear preached there may agree with your belief. You may feel a desire at times to have a home with those people, to meet with them, to hear them tell of the goodness and mercy of the Lord, and how unworthy and unfit they are to have such a privilege as meeting with the people they love, how poor and helpless they feel themselves to be, and how each one feels himself to be the chief of sinners, and the least of all the saints, if one at all. I have reason to believe that the Lord has shown you where his people are, and has given you a desire to meet with them, and hear them declare that salvation is of the Lord; that it is not in man that walketh to direct his steps; that it is the Lord who works in the hearts of his people both to will and to do of his own good pleasure; that the Lord will have mercy upon whom he will have mercy, and whom he will he hardeneth. You believe that God is the supreme Ruler in earth and in heaven, and that he controls all things after the counsel of his own will. You believe that all of Adam's race have sinned, and you have been made to feel yourselves sinners in the sight of God. At times your burden of sin was so great that you wished you might die, and you knew that you could do nothing to save yourself. You tried to ask the Lord to have mercy on you, and felt that there was no hope for such a wretch as you are. At times your burden was not so heavy, and you would almost dare to hope that the Savior had borne your sins on the cross; and for a short time you wanted to read the Bible, or hear the gospel preached. At other times the Bible was a sealed book to you. You did not care about going to meeting; and when you did go you felt as though you might better have remained at home. You could not enjoy what you heard; and if you ever felt a desire to unite with the church, you would feel thankful that you had not taken this step. You felt unfit to be called a christian, or to have a name among people who were so much better than yourself.

Have you ever had any of these feelings? I believe you have, or I could not write to you as I have. I am led to think, from what I have heard you say, that the Lord has shown you where his people are, and you have felt a desire at times to have a home with them; but you feel too unworthy. You believe that salvation is of the Lord, and that we cannot do the least thing to merit the favor of God. You believe that God has a chosen people; that uniting with the church has nothing to do with the eternal salvation of his people; that it will comfort them in this world to follow the Savior's example by being baptized, meeting with the saints in their meetings, and hearing them tell the same story about the goodness and mercy of our dear

Lord. I know you feel unworthy. If I did not know this I could not have the feeling toward you that I have. But if you ever have a desire to be baptized, or to unite with the church, I want to ask you to attend the covenant meetings some time, wherever your mind is led, and hear these people talk. If you find a people who tell your feelings better than you can, and you feel a love for them; if their doctrine or belief agrees with yours; if you can find such a people, notwithstanding all your unworthiness, ask the Lord to give you strength to tell your feelings to those people, and let them judge whether they will accept such poor, unworthy beings as you are. Do not be offended at this, nor think that I am trying to influence you in any way. If you were here I might be able to talk with you and tell you my feelings better than I can by writing. Although I feel myself to be the greatest sinner on earth, and feel too unworthy to have a name among God's people, yet I do love to meet with them, for they tell my mind better than I can tell it; and I believe that if you would go to the covenant meeting some time, and hear those people talk, it would do you good. You would hear them tell of their trials and temptations, their doubts and fears, in such a way that you would wonder how they could tell your feelings so well; and you could not help thinking that they are passing through the same trials, and have the same doubts and fears in regard to their being fit to be called followers of the meek and lowly Jesus, or to have a name among God's people. I often wonder that any one who professes to lead a christian life can have the least fellowship for me. I am so vile, my very thoughts are evil, and in my flesh there dwells no good thing. O how glad I am that the Lord has seen fit to show me what a vile, sinful heart I have! I never knew that I was such a vile wretch until the light of God's grace shone in my sinful heart; then I could see myself as the chief of sinners.

But I must stop telling you about my own feelings, for I cannot tell you how great a sinner I feel myself to be. I know I have written a long letter to try to say a little. This is my weakness. I cannot write as I would like to, and my scribbling is of so little account that I sometimes think I will not try to write any more; but I want to say a few words about the Old School Baptists. I believe they are among those poor and afflicted people of whom the Lord has declared that they shall trust in the name of the Lord; and I have never found any other people who are willing to trust alone in the Lord. Some want to do something; they think the Lord is not able to save them. Some say he has provided a way, and if we will walk in this way, and perform certain things which the Lord is unable to do, we may be saved. My Bible must be

wrong, or they are. The blessed Savior has said, "I am the way, the truth, and the life." "No man can come unto me, except the Father, which hath sent me, draw him." Jesus Christ is the only name under heaven given among men whereby we must be saved. We cannot believe in Christ as our Savior until he is revealed to us. Hear what the Savior answered Peter, as recorded in Matthew xvi. 17: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Again, it is written, "This is the work of God, that ye believe on him whom he hath sent." "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." "He that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God." Some people tell us that we can believe if we will only have faith; but we read that faith is the gift of God. Every good and perfect gift cometh down from heaven, from the Father of lights, with whom is no variableness nor shadow of turning.

I have now filled up nearly three sheets of paper, and have not said what I wanted to yet; but if the Lord has given you a desire to be baptized and to unite with some church, may he lead you where you can have a home with people who believe as you do, where you can enjoy meeting with them, and where the doctrine that you hear preached agrees with your belief. If you can find any who believe as you do, and desire a home with them, your feeling of unworthiness would be an evidence to the people of God that the Lord had given you a knowledge of your condition, and made you to feel your need of the Savior.

"Let not conscience make you linger,  
Nor of fitness fondly dream;  
All the fitness he requireth  
Is to feel our need of him."

Your unworthy brother,  
G. W. GOODRICH.

CAMP HILL, Ala., Dec. 30, 1889.

DEAR BRETHREN IN CHRIST:—  
This morning I felt impressed again to write you; not because I feel so able to comfort, but because I trust I do feel interested in the brethren of our faith, and feel willing to spend and be spent in the service of our adorable Lord. I feel like it would be presumption on my part to think that I could be of any comfort to the brethren of myself; for a deep sense of my own unworthiness, and a continued realization of my own weakness, forbid the idea that of myself I could think or write to the upbuilding of the dear saints of our God. But I am like a brother who was expected to baptize a very large person; he remarked that he could baptize him if the Lord was in the matter. So I feel that if the Lord is in the matter I may be able

through him to write something for the comfort of the beloved family of God, into whose homes the SIGNS finds its way, and where it is so highly appreciated. I feel more and more attached to the SIGNS as a medium of correspondence, and I do believe the Lord puts it into the minds of brethren to write for it. I always look for it with anxiety, and read with interest the able communications from the brethren in the different states. I wish to say just here that what I do in the way of communicating through this medium, I do not wish to occupy space nor write merely to fill up; and I submit all I write to the discretion of the editors. If you as editors think that it would crowd out matter more important, cast mine in the wastebasket. By this I would also stir up the minds of the brethren to write and withhold nothing. Though you may feel weak and unworthy, the very expression will tend to be of some benefit to the little ones of the Lord. If we are children of God, we are "little ones;" and Jesus says, "It is not the will of your Father that one of these little ones shall perish." Again, we read that he does his will in the armies of heaven and among the inhabitants of the earth; and none can stay his hand, nor say, What doest thou. "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." I cannot remember when I ever picked up the SIGNS and read it through that I did not feel considerably encouraged, edified and instructed. I do hope the Lord may prosper it, for I do believe it sets forth the truth of God, the glorious doctrine of God our Savior. The glorious doctrine of the church, its discipline and order, are set forth from time to time. I am not inclined to worship the SIGNS, but the glorious God and Savior set forth therein. We should, and I believe do, make that distinction between the creature and the Creator. To all the readers, correspondents and editors of the SIGNS I wish a "Happy New Year," and that you may all be prospered, as you love the Zion of our God.

Yours in hope,

W. LIVELY.

DANVILLE, Ark., April 8, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—Let every reader of the SIGNS enlist at least one new subscriber, and never entertain the thought that the SIGNS shall fail to be a weekly, God being willing. I for one had rather pay higher than fail to get my paper weekly. May God bless the editors and contributors of the SIGNS.

J. L. WILLIAMS.

### "THE EDITORIALS."

#### FIRST AND SECOND VOLUMES.

WE still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars see advertisement on last page.

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 30, 1890.

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

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

G. BEEBE'S SONS.

### LAWS AND ORDINANCES.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 2.

In order to read the inspired record understandingly, even in the letter of it, particular attention must be given to the connection in which every expression is used. Such is the poverty of natural language for the declaration of divine truth that the same word is often used to signify very different things. Thus the word "law" in this text has an entirely different meaning in the latter connection from that which is conveyed by it as used in connection with the "Spirit of life in Christ Jesus." Failure to observe this distinction results in much confusion. What is written concerning one of these laws is not true of the other. The same distinction must be recognized between various laws which are mentioned in the Scriptures. While it is true that by the law which was given on mount Sinai the knowledge of sin is made manifest, that law is not the law of sin and death. Paul demonstrates this fact beyond question in his reference to the entrance of sin into the world. "Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that [or, in whom] all have sinned. For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. v. 12-14. While the Mosaic covenant was indeed designated as the ministration of death, the reign of death before the giving of that covenant is conclusive proof that sin was in the world before the law was given by Moses. But since sin is the transgression of the law (1 John iii. 4), it is evident that death could not have reigned by sin before the law was given whose transgression constituted the sin which is the sting of death. Thus by this inspired demonstration of the apostle it is shown that in the transgression of the commandment of the Creator in the garden the whole family of Adam became sinners. The murder of Abel by Cain was avenged as crime, although it was committed more than a thousand years before God said to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed." From this fact it is evident that the giving

of the law forbidding murder did not make murder sinful. The law simply made manifest the sinfulness of sin. The act of Cain was just as wicked as if it had been done after the law of God had been revealed defining the criminal character of murder. The same principle is equally applicable to all other sinful actions of wicked men. The righteousness which shines in the law makes the wickedness of sin appear in its true nature as abominable in the sight of God. This is plainly stated by the apostle in the third chapter of this letter. "Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin." The argument from which this conclusion is deduced is evidently the consideration of the law which was given to Israel by Moses. Even in the time when the apostles were yet in the flesh the doctrine of justification by the works of this law had bewitched the churches of Galatia; and in refutation of that error Paul clearly shows that nothing but condemnation can be found in the works of such as depend upon that law for righteousness. "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the works of the law in the sight of God, it is evident; for, The just shall live by faith. And the law is not of faith; but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." "Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."—Gal. iii. 10-14, 21, 22. From these portions of the inspired testimony it is clear that the law as given to natural Israel was never designed to deliver that people from the condemnation which rested upon all the natural family of Adam in consequence of their being involved in his transgression, by which sin entered into the world, and death by sin. Perfect obedience to every precept of that law could secure no favor beyond the temporal blessings contained in its provisions; and its violation was punished with temporal sufferings. As there was no eternal life in its obedience, so there was nothing beyond temporal suffering and natural death denounced against its disobedience. The people to whom that law was given were already under the just sentence

of death before they received it; and, as already quoted, there was no life-giving power in that law which was added because of transgressions. By it sin becomes exceeding sinful; but it shows no way in which the sinner can be saved from his sins. Therefore that whole legal system is well designated "the ministration of death."—2 Cor. iii. 7.

In the chapters preceding our text the contrast is presented between the nature and effect of that law which makes manifest the hopeless condition of those sinners to whom its infinite holiness is displayed, and the deliverance from condemnation of all in whom the grace of God reveals the "law of the Spirit of life in Christ Jesus." Certainly it would not be consistent with the preceding argument of the apostle to understand him as applying the description here so specifically stated to the same law which could not give life. Neither in that law which was transgressed in the eating of the forbidden fruit, nor in the law which was given by Moses, is there any provision by which the sinner might receive life. The law of a carnal commandment confirms the dreadful sentence of the sinner's just condemnation, showing the utter vanity of all his efforts to attain to justification before God by the works of the law. But in the law of the Spirit of life in Christ Jesus is revealed that righteousness which exceeds the righteousness of the scribes and Pharisees. Clothed in this perfect robe the vilest sinner is made the righteousness of God in Jesus. This law is entirely distinct from the law which thunders wrath and condemnation. While infinite justice condemns all the children of Adam as already involved in sin, "that every mouth may be stopped, and all the world may become guilty before God," in Christ Jesus is revealed the law of the Spirit of life. This law is not written in tables of stone, but in the fleshly tables of the heart. The holy requirements of the law of Moses were infinitely above the power of that people to whom it was given; they could no more attain to the fulfillment of the righteousness therein written than the inhabitants of earth can reach the height of the natural heaven. This was from no fault in the just demands of that law, but because of the impossibility of sinful men rendering sinless obedience to its just requirements. That law never was fulfilled by any other being except by the holy Redeemer, whom God has manifested to take away our sins; and in him is no sin.—1 John iii. 5. All the testimony of the Scriptures bears witness of him. It was written of him in the Sinai law, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."—Deut. vi. 5. This commandment foretold its own fulfillment in him; and it never was obeyed in truth by any natural man. The same is true

of every precept of that law in its spirituality. While it thus testified of Jesus as its end and fulfillment, that law bore witness to the just condemnation of every sinner. It could afford no mercy to the guilty, however carefully they might seek a place of repentance. While the knowledge of sin is by the display of the just requirements of the standard of perfection presented in the holy commandments of God, that knowledge is death to all hope of righteousness by legal obedience. There is no defect in the law, but it cannot give life to the guilty transgressor, who is found already dead under its irrevocable condemnation. Its only use is to manifest the unvarying demands of strict justice; and thereby the exceeding sinfulness of sin is revealed as calling for the life of the transgressor. When the commandment comes in its infinite power to the conscious sinner, all his fancied righteousness is consumed and made to appear as filthy rags, so that he dies under its holy and piercing light. Thus the commandment which was ordained to life, he finds to be unto death. This commandment includes every law which God ever gave to man from his creation and being put in the garden, until the law of the Spirit of life in Christ Jesus is revealed by the teaching of the Holy Ghost in the personal experience of each sinner who is taught of God.

No law which is known to the natural mind is like this glorious law, in which alone there is life and peace. So far is it from being an addition to that law which was given by Moses, that it was indispensably necessary that Jesus should take that old covenant law out of the way, nailing it with all its ordinances to his cross, before this law of the Spirit of life could be revealed. "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 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."—Heb. x. 5-10. Under the law which Jesus took away in its fulfillment, every precept must be fulfilled by those to whom it spoke; and the penalty of death inevitably followed the first failure on their part. Well did the Holy Ghost move Peter to say that law was a yoke which neither they nor their fathers were able to bear.—Acts xv. 10. As it showed the guilt of every man who heard its

awful thunders, it was indeed the ministration of death. There was no life to be attained by its exacting service. It could be satisfied with nothing less than the perfect obedience of Jesus, who is the righteous Servant upheld by the omnipotence of his own eternal power and Godhead.—Isa. xlii. 1; liii. 11. When he had fully satisfied its utmost requirement he took it away by the one offering of himself as the life of his body, which is his church, the fullness of him that filleth all in all. None but such as have thus been redeemed from under that law of sin and death can see or know anything of "the law of the Spirit of life in Christ Jesus." Every one who has been thus redeemed must know Jesus as the end of the law for righteousness unto him. This can be known by none but those who are taught by the revelation of Jesus as the Holy Ghost bears witness of his perfect work in their own personal experience.

All the ordinances and ceremonies established by the law of Moses, including its periodical sabbaths as well as its perpetual sacrifices, passed away with the fulfillment of that law by which they were ordained; it was through the obedience which Jesus learned by his suffering that he blotted out that "handwriting of ordinances, which was against us, which was contrary to us, and took it out of the way, nailing it to his cross." In this deliverance of his people from death our Redeemer did not destroy nor violate any principle of infinite justice. On the contrary, he magnified the law by showing himself in submission to its most rigorous requirement. When he said, "It is finished," not one jot or tittle of that law was left without fulfillment. In the glorious revelation of divine grace in the face of Jesus Christ the love and mercy of God are not more manifestly displayed than are his justice and truth.

(Concluded next week.)

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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

#### OBITUARY NOTICES.

"TURN thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses."

How desolate is the house of mourning; and how greatly afflicted is that heart which has endured the pangs of bereavement, and that is in mourning as one mourneth for his only son, and is in bitterness as one in bitterness for his first-born. The troubles of such an heart are enlarged, and the distress thereof is great. The bitter cry arises mightily to the Lord, who hears in tender pity, and graciously delivers out of the terrible distress.

**Willie R. Smith**, son of brother John W. and sister Sarah Smith, and nephew of the writer, departed this life at the residence of his father, in Platte Co., Mo., Feb. 19th, 1889, at the age of 18 years and 5 months.

The disease which carried him off was said to be pneumonia, from which he suffered extremely for about three weeks, but bore it with remarkable fortitude. He desired to live for the sake of the family, which was then in great affliction, and particularly his dear mother, who was very sick; yet he left gracious and comforting evidence of the work of the Lord in his behalf, and that with him the exchange was a happy one, and that our loss is his great gain. Willie was a most excellent boy, a comfort to his parents, and a pattern for his comrades, being sober, truthful, industrious, kind and conciliatory. He was fully respected by all who knew him, and greatly loved by those who knew him best. He had never made a profession of religion, but had given earnest attention to the preached word, and shown a deep interest in its gracious truth. He loved to go to Old Baptist meetings, and to hear the doctrine of God our Savior proclaimed in its purity.

He leaves behind to mourn his early departure (though not sorrowing as those who have no hope) his father and mother, who are much afflicted, but we hope trusting in the Lord, one brother, younger than himself, six sisters, all older than he, the writer, with his family, several nephews, nieces and cousins, and other relatives and many friends. A large assembly met with the bereaved family on the day of his burial, unto whom the burthened writer addressed a few words expressive of his deep feeling, and of the only source of relief and comfort, and with whom he engaged in heartfelt supplication unto the throne of grace for comfort to the mourners, the binding up of the broken-hearted, the healing of the wounded and bruised, and the relief and deliverance of the afflicted and distressed.

"Peace! 'tis the Lord Jehovah's hand  
That blasts our joys in death,  
Changes the visage once so dear,  
And gathers back the breath."

"Silent, we own Jehovah's name,  
We kiss the scourging hand,  
And yield our comforts and our life  
To thy supreme command."

R. M. THOMAS.

St. JOSEPH, Mo.

ANOTHER of the Lord's faithful followers has been called home to reap the reward of God's grace, and to share perfectly in the praise of his holy name.

Sister **Nancy B. True**, wife of our much esteemed brother, James M. True, departed this life on Thursday, March 27th, 1890, of "La Grippe" and bronchial troubles. She had been afflicted for a long time, but bore her trials with christian fortitude and cheerfulness. Since her husband has been preaching she had ever been a true and faithful helper to him in all his labors, though often not able to be out of bed when he was away at his

appointments. She was the daughter of the late Elder Thomas Threlkeld, of Coles Co., Ill. She was born in Scott Co., Ky., July 8th, 1823, and with her parents moved to Coles Co., Ill., about the year 1830, and remained at home with them until she was married, Sept. 21st, 1843. To this union were born one son and five daughters, only one of whom is living, Mrs. Lillie A. Hayze, of Chase Co., Neb., who was with her mother, administering faithfully to her wants on her death-bed. Sister True was baptized by her father in July, 1843, and admitted a member of Little Bethel Church, in Coles Co., Ill., since which time she has been a faithful follower of the lowly Lamb. At the time of her death she was a member with her husband of the New Hope Church, Butler Co., Neb. Her last words were,

"Jesus, my all, to heaven is gone,  
He whom I fix my hopes upon."

A more calm and peaceful departure could not be asked. She was buried near Seward, to await the last trump. She was followed by a large concourse of friends and brethren to her grave, after a discourse by the writer. May the Lord comfort our dear brother in his bereavement.

JAMES H. RING.

CHENEY, Neb.

INASMUCH as it has pleased God in his providential dealings with us to remove our beloved sister, Nancy B. True, from the church militant to the church triumphant, it is resolved by the New Hope Church of Primitive Baptists, of which she was a member, that our loss is her eternal gain. While we mourn the loss of a faithful follower of Jesus and highly esteemed sister in gospel bonds, we extend our heartfelt sympathy to our beloved brother and pastor, Elder James M. True, in his bereavement; and our prayer to God is that he may be strengthened to bear his loss with christian fortitude.

By the unanimous voice of the church, ordered this resolution to be placed on the records of the church, and sent to be printed in our papers.

Done at our regular meeting for business, April 12th, 1890.

J. H. RING, Mod. *pro tem*.

E. HAWKINS, Clerk.

My dear sister, **Elizabeth Daugherty**, was born in Moultrie Co., Ill., June 4th, 1833. She was the daughter of George Waggoner, who emigrated to Illinois from North Carolina in 1828, and died fifteen years ago, in his eighty-first year. Our mother has been dead many years. Both were faithful members of the Old School Baptist Church. My sister Betsy, as we called her, was married to John Daugherty in 1870. She was the mother of three children, two of whom died in infancy. About one year ago a cancer came on her breast. Her husband spent hundreds of dollars in trying to help her, but to no avail. I never before saw one suffer so much and bear it so patiently. She very often called upon me and others around her bed to sing some good old hymns, such as, "I'm not ashamed to own my Lord," &c., and, "Jesus, lover of my soul," &c. She would say she thought that she could realize every word. She said she received a hope about twenty years ago. In 1881 she came to the Mt. Zion Church of Old School Baptists, in Moultrie Co., Ill., and was received with much rejoicing by the brethren and sisters, and was baptized by Elder Shields. She has lived a faithful member, and was always ready to help the ministering brethren on their way from place to place. On the morning of Nov. 25th, 1889, her spirit took its flight to her dear Savior, whom she so dearly loved and tried to serve. On the evening before she told us that she was going to leave us that night.

to go to her blessed Savior, and that she was willing to leave this world of sin, sorrow and trouble, to be with her dear Savior forever. She said to her husband and daughter that she hoped the good Lord would take care of them; and told her husband to be good to the poor, as the Lord had blessed them with very plenty of this world's goods.

Elder Shields preached at her funeral on the fourth Sunday in December to a large and attentive congregation, at the Mt. Zion Baptist meeting-house. Her body was laid to rest in the burying-ground on our father's old farm, to await the voice of the Archangel and the trump of God. Father, mother, one brother and one sister had gone before her, while six brothers and three sisters are yet living. O that we all may be as ready and willing to go as she was, when our time shall come. We cannot help mourning, yet we do not mourn as those who have no hope.

ISAAC WAGGONER.

DIED—Feb. 14th, 1890, after a long and painful illness and great suffering, **Thos. Calvert**, youngest son of W. T. Calvert, of Mason Co., Ky.

He was twenty-six years of age, and a young man of great promise, possessing many noble traits of character, of good habits and fine business qualities, having an ambition far beyond his physical strength. He was known in the community in which he lived, and by all who knew him, to be a good and useful citizen. He had been in delicate health for a number of years, but bore his afflictions with patience. Death came and relieved him of all suffering, and he peacefully resigned to the will of him who doeth all things well. There was an assurance of God's love that with him there were no clouds to darken, but all was peaceful and bright. In our sinful nature we ask why he has been taken from our midst, forgetting who has sent the blow. God knoweth best, and whispers the sweet words of comfort, "Let not your hearts be troubled." "What I do thou knowest not now, but thou shalt know hereafter." One thought remains to cheer and console in the dark hour: though the cup is bitter, a wise hand has prepared it.

Our highly esteemed brother, Elder J. G. Eubanks, spoke words of comfort to us on the funeral occasion.

"O what would mortals do in death,  
When friends have done their best,  
Were it not true that God is nigh  
To give them aid and rest?"

A FRIEND.

DIED—Jan. 19th, 1890, little **May Calvert**, infant daughter of George and Amanda Calvert, aged 18 months.

May's stay on earth was brief. She was beautiful and lovely; and having a twin sister of her own image, many eyes looked on with interest. But the tie has been severed, and they are separated. Maud is left to cheer us on earth. May has a home in heaven. Weep not, sad father and mother, for your darling May is a bright jewel adorning the crown of her Savior.

"May shall sleep, but not forever,  
In the lone and silent grave;  
Blessed be the Lord that taketh,  
Blessed be the Lord that gave."

"In the bright, eternal city  
Death can never, never come;  
In his own good time he called her  
From earth to home, sweet home."

A FRIEND.

On Saturday, Feb. 8th, 1890, in Mason Co., Ky., **Mrs. Mary Bradley**, a most excellent and pure christian woman, peacefully passed away. She was the widow of the late Elder D. S. Bradley. She was ninety-four years of age, and had been a member of the Old School Baptist Church quite a number of years. She lived a long and useful life. We can truthfully

say that to know her was to love her. She was a faithful companion, a loving and indulgent mother and grandmother, and a kind friend to all. She fed the hungry and clothed the needy, and was always ready to extend a helping hand and a word of sympathy. No one ever appealed to her in vain. But her earthly career only has closed, for her to enter upon a far more glorious one beyond the grave. For her no more cares, no more suffering, no death; nothing but everlasting happiness.

A GRANDDAUGHTER.

G. BEEBE'S SONS—DEAR BRETHREN:—It becomes my sad duty to notify you of the death of our dear father, **Ehud Hughes**, of Gessie, Vermillion Co., Ind., that you may discontinue sending your very comforting paper, the SIGNS, which has been read with much interest and delight by him for many years; but he is done with the joys and sorrows of this world, and, as we have great reason to believe, has gone to rest. O how we miss him while groping our way through this unfriendly world of sin and sorrow! Pray for us, that we may be enabled to live to the honor and glory of God.

OWEN HUGHES.

GESSIE, Ind., April 12, 1890.

### APPOINTMENTS.

If the Lord will, I will be with churches as follows:

Mt. Sterling, Ky., Tuesday p. m., April 29th; Mt. Carmel, Wednesday a. m., 30th; Elk Lick, Friday, May 2d; May's Lick, Sunday, 4th; Little Flock, Tuesday, 6th; Pleasureville, Wednesday, 7th; Sulphur Fork, Thursday, 8th; Turner's, Thursday night and Friday a. m., 9th; Union (Sardis Church), Friday night; Mill Creek, Hamilton Co., Ohio, Sunday, 11th.

SILAS H. DURAND.

### ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Harford Church, Harford Co., Md., to begin on Wednesday before the third Sunday in May (14th), 1890, and continue three days.

A cordial invitation is given to all lovers of the truth. Trains leave North Avenue station, Baltimore, Maryland Central R. R., at 3:30 and 5:30 p. m. for Long Green and Forest Hill. I will meet the friends at the 3:30 train, and instruct them to which station they may get tickets. Return tickets are only good for two days, unless I can make different arrangements with the company. Those coming by way of York, N. C. R. R., will take Maryland Central cars at 2:30 p. m. for Forest Hill.

MILTON DANCE.

THE Delaware Old School Baptist Association is appointed to be held with the church called Cow Marsh, Kent Co., Del., to begin on Wednesday before the last Sunday in May (21st), 1890, and continue three days.

THE Delaware River Old School Baptist Association is appointed to be held with the Kingwood Church, in Locktown, Hunterdon Co., N. J., to begin on Wednesday before the first Sunday in June (May 28th), 1890, and continue three days.

THE Warwick Old School Baptist Association is appointed to be held with the Middletown & Walkill Church, in Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (4th), 1890, and continue three days.

THE Chemung Old School Baptist Association is appointed to be held with the church at Waverly, Tioga Co., N. Y., to begin on Wednesday before the third Sunday in June (11th), 1890, and continue three days.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,  
IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

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

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 7, 1890.

NO. 19.

## CORRESPONDENCE.

### EXTRACTS FROM LETTERS OF MARY PARKER.

DEAR BRETHREN BEEBE:—I send you for publication in the SIGNS portions of some letters written by our dear afflicted sister, Mary Parker, whose name calls forth feelings of warm affection and deep sympathy in the hearts of so many throughout our land. The letters entire would be read with great interest, as well as others which we have received from her; but it is my purpose now to send only enough to show particularly her suffering condition, to give an expression of her state of mind, and to let the friends who so deeply sympathize with her afflictions know of her grateful appreciation of their expressions of love and sympathy, and of their kind ministrations to her necessities.

To sister Bessie, Dec. 2d, 1889, she writes: "My dropsy is much increased. The swelling is greater in my neck, face and arms than ever before, and at times I have great difficulty to get my breath, and sometimes it causes great stupor. One of our wealthy citizens, who is suffering from chronic disease of the stomach, sent to Columbus for an eminent specialist. Some of my friends brought him to see me. He said he had been much among the afflicted, had been a surgeon in the late war, but never had he looked upon such suffering. When my limbs were unbandaged he was touched so that he sobbed like a child. Yet he is a man of the world, given to profanity, and is often charged with being heartless. There were no dry faces in my room while he told of the indescribable sufferings of such a case. He said one thing surprised him beyond all else, the calm serenity of my countenance. O, I thought, here is a secret that you, with all your scientific knowledge, know nothing about; for truly the secret of the Lord is with them that fear him, and nothing but the amazing grace of God can quiet the waves of mental and physical suffering that cast their pitiless, unceasing surges upon me. You say in your letter if you had some of the gold that is being wasted in our cities you would come to me. O how I wish you could. Did I have one-half the amount I have lost and been cruelly defrauded of, I could send for you. O, my sister, how greatly you are blessed in being permitted to worship under your own

vine and fig tree, and in having the privilege of enjoying sweet spiritual intercourse with your spiritual kindred: You cannot realize how hard it is to sing the Lord's song in a strange land, or while sitting by the streams of Babylon, with its turbulent waters washing in upon your troubled soul. How intense becomes one's longing to see Zion, dear Zion, the city of our solemnities, the seat and habitation of our glorious King. How sweet and tender then become our remembrances of Zion, of the glorious feasts we have enjoyed while we have partaken of the unadulterated manna which fell from the lips of him whose feet were shod with the preparation of the gospel of peace, of the dear familiar faces we met there, of the sweet smiles and tender pressure of hands. O for the cool, green pastures of my Father's house, and the still, small voice, so full of restfulness and peace."

To my wife, under date of December 21st, she says: "Very dear sister, and dear and precious friends and kindred in our Lord and Savior Jesus Christ:—The dear letter, laden with its helpful contents, came to me last night. I would that I had a gifted pen, that I might be able to portray to you the deep gratitude that fills my heart. As it is, emotions too deep for utterance permeate my entire being; and any language I am able to command seems too tame, too empty and cold to express the feelings your great, unexpected kindness stirs up in the inmost recesses of my being. When I opened your letter, saw its contents, and read your words so fraught with delicate feeling, so full of the sweet incense of divine love, it seemed that my Savior drew near, saying, 'Peace! be still!' and there was a calm. The dear voice spoke peace to my troubled soul, the sweetness of which cannot be told. There came to my wearied heart beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Truly did I feel to be taken into his banqueting house, and his banner over me was love. Love to the ever-blessed Redeemer; love to those who are rooted and grounded in him. The dear little family who so willingly share their home with me offered congratulations, and sister Lottie mingled her tears with mine. But I seemed like one in a delicious dream; like one suddenly lifted to that delightful realm, to bask and bathe in the sunshine and river of God's eternal love.

I not only seemed brought unusually near to the wounded side of our dear Lord and Savior, but also seemed sacredly near, and to hold sweet intercourse and divine communion with you and each member of your dearly loved household. O, there is a mysterious something about this invisible intercourse that I cannot define; yet it is just as real to me as is the felt but unseen presence of him who was with Moses in the mount. O the wonder and sweetness of God's eternal redeeming love, and the wonderful, enlivening, interlinking and blending, as it flows from the great fountain-head into the heart of each chosen one, binding them all sweetly, closely to each other and to their adorable head, through the efficacy and cleansing power of his shed blood. How sweet is the tie; and how it animates and gladdens our so often cold, aching hearts when we feel its soothing power flow into the soul.

"You said in your dear letter that you wished you might be able to write words that would be consoling to my wearied spirit. The dear Lord sweetly answered the breathing of that prayer, for almost every word in your precious letter came into my soul like softly falling dew, refreshing and gladdening, and filling me with that peace which it is said passeth understanding, and which is past all human power to describe. The very sensible and delicate manner in which you laid the subject of the very helpful gift before me, and the manner and spirit in which it should be accepted, was very soothing, and took away any feeling of humiliation or wounded pride. How very unworthy I feel to be thus tenderly cared for and remembered by my dear Savior and his beloved people. O may the blessedness of giving be felt in each heart that cheerfully gave so precious a draught to one weary and oppressed, and may the everlasting arms shield you all from every wintry blast. Dear little Edith's gift seemed particularly touching, and I shall treasure it so long as life lasts. May the rich blessings and love of our gracious, covenant-keeping God ever shield and guard her tender footsteps. The same mail that brought sister Bessie's last dear letter brought one also from sister Anna Jenkins, of Philadelphia, containing a Christmas present. Those letters came to me as water to the thirsty, or food to the hungry, and brought such restfulness to my soul as I cannot describe.

A day or two afterward I took severely worse; had two chills in close succession of from eight to twelve hours' duration. Then came inflammation and increased pain and swelling of both limbs, \* \* until yesterday my suffering knew no bounds. Yet so great has been my consolation in Christ, so very near has dear Jesus been to me, ever filling my room with his dear, invisible presence, bringing a hush-like gladness, a quiet resignation, a sweet restfulness, that I have no power whatever to describe. O, I cannot tell any of these sweet festivities of my poor, sad soul. But you have all sat down under this wondrous shadow with great delight, and know all about its depth and breadth, and how unutterable is its sweetness. When so many temporal and spiritual blessings thus pour in upon my poor, maimed, suffering, shut-in life, I wonder if any are so unspeakably blessed, if any of all God's creatures have just such and so much cause for deep, unutterable thankfulness. Will you not, dear ones, thank each brother and sister who so kindly added to the very efficient Christmas gift? Could they know what a load of anxious care they have helped lift from me they would certainly feel in some measure repaid. So intense is my pain that I write while under the influence of a powerful opiate taken hypodermically (medicines taken by the stomach have no effect whatever); and that may be the reason I find it so impossible to say what I wish to say. From the depths of my heart I do most tenderly and sincerely thank you all, and thank God for giving me such kind friends. You speak of the sum sent as being small. To me it seems quite a little fortune, and is the more helpful because through the dishonesty of persons owing me, who take advantage of my helplessness, I have not been able to collect my little personal funds since last August, and the severity of my afflictions calls for almost daily expenditure. A dear brother in Canada sent me seven dollars some time ago. Thus you see, as sister Bessie truly says, 'While there is a pressing down on the one hand, there is an unlifting on the other; and ever and always through the thick cloud does our covenant-keeping God cause to shine his bright-hued rainbow of peace and hope.' Truly he is a God slow to anger, very pitiful, and of tender mercy." \* \* \*

To sister Bessie, under date of

February 10th, she writes: "I do assure you nothing but the increased severity of the terrible malady, which holds my body so securely in its grasp, could have forced me to be so long silent to you and your dear family, to whom I feel so grateful, and so deeply indebted. When last I wrote to sister Clarice, acknowledging my gratitude to you all for your assistance and kindness, I was not as well as usual. I gradually became worse. For weeks I was unable to take nourishment; scarcely enough to sustain life. Before I began to recover my usual strength I took influenza, which greatly aggravated all my chronic symptoms. To attempt a description of my sufferings would be vain indeed. I tried to be patient, tried to pray for resignation, but an intense longing to be released would rise paramount to all other desires. In vain did I think of Jesus, bleeding, dying upon the cruel cross, the cruel nails driven through the tender flesh, the pain, the thirst, with the terrible weight of the sins of his people upon him. To think of it now melts my heart; but in the agony of my own excruciating pain it all caused no tear, no melting of my selfish, sorely tried heart. 'The spirit indeed is willing, but the flesh is weak.' I feel that I long for death, and shrink from future suffering to a degree that grieves my precious Savior, and caused him to withdraw his peaceful presence from me; for I do not feel the warmth in prayer, the nearness to him who is the chief among ten thousand, the one altogether lovely, that I have so much of the time been blessed with since affliction drew its dark mantle so securely about me. The words of Job often come forcibly to my mind: Shall I receive good at the hands of God, and shall I not receive evil? When so many blessings are strewn along my pathway ought I to fret when I find thorns amid the roses? Though he slay me, shall I not still trust him, still cling to him as my Lord, my life, my all? \* \* \* How I would like to go with you to the house of the Lord to-day. O may the dear shepherd give abundant food to his servant to hand out to each trembling soul; and you feel yourselves being led into green pastures, and beside the still waters; and may you all drink deeply of that 'river, the streams whereof make glad the city of our God.' \* \* \* I cannot tell you what a blessing the precious Christmas gift sent by the dear ones of your place has been to me. In the increased pain there was an increased need of outlay. One of the costly surgical instruments I have constant need of gave out, and cannot be replaced nearer than Cincinnati. The cash necessarily must accompany the order; and had it not been for the means sent by your kind sister's efforts I know not what I should have done."

The last extracts which I will make are from a letter written to

me, April 11th: "There are certainly times in my poor, shut in life, made up though it be entirely of small things, when I feel very like I think Moses felt when he said, 'I am slow of speech, and of a slow tongue.' It seems to have been one of my weaknesses from my childhood, indeed a part of my 'make up,' to be most silent when I feel most deeply. In just such condition I find myself now. I want to tell you how thankful I am, first, to my blessed Savior, then to you; but I cannot. Tears fill my eyes, my heart swells; but you know nothing of the conflicting emotions. My blessed Jesus knows, and that comforts me. But words seem to be fraught with no meaning nor weight at all when I would attempt to tell you of what I feel. When I opened your letter and saw the amount the order called for I could hardly believe that I was not dreaming. When I did realize it, such an overwhelming sense of God's great goodness came over me, of his goodness in thus making me the object of his care, of his giving me such a friend as you have proven yourself to be, of his opening the hearts of those dear brethren and sisters to minister to one whose face they never saw, as I have no power to express. I feel ever since like a little child whose fears and repinings have all been hushed and sweetly quieted within the mother's arms, while reposing upon the bosom of her love. \* \* \* I am so glad you mentioned the subject of your discourse last Sunday. It was a comfort to me. I never heard one speak about those beautiful portions of Scripture; but for several months it has dwelt in my mind with great beauty and sweetness. I was led to reflect upon it by seeing a beautiful rainbow from my west window one morning; and the thought that came to me while viewing the lovely sight made me radiantly happy. But my dull perception is not capable of taking in the comfort and beauty of the Scriptures you alluded to as I think yours would be, and I would love dearly to have heard your sermon upon it. If it would please the Lord to exercise your mind to write upon it what a comfort it would be to many besides myself. How strikingly similar is the description of the rainbow as the covenant between God and his people in Genesis, and that in the New Testament, in Revelation. How beautifully do the two books, the entire Scriptures, blend, thus making line upon line; and what a blessing that we can sometimes read them with an understanding heart, and receive the dear promises as made to such as ourselves. \* \* \* If you can tell any one of those who ministered to me of my gratitude, I would be glad."

In a letter of a later date, referring to my expressed desire to publish some portion of her letters, she says: "Should you have parts of my letters published, if you could make my thanks to the brethren more

pointed or personal, I would be glad." In another letter, which is not now by me, she expressed a fear that she might appear mercenary, and a desire that it might be understood that it was not so much on account of the pecuniary value of the gifts that she prized them so highly, greatly needed and helpful as they were, as it was because of the love and sympathy thus manifested. There are other and even more heart-rending descriptions of her sad condition physically, and many other expressions of gratitude to the dear friends for their kindness, besides those included in the above extracts. It is proper to say that these descriptions are given in answer to questions from us, which were prompted by a desire to know whether help could be rendered, and how it could be most suitably done.

Who can read these touching expressions from one who has been a helpless sufferer for so many years without deep emotions of sympathy? It is good to have the heart so stirred to its depths at times by the contemplation of the extreme afflictions which the Lord is pleased to lay upon some of his dear little ones, and to feel the fogs of selfishness, that so constantly rise from this vile nature of ours, blown aside by the heavenly wind, so that the tender and helpful sympathies of our spiritual nature may appear. The Lord has many stewards of temporal things whom he has made able and willing to dispense them when cases of need are brought to their knowledge; and there are many who have not been given the stewardship of temporal riches, who yet obey the apostle's exhortation to "put on charity" and "bowels of mercies" and "loving-kindness," and who, as cup-bearers in the house of our king, visit the afflicted and sorrowful with refreshing and cheering sympathy, comfort and love. This dear sister is one of the many who cause us to wonder at the heavy burdens of suffering which the weakest can bear when sustained by the invisible power of grace, and to wonder that upon the gentlest and tenderest should be laid afflictions which would cause the strongest to sink in dismay. The Lord is pleased in this way to show the sufficiency of his grace, and cause his strength to be made perfect in weakness. She herself has been manifest as a cup-bearer, having refreshed and comforted and helped many of the Lord's dear children by her words and her patient life.

The first present she acknowledges was sent by the friends at Southampton; the last one by them and by friends in churches of the Delaware and Salisbury Associations. The amount of both was less than fifty dollars. In being favored to send this liberality to our dear sister, many grateful expressions are returned to us personally which belong to all whose contributions we sent, and to many others who would

be glad of the opportunity to join in giving the needed help.

It is now my intention, if the Lord will, to visit her on my return from attending my published list of appointments in Kentucky, perhaps on Monday, May 12th. Should I be enabled to do so I may afterward have something more to say to the readers of the SIGNS, and especially to those whose hearts the Lord has touched and filled with his boundless love, which reaches out to, and embraces, all his afflicted poor.

SILAS H. DURAND.

SOUTHAMPTON, Pa., April 21, 1890.

VERMONT, Ill., Nov. 21, 1865.

ELDER BEEBE—DEAR BROTHER:—As I have been reading the SIGNS OF THE TIMES for some time, and as I find a great deal of comfort and edification in reading it, I have a desire to write something of what I sometimes hope the Lord has done for me in leading me out of darkness into his marvelous light.

I was born in Kentucky, emigrated with my parents to Illinois at an early day, stopping in Sangamon County a few years, and then moved to Hancock. My parents joined the "Christian" or Campbellite Church when I was small, and I went with them to meeting almost every Sunday. The preacher exhorted the people to turn from their sins and be saved before it was too late. This had a great impression on my mind, and I began to read the New Testament, and to think that I must do better or I would be lost. One evening after the preaching two of my companions said they felt sorry for the preacher, because he preached so hard and nobody joined. They said they would join if I would. I did not say that I would, but I did join soon after; not because I felt sorry for the preacher, but because I thought it was my duty, and that I could not be saved without joining the church and being baptized. I went on for some time perfectly satisfied, thinking I was doing all that was required of me. I went to meeting every Sunday, took the sacrament, and joined in singing with the others; but while at the meeting one day one of the brethren read the twenty-fifth chapter of Matthew, and exhorted us all to improve the talent which had been given us. I went home with a determination to do so. I read the New Testament every day, prayed three times a day, and would sing and repeat songs to myself; in short, it was my whole study. Some portion of Scripture was the last thing I thought of at night and the first thing in the morning. I was as good and happy as I could be or wanted to be. I was ready and willing to die at any time. I felt no conscience of sin, for I thought I kept all the commandments, and that was all that was required of me. But my peace and happiness were soon disturbed; for while reading the Scriptures I became convinced that I did not understand what I

was doing, that I was not fit to be baptized, and I became greatly troubled. Then there came a strange preacher to preach for us, and he was a good preacher. While he was preaching he told of his tears and troubles before he joined the church, and said his pillow each night was wet with tears. This only increased my trouble. If I could have felt so before I joined the church! but now my trouble had come, and what to do I did not know. I thought there was no way to be saved but to be baptized for the remission of sins, and when I saw others going forward to be baptized I could hardly stay back; but as I had never heard of such a thing, and as I was young and backward, not being quite thirteen years old when I first started, I was ashamed to go. No one knew my feelings but myself. I thought often that I would go and tell my troubles to the preacher, but all my resolutions failed. I studied and read until I began to think it was injuring my health; so I made up my mind to do the best I could, and if I was lost I could not help it, for I knew of no other way to do. I tried to make myself think that I was doing right, and did, to some extent, but never felt at ease as I had before. I did not want to be a hypocrite; and though I tried hard to do right, I could not help feeling sometimes that I was acting the hypocrite. I tried to throw it off, and not think of that, but try to do my duty, and all would be right; but I never enjoyed reading the Bible or going to meeting as I had done. I was married before I was quite eighteen to William Gibson, and moved to McDonough County, about twenty miles from my father's. I did not get to my own church very often. My husband's relatives were Old Baptists, and were known in that part of the country far and near; for they liked to go to their meetings and association. When the Old Baptists got to "Uncle Johnny" Gibson's, as he was called, they always seemed to feel at home. I was thus thrown into their company a great deal, and often went with them to meeting; but the preaching was all a mixed up mess to me, so that I could not understand it. I passed the time very well for three or four years, when I got to be very weakly, and thought I could not live long, or at least that I might not, and ought to be prepared to die. I did not feel afraid to die, yet it was not a joyful thought, for I did not feel entirely satisfied. In 1852 I was taken very bad; and after lying in an unconscious state the most of the time for several weeks, I thought the devil gave me water, which I drank. At that moment I felt myself a condemned sinner in the sight of God for the first time in my life. I thought that as I had willingly but thoughtlessly drank the water, so I willingly but ignorantly had been drinking down sin all the days of my life. O how I wished that I had my

life to live over, and I would spend all my time in praising God. I felt that he was just in condemning me, that my doom was sealed, and that it was now too late, for I was going to meet my doom in a few minutes. While in this lamentable condition I thought that Christ came to me and gave me clear, cool water, and as soon as I drank it my sins were all gone; and if ever I was made to rejoice with joy that is unspeakable and full of glory it was then. I felt that I was a brand plucked from the fire; and Christ riding into Jerusalem seemed almost like a vision, it came to my mind so plainly. O how meek and lowly and lovely he appeared to me at that time. I thought it was no wonder that babes and sucklings praised him. I felt like I would never cease praising him for his goodness to me. I surely never had felt the love of God in my heart before. I awoke as out of a dream, and thought I was going to die. I had a preacher sent for, who told me that it was all a notion, and soon put my mind at ease. I was very weak both in mind and body, so I did not think much about it for awhile; but when I did I would think, If I had not had such a change when I was sinking down in despair I would always think that I was going to be lost; but as it was I could not help believing that I would be saved, and that without any good that I had done, for all my good deeds seemed as nothing. I never did believe that kind of doctrine, so I tried to throw these thoughts away, but could not. I did not try to read, for I was too weak. Sometimes the Baptists came to see me, and talked like they thought I ought to be a Baptist; but it only increased my prejudice, and I would contend for the doctrine that had always been so plain to me. After some months Elder J. Castleberry came to see me. He did not seem to want to talk on doctrine, but only wanted to know what was my hope in the Lord. I told him some of my feelings. He told me what he thought was a christian experience, and advised me to read the Bible. I took his advice, and I never can tell the joy and comfort it gave me. It seemed as though old things had indeed passed away, and that all things had become new. I could say, like David of old, "It is good for me that I have been afflicted, that I might learn thy statutes." (I have never recovered from my sickness.) That which once condemned me, now gave joy and peace, and for eight or nine years I was sometimes rejoicing in the Lord, and that salvation was of grace, and not of works; for if my salvation depended on my own good works I would surely be lost. At other times I would think I was indulging in an error, and would be led away from the truth; that the doctrine which had always been so plain to me surely was right. Then I was troubled, and feared that all my hopes were vain. I prayed to the Lord to give

me an understanding heart, that I might not be deceived. Sometimes my husband would try to convince me that I was wrong, and I would contend for my own way, for I did not like to give up. Then I would feel a guilt of conscience, and think that I had done wrong. I never had believed the Old Baptist doctrine, and did not want to believe it; but the more I read the Bible, and heard them preach and talk, the better I liked them; for when I heard them tell of their hopes and fears my soul was drawn out in love to them, and I loved them as I never loved any people before. Then I remembered the words of the apostle, "We know that we have passed from death unto life, because we love the brethren." I at last thought that if the Baptists were wrong I was, for they were the people I loved as I had never loved any people before; and the doctrine they preached was the only doctrine that gave me any joy and comfort. Many times while reading, singing or meditating have I been made to rejoice with joy unspeakable, and to give God the glory for his goodness and mercy to me, and would think that I would have no more doubts as to the right way; for the Scripture says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Why was I made to rejoice while feeling so unworthy, if it were not the Spirit of God? So I was led on. I could not believe that a christian would have such doubts and fears, and tried to live so that I would not; but I could not, which often makes me think that I was wrong.

On the fourth Sunday in May, 1861, I went before the Union Church, McDonough Co., Ill., and told a part of what I have written. I was received, and baptized the same day by Elder I. N. Vanmeter. I felt then like my troubles were over; but it has been seven years since that time, and I still feel as poor and unworthy as ever, and am daily made to feel my own weakness and my dependence on the Lord. I often feel that though I perish, yet will I trust in the Lord. Yours in hope,

MARY E. GIBSON.

BRONSON, Kansas.

I DID not expect to send this for publication, as it is so imperfectly done, and has been written so long; but when I saw your request in the SIGNS OF THE TIMES for the readers of the same to send their experience I thought I would send this. If you think it worthy a place in your valuable paper you can publish it; if not, do as you think best, and all will be right. My health is gradually failing, and I have no hope of ever being able to write to make it better.

MARY E. GIBSON.

# GRACE.

"By grace are ye saved."—Eph. ii. 8.

DEAR BRETHREN BEEBE:—I have had some sweet meditations upon the foregoing subject at times. I really wish many times that I could communicate my feelings to the household of faith, or make them feel as I do; but I humbly trust I have learned by experience that "The preparations of the heart in man, and the answer of the tongue, is from the Lord."—Prov. xvi. 1. We are poor, dependent creatures, and God must prepare us at all times before we can speak; and then the hearer must also be prepared to hear, before he can hear to profit. God is a Sovereign. He opens, and none can shut; and he shuts, and none can open. The foregoing Scripture may be hidden from my vision now, but it is the truth, and in spite of all opposing powers will stand. Yet notwithstanding this truth, Arminians claim that they have discovered a new road to heaven, by which they can get there much easier—a shorter route than "by grace." They say that "by grace" was Paul's doctrine, and that he was an old foggy; that it is eighteen hundred years behind the times. Some even have the audacity to say that there are millions of souls in hell on account of Paul's writings. If they were simply Paul's writings we might have some reason for doubting their truthfulness; but this is not simply the saying of an uninspired man, but is written by divine inspiration. God by his Spirit moved Paul to write it. "Holy men of God spake as they were moved by the Holy Ghost." Hence we can truthfully say that these are the words of God; for God spake through Paul. God is unchangeable. He is the same yesterday, to-day and forever, and was therefore eternally acquainted with the feelings and thoughts of men to-day; for there is nothing new nor old with him. Hence he could move the apostle to proclaim in sweet and heavenly language, "By grace are ye saved." Infidels may cavil and dispute the Scriptures, and devise new methods, and call this old foggyism; but this language yet remains the same, unalterable as God is. Even if the Bible were burned, and the preachers were all dead, that would never, no, never, prevent this from being the truth. This of itself is sufficient to stop the mouths of all who are inquiring after truth, and cause them to adopt the language of the poor woman who was made to exclaim, "Truth, Lord." This of itself forever upsets every modern scheme that has been devised by men. One will say that he is saved through the prayers of a christian mother or father, or through parental teaching; but Paul has no such saviors, but says, "By grace." Another says that through his own prayers he obtained salvation; but Paul knows no such creature-action savior, and says, "It is by grace."

Another says that the Sunday School made him a christian; but Paul recognizes no Sunday School savior. He says, "It is by grace." Another says he was saved by preaching; but Paul recognizes no such savior, but says, "It is by grace." Another says that by keeping the law he is saved; but Paul recognizes no such law savior, but says, "It is by grace." "If a law had been given which could have given life, verily righteousness should have been by the law." "If righteousness come by the law, then is Christ dead in vain." "By the deeds of the law shall no flesh be justified." Men may present a thousand and one methods of saving souls, but it does not change this truth, "It is by grace." This Scripture alone is sufficient to condemn every false theory, preacher and instrumentality. If salvation is by grace, it is by nothing else. If it be by something else, then it is not by grace. "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work."—Rom. xi, 6. Hence we see it is not a joint concern, partly of grace and partly of works. Paul says, "Now to him that worketh is the reward not reckoned of grace, but of debt." If the sinner is working in order to obtain eternal salvation, it would be a debt that God justly owed the sinner, and God would deserve none of the glory. Works exclude grace. The two cannot mix. But the workers are crediting God, according to their theory, until they get the work done, and then they believe he will pay them. But Paul says, "Not of works, but of him that calleth." "Not of works, lest any man should boast." "Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." "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." How can any have the audacity to come, with the foregoing Scriptures before them, and say, By our works we are saved, and yet we are in danger of being lost?

In these sweet words, "By grace ye are saved," is embraced everything, from eternity to eternity, that the saint ever enjoys. Election, predestination, specific atonement, final preservation, resurrection, deliverance in time from gloomy seasons through which we pass, all are embraced in that sublime word "grace." Grace is that wonderful river which Ezekiel saw, and which when he began to measure it was only to the ankles, the next measurement to the knees, the next time to the loins, and the next a river that could not be passed over. Well might Paul say, "Great is the mystery of godliness." All this grace was given us in Christ before the world began, and is all a

mystery. This is the river that John saw proceeding out of the throne of God and the Lamb, clear as crystal, not adulterated with creature works. This grace is the fountain in the house of David for sin and uncleanness. It is also the living waters that flow to the former and hinder sea—the legal and gospel dispensations. There is nothing lacking about this grace; for the Lord said to Paul, "My grace is sufficient for thee." The new covenant, which we are under, is a covenant of grace. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 10–12. Notice again what grace has done for poor sinners. "The blood of Jesus Christ his Son cleanseth us from all sin." "By one offering he hath forever perfected them that are sanctified." "He hath put away sin by the sacrifice of himself." "That he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." It is such a broad river that my poor, feeble pen or tongue can hardly hint at the wonders of this grace.

I am now just getting up from a very severe attack of inflammation of the stomach and other troubles. I really thought my time had come, having but little hope of recovery. This precious grace was sweet to me then, when I could not help myself. I felt that God's grace was sufficient for me, and it brightened my little hope, so that I could appreciate it more fully than I had for a long time before. I did not desire "dying grace," as I often have heard it spoken of; but I want living grace—that grace which will never let us perish; that though I fall asleep in Jesus, I will continue to live with him. I feel to-night that it is by grace I have been restored to health sufficient to write you a few lines in my scattering manner. O doubting one, lift up your head and trust in the Lord, for he will fight all your battles for you.

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

A poor, helpless sinner, vile and wretched, saved by grace, if saved at all,

LEE HANCKS.

OZARK, Ala., March 23, 1890.

CAMP HILL, Ala., Dec. 9, 1889.

DEAR BRETHREN:—By request of a subscriber of the SIGNS I again take up my pen to write for the SIGNS. I am aware that all things

should be done unto edifying and comfort. We should speak and write for peace, but we should not vainly cry, "Peace, peace," when there is no peace. I have often thought of the dangers and ills to which the saints are subjected here, the allurements and temptations of this vain world of sin. I have seen the saints led astray and turned aside from the plain path of duty. I have heard it alleged that this is a day for trying men's souls. I know God says something in his word about the trials which shall try his people. "The trial of your faith being much more precious than of gold." I am also aware that men in high places are watching the true church in her course, and are looking narrowly unto her ways, and watching her steps, to see if her practice corresponds with her faith. The Old Baptists, I am glad to know, have a fame, and their integrity is known abroad. It is due altogether to the grace of God; for that is the only principle that I know of that makes one of Adam's race honest. That will do the work; and I have said that if a man was supplied with divine grace he could walk up to his knees in gold and not take a dollar. This grace is the cause of honesty. The saints have nothing to boast of outside of the Lord and his grace; for we are all of the flesh, and if we do good the cause is the grace of God which is in us. Paul has said "For the grace of God, which bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."—Titus ii. 11, 12.

This is an age of speculation in several respects; speculation in filthy lucre, politics and religion. The great tide of infidelity sweeps the country, covers the high places, and few escape its influence in some way. All are more or less afflicted by it; and if a man is free in one of these he may be guilty in another. If the saints are preserved from it they owe it to the abounding grace of God, which gives them a spiritual mind, and they are otherwise engaged. I have thought that this is one remedy to avoid these things; that is, to be otherwise engaged. It is a glorious thought that we should be so closely engaged in the things of the Lord that we do not have time for anything else. I trust this has served as a protection to me against these ills. The conduct of Ananias and Sapphira should also be a lesson of warning to us, lest we appear to be among the number, and appear to be what we really are not. We are also taught in the same lesson that both male and female may be led astray by such temptations. Jesus spoke of the deceitfulness of riches. "How hardly shall they that have riches enter the kingdom." There is nothing which promises more and performs less, except it be Arminianism. It has been compared to the great Sahara desert, which

has the appearance of water; and yet you go through the whole desert and no water is found. So riches promise happiness, and make miserable; promise health, and bring sickness; promise friends, and bring foes; promise life, and bring death; promise long life, and bring premature death; promise exaltation, and bring down below a common level; promise integrity, and give the ways of a rascal or scoundrel; teach to cheat, to lie, and to deceive; harden the conscience, so as to lose fellow-feeling, and to care but little about a fellow-mortal; make one proud, arrogant, deceitful, pernicious, selfish and vain. Paul told Timothy to warn those who trusted in uncertain riches, and exhort them to trust in the living God. James warns us about the rich. "Go to now, ye rich men, weep and howl for your miseries which shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."—James v. 1–4. Sometimes brethren become so allied to the world that they forget how far they have gone. They learn to love money, and trust in it, and make it their dependence, not knowing that the brother who has not a cent, and can trust in God, is richer than he is with his thousands of dollars by him. "The little that a righteous man hath is more than the riches of many wicked." "Some trust in horses, and some in chariots," but the saint can and does trust in the Lord. "Blessed is the man that trusteth in thee." It occurs to me that the trust in the Lord is worth more than the gold of Ophir. "They that trust in the Lord shall be as Mount Zion, which cannot be removed." "But the love of money is the root of all evil." There can no good come to us, as far as we can see, from the love of money. Money is a currency, and has a current value, which when used properly is a blessing; but as it was not made to worship, when we worship it and trust in it it becomes a snare and a hurtful thing. The right and proper use of all things is lawful and beneficial, but the abuse and improper use is a curse to us. We are ever taught to use the world as not abusing it. Wine and such things properly used are a blessing; but abused, they become a curse to all who abuse them. Grace teaches us to live soberly, as well as righteously. The drunkards on prohibition threaten the destruction of the rights and privileges of the citizens who love freedom and good government. I hope to see the saints of God stand aloof and take no part in it. I often

think of the reply made by a Primitive Baptist preacher to a hot-headed Prohibitionist, when the hot-headed man said, referring to the preacher, "Here is my brother behind me, who would see the youths of the country running headlong into the river, and would make no effort to stop them." "No," said the preacher, "according to your doctrine I would move the river." This thing called Prohibition is one of the weakest and most hypocritical things I have ever seen. I have no faith in it, and but little patience with it. I regard it as a veritable beast that rose up out of the earth. I am inclined to believe it came out of the mouth of the dragon, the beast and the false prophet. At the same time I hate drunkenness, and am opposed to these doggeries called "bars," and hope God's children may shun them as they do every other appearance of evil. Trust in God will deliver us from all such, and his grace will not lead us thereto. "Let your moderation be known to all men," says Paul.

I have written these thoughts as they came to me, and I hope they may be of some use to some, and that the Lord may guide us and keep us in the way of truth, and in the love of the truth. May we be faithful in our day to expose error on the right and left; and whether we eat, or drink, or write, or speak, whatever we do may it be to the glory of God the Father.

Yours in hope,

W. LIVELY.

ROCKVILLE, Md., March 2, 1890.

DEAR BRETHREN BEEBE:—I have many times felt to add my testimony to the reception of the weekly SIGNS, which comes regularly and well filled with the precious truth of the gospel of our covenant-keeping God. At the same time I have felt that I could not send another of my poor scribbles for that precious medium of correspondence, to be read by so many able correspondents. But to-day, after reading sister Dulin's comforting remarks, which met a response in thoughts and feelings of my own heart, I cannot forbear trying to relate some of the sorrows and joys that have been mine in many ways, especially in the past few years of my life. The trials, tribulations and joys of those of like precious faith are a great comfort to me; therefore I am prompted to relate a few of my own great trials which have been awarded me of late, spiritually and temporally, as also great joys. Amidst trials sore and hard to bear, I have had joys to spring up, and have eaten and drank from a fountain in a wilderness.

"Then I beheld his lovely face,  
As full of truth and full of grace;  
And thousand thousand suns were dim  
In lustre, when compared with him."  
Then for a short time I go on my way rejoicing in faith, and love, and every grace. Then the Sun of

righteousness has arisen with healing in his wings, and I shout from the top of the mountain. "Let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." It is then that I would sit and sing myself away to everlasting bliss. It is heaven where Jesus is, and nowhere else but there. Such was my happy lot a few days before the fourth Sunday of last month, the regular meeting day of that little band at Washington, D. C., where I have a membership. Although I was on my couch all day, with throbbing pains in my head, yet I could not forget that little band of believers in the loving Lord and Savior of sinners, of whom I am chief. To-day I am mindful of the little band of believers at Broad Run, Md.; and while thinking how soul-cheering it is to assemble with the saints for worship, the words of the poet came into my mind,

"There is a place where spirits blend,  
And friend holds fellowship with friend;  
Though sundered far, by faith they meet  
Around one common mercy seat."

I felt that I was there in spirit, and could exclaim,

"Glorious things of thee are spoken,  
Zion, city of our God."

The same Spirit that raised Christ from the dead is in them of that little band, and in me also, I hope; and that Spirit prompted both them and me to seek the things which are above, where Christ sitteth at the right hand of God. It is this Spirit that prompted me to raise my voice in singing the songs of Zion. It is this Spirit that prompted me to write to the household of faith of some of the joys and sorrows as I journey by the way. It is Christ in us the hope of glory, the sure foundation stone that the builders refused, the Rock on which the church is built. In doctrine we are built upon the foundation of the prophets and apostles, Christ Jesus himself being the chief corner stone. He is the way, the truth and the life; and no man cometh unto the Father but by him, the Son, through whom he now speaks to the believers, his people. I am here reminded of a short conversation I had with a Catholic lady, who said, "I approach the Father through Christ." My answer was, "God is a Spirit, and must be worshiped in the Spirit." The conversation followed me for more than a day, and my head was full of thoughts, when these words came to me, "We cannot approach God; he must come to us." Then all was plain. The fathers were baptized in the cloud and in the sea, and did all drink of that spiritual Rock which followed them, and that Rock was Christ. He is my meat and my drink spiritually. All that I receive temporally of the blessings or ills of earth were allotted to me by him who rules in the armies of heaven and among the inhabitants of earth. The declaration is yet on record,

that all things work together for good to them that love God; and we find the words of the apostle true, that no affliction for the present seemeth joyous, but grievous; yet afterward it yieldeth the peaceable fruits of righteousness to them who are exercised thereby. So, dear sister Dulin, you and all of us will in time rejoice in trials and sorrows that attend us while in this fleshly tabernacle. Tribulation worketh patience, and patience experience, and experience hope, not to be regretted. Like you, dear sister, I am blessed at times by faith with a view of the glory that awaits the people whose God is the Lord of life, light and eternal joys. With me the foretaste is more or less presented by faith through some object visible to the natural sight, such as the glorious orb of day springing from the east, or the bright moon as it glides along in the heavens, or the evening star that glistens in all its beauty. From the glorious orb of day I have gathered thought of the rising Sun of righteousness, in balm and healing to the soul for sin that so often poisons all my joy and the hope of beholding the face of him who lives forever. From the pale moon I seem to be looking through a window into a brighter world, where all is joy and peace. Beyond the glittering stars, by the eye of faith I have beheld glories unspeakable. At the going down of the glorious orb of day I have been made to exclaim with the poet,

"Lo, the sun's eclipse is o'er;  
Lo, he sets in blood no more."

O, dear brethren, one and all, what glory awaits us, if through our blessed Lord and Savior we are counted worthy to sing the song with that company which no man could number. I hope to sing with all that blood-washed company, while eternal ages roll along, when raised up to heaven.

Dear brethren, I send such thoughts as have been given me for your perusal, to be disposed of as you think best. In conclusion I will add, Go on with your arduous but pleasant task of furnishing the saints with the good things given you by the Spirit of eternal Truth; also the many precious writings given by the same Spirit to the dear brethren and sisters, to comfort and edify the weak as well as the strong. Declare the truth as it is in Jesus; for truth is scarce, compared with the advance of gross darkness, awful error and spiritual wickedness. I cannot close without adding that self, sin and Satan give me more heart trouble than anything from without. Often I am compelled to exclaim, "None but Jesus can do helpless sinners good." Your work, dear brethren editors, is good and noble, and I do believe you will be sustained. Write on, dear brethren and sisters in a blessed hope, and help our dear editors with your thoughts and feelings while passing through this valley of woe, or wilder-

ness, with now and then an oasis, with bread and water to cheer us up.

Wishing you, brethren editors, much happiness and strength from on high, I remain your sister in gospel bonds,

RUTH ADAMSON.

CRAMER, Ill., January 1, 1890.

DEAR BRETHREN:—Through the mercy of the covenant-keeping God my poor, unprofitable life has been spared to behold the coming in of another year. How swiftly time does fly! Another year has passed with its joys and sorrows, and is gone forever, bringing us so much nearer our eternal home. It is now thirty-two years since I first became a subscriber to the SIGNS OF THE TIMES, and I feel assured that it is still contending for the same eternal truth that it did then. I feel that God is the sovereign Ruler, Creator and Disposer of all things in heaven and on earth; that he rules all things after the counsel of his own will, and mortal worms dare not say, "What doest thou?" For he has declared by the mouth of inspiration that the potter has power over the clay, of the same lump to make one vessel unto honor and another unto dishonor. We are the clay in his hands; he is the Potter. The clay has become marred and sin-defiled, and has no power nor will to extricate itself. In this woeful condition are all the election of grace, in a state of nature. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."—Eph. ii. 4, 5. God's people were chosen in him before the world was, to be made manifest in the flesh in his own appointed time, and to become sin-defiled; for if they never were to be unholy and sinners, they would never need salvation. We cannot, I firmly believe, do anything to cause our condemnation; for we are, in a state of nature, already condemned. Neither can any mortal do anything to cause his salvation; for the destiny of all is fixed and settled. These things are all known to our God, who declared that the hairs of our heads are numbered, and that not a sparrow can fall without him. The good Lord knows all them that are his; and they are as the apple of his eye. They are bone of his bones and flesh of his flesh. They are sinners. Being partakers of flesh and blood, their Head and Husband partook 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. O that I could be as well assured that I am interested in that covenant of mercy, as I am that it is all of mercy, and that every one that Christ died for will be saved. I think then it would be a heaven below. But I have more concern and doubt about myself than about any-

body else. If to grow in grace is to have less confidence in myself, or in any mortal arm of flesh, to find hope and comfort only in God, the Judge of all the earth, and to know that he will do right, then I may claim to have a growth in grace, and a knowledge of the truth.

Dear brethren editors, I have written this because I am going to send you my subscription for the coming year. I have been requested by some to write for the SIGNS, but I do not feel that anything from my pen would be of any use. I know there are many who make such excuses that can write much to the comfort of others. My mind leads me to sister Runkle's last communication. If I could write as she does, I feel it would be a satisfaction to do it. I do not ask nor expect you to print this, yet it is at your disposal. If it should appear in print, I would say to the many dear brethren and sisters whom I met last summer, and whose addresses I took, promising to write to them, that I have not forgotten them, though I have failed to write. I would like to see communications from all of them in the SIGNS. I wish to express my gratitude to all the brethren who were so kind to me last summer. The meeting in New York was a very pleasant one all through, though I felt unworthy of the fellowship of the dear saints. I have since had to travel so much in darkness and despondency, through so many doubts and fears, that I feel that I hardly dare write to those loved ones and call them "brother" or "sister." I seem to be so afraid to take many of the very precious promises to myself, for fear I may be deceived. I am often reminded of many precious promises given in the Bible to the children, such as, "Blessed are they that hunger and thirst after righteousness;" and, "Blessed are they that mourn." I often wonder if I can have all these desires, and have no interest in them. Can I feel vile and sinful, and my heart-prayer be like the publican's, "God, be merciful to me, a sinner?" Could I cry out as the apostle did, "O wretched man that I am!" and, "In me, that is, in my flesh, dwells no good thing?" Could I feel that law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, so that I cannot do the things I would, and then be able to say, "It is no more I that do it, but sin that dwelleth in me?" Can I know what a christian experience is, and yet not have one? I feel to say of a truth that I hate sin, and it causes me more trouble than anything else. The apostle says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." I often wonder why we should doubt; for if we had all we wish, we would then lack the evidence; and it is through much tribulation that we are to enter the king-

dom. We are not to think strange of the petty trials we have here; for we are to be tried, so that the dross will be consumed; and after he has tried us, we shall come forth as gold. Here is my hope. May the Lord be with you.

E. D. VARNES.

STATE ROAD, Del., April 23, 1890.

BRETHREN BEEBE:—The annual two days meeting appointed to be held with the church called Little Creek, in Sussex County, Delaware, on the third Saturday and Sunday in April, has just passed. For several months past that church has been engaged in erecting a new house in which to meet for worship. A commodious building, all completed, was opened on Saturday last. The building is 30x40, with recess for the speaker's stand, having a seating capacity for more than three hundred people. Elder Francis has now the pastoral charge of that church; and he, with Elder Chick, brother W. W. Meredith and myself, were present to conduct the exercises. It will not be expected of me to speak particularly of the good preaching, further than to remark that the people evidently wanted of the very best; and I think it was a congregation that could appreciate it, if they were so favored as to have it. I feel quite safe in saying that it was a day and an occasion of general congratulations and of abundant satisfaction; "a day of feasting and joy, and of sending portions one to another." The new edifice is large enough to accommodate the congregation in ordinary times, but on the last day of this meeting it was thought that there were enough outside to have filled the house again. An intense interest was manifest throughout the entire session, commencing with Friday evening and closing Sunday evening. I have not the church records at hand, but the church has been organized nearly or quite a century; and as I learned that the old house had been new roofed about fifty years ago, its age must be nearly one hundred years. It was not large enough for the present needs of the church; besides, it was far from being comfortable. But a few years ago this church erected a house of worship in the town of Delmar, where several of the members reside. They now have two new and commodious places for worship, the old stand where the new house has just been opened being about six miles from Delmar. The materials and the workmanship of both were of the best that the market afforded. The furniture is ample and of good quality. This work has been accomplished during a season the most disastrous and unfortunate to a farming community, as that is, that I have ever known. The energy and zeal that have been displayed by that congregation under the trying circumstances are worthy of the highest commendation. They enter upon the new privileges with great joy and delight; and it certainly is a reward of which they are abundantly deserving. I believe that church has always maintained a sound ministry; hence no disorders have ever found place there, but spiritual health and abundance of peace have been the fruit. I feel to say, in closing this testimonial,

"Go on, my word and name to own,  
For none shall rob thee of thy crown."

E. RITTENHOUSE.

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 7, 1890.

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

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

G. BEEBE'S SONS.

### LAWS AND ORDINANCES.

(Concluded from last number.)

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 2.

"The law of the Spirit of life in Christ Jesus" is exclusively "the perfect law of liberty." There is real liberty in no other law, whether natural or divine. This wonderful peculiarity results from the fact that in Christ Jesus is fulfilled the promise of God in which he says, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers when I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—Jer. xxxi. 31-34. This covenant is not dependent upon the works or will of the subjects of divine favor. The God who has chosen them in Christ is engaged by this immutable promise that he will work in them "both to will and to do of his good pleasure." According to the law which the Lord has thus written in their hearts, it is the most earnest desire of such as are led by the Spirit of God that they might walk in obedience to its every requirement. Therefore it is not a wearisome bondage to them to conform to the righteousness of the holy law of God; but it is the willing performance of the desire of their heart. As many as are led by the Spirit of God do hunger and thirst after righteousness and long for deliverance from sin.

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

As sin is terrible bondage and captivity to them, so the obedience of righteousness is their most joyous liberty. There is no evidence of the love of God in those who are re-

strained from sin by the fear of future punishment, or who are moved to obedience by the consideration of gaining the joy of heaven thereby. Righteousness is the vital element of those who are led by the Spirit of God, and sin is death to them. As we know that the fish needs no hope of reward for choosing to remain in the water, which is its proper element, so those who love righteousness must ever desire to be free from sin, without any consideration of future reward or punishment. "The law of the Spirit of life in Christ Jesus" is the only principle which can originate this desire. It cannot be produced by the covetousness of the carnal mind, which is enmity against God, and which is not subject to the law of God, neither indeed can be. Paul says, "We know that the law is spiritual; but I am carnal, sold under sin. For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." In this experience Paul has justly stated the case of every one who has been made free from the law of sin and death by the law of the Spirit of life in Christ Jesus. There can be no will to obey the law of righteousness unless the Spirit of life is its foundation; and the Spirit of life cannot dwell in any individual without producing that will. Therefore it is certain that the Spirit of life dwells in every one who has this will. His evidence is just as clear as was that of Paul.

But it is important to observe carefully the language of the apostle above quoted from the chapter preceding our text. Of whom does he speak in using this pronoun "I"? Certainly it cannot apply to the pure and holy principle of divine life. That holy principle is not "carnal, sold under sin." Neither can it be said that the carnal mind of the apostle had the will to do good, and longed for deliverance from the corruption of sin. The carnal mind is born of the flesh, and Jesus says to Nicodemus, "That which is born of the flesh is flesh." This must be the signification of "the flesh" as used in the text cited. In this scriptural sense the whole man, including soul, body, and spirit of natural life, being born of the flesh, is flesh. It is with this flesh that Paul declared he served the law of sin. Since that carnal (or, fleshly) mind is itself enmity against God, and cannot be subject to his holy law, it cannot be with that mind that Paul served the law of God. Yet he says, "With the mind I myself serve the law of God; but with the flesh the law of sin." This is the experience of every sin-

ner who has been called out of darkness and translated into the kingdom of the dear Son of God. They find two opposing principles in themselves, whose conflicting powers can never be reconciled. The flesh does not cease to be enmity against God when the man is born again, or, born from above. It is the same flesh of which it is born, and must remain the same until the saints shall be delivered from the body of this death by the omnipotent word of the Captain of our salvation. Every sinner who has been born of the Spirit has in himself both the carnal mind and the mind of Christ. These opposing minds constitute "the company of two armies," which are seen in the Shulamite. It is not true that the carnal mind of the saint is made spiritual in his deliverance from condemnation and translation into the liberty of the sons of God. The very same man who persecuted the church of God as a self-righteous Pharisee, was by the grace of God made to labor more abundantly than all the apostles; yet he was conscious of his inability to deliver himself from the body of this death. After he was manifested as an apostle he said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." He does not say, "Of whom I was chief," as if he had referred to his former character. With all the grace of God which had been so abundantly bestowed upon him as an apostle, he was still the very chief of sinners. This was true though he could by faith confidently claim the freedom from the law of sin and death which is asserted in our text. It is the very same Paul who is chief of sinners, who is made free from the law of sin and death by the law of the Spirit of life in Christ Jesus. It is not some indefinable part of him which is thus made free, but it is Paul himself. While he is thus liberated "in Christ Jesus," he confesses himself still in captivity in himself. It is for his own deliverance from the body of this death that he expresses earnest longing. This does not prevent him from confidently declaring that "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The perfect law of liberty is the law of the Spirit of life in Christ Jesus by which he is made free from condemnation under the law of sin and death.

There is no other government in which this "law of the Spirit of life" can be established but in the kingdom of perfect righteousness, where Jesus reigns in the heart of every one of his people. The peculiar element of this kingdom is peace, and its boundary is perfect love. No terror of future punishment drives those who are the blessed inhabitants of this kingdom to obey

the injunctions of the law of their King. None but those who love the Lord are required to keep his commandments. This love is the peculiar seal of the Spirit by which the followers of Jesus are identified. To the carnal mind this perfect law of liberty seems to give license to continue in sin; and such as have not the love of God in their hearts claim that according to the doctrine of the gospel they may just as well live in sin, since their eternal salvation does not depend upon their own works. Those who can act upon this principle are not led by the Spirit of God in their action; for their conduct shows that they do not love righteousness. Even if in outward conduct they do not show their true characters, it is the fear of punishment which restrains them. They have not the fear of the Lord in their hearts; for that fear is to hate evil.—Prov. viii. 13. As there is no clearer evidence that the love of righteousness dwells in the heart of a man than earnest mourning on account of his own sinfulness, so there is no more sure manifestation of the love of sin than the desire to live in wickedness; this desire may be restrained by the fear of punishment, and yet it is known to the Lord. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do."—Heb. iv. 12, 13. The Lord also sees and knows the grief of all who groan because of the burden of bondage under sin. Such bitterness of sorrow for sin is infallible testimony of that love of righteousness which can be produced only by the indwelling Spirit of Christ. The mourning one may tremble at the terrible thunders of just condemnation which are uttered by the law of sin and death; but his earnest longing for righteousness marks the difference between his case and that of the sinner who loves his sin, and fears nothing but the just punishment which is due to his iniquity.

All other laws are necessarily enforced upon their subjects by penalties for transgression; but the law of the Spirit of life in Christ Jesus is peculiar, in that it is put in the inward parts and written in the hearts of those who are led by the Spirit of God. The inspired exhortation to them is based upon this truth. "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. It is not said that their eternal salvation is dependent upon their obedi-

ence. This law of the Spirit is recognized as already working in those to whom this exhortation is addressed. They are admonished to do only what they already have the will to perform. The law of the Lord is in their hearts. Implicit obedience to its direction is their most perfect liberty. Their reward is in keeping his commandments, and not an inducement to keep them. They are neither slaves who work from fear of punishment, nor hirelings laboring to secure a reward of future happiness; but it is their sweetest privilege to walk in the pathway of obedience, because they have the love of righteousness wrought in them by the Spirit of Christ. This is the abiding witness which every believer hath in himself. There is no evidence of the love of God in any individual who is moved by no higher motive than the desire to escape hell at last. Such characters could not be happy in the presence of that God who desires holiness in the inward parts. If any man has not the love of God now dwelling in his heart, there is no possibility that he is fitted for the enjoyment of his unveiled glory in the heaven of eternal perfection. On the other hand, every one who loves the appearing of Jesus in his glory and grace now, bears the infallible seal of his holy Spirit, by which he is assured of everlasting blessedness with him in his eternal throne.

The ordinances of the law which was given by Moses are all typical of the provisions of the everlasting covenant of grace in the gospel kingdom. All the offerings and ceremonies which are contained in that legal dispensation but served as patterns of things in the gospel heaven, wherein dwelleth righteousness. That old heaven and Jewish earth are taken away by the work and suffering of Jesus. The righteousness in which the saints now stand accepted before God is the perfect righteousness of our Lord Jesus. No ceremonial obedience to the law which was written upon tables of stone could attain to such perfection as is revealed by the Spirit of truth in the face of Jesus Christ. All those who are translated into the liberty of the sons of God are forever free from allegiance to the law of Moses, not only in its continual sacrifices and holy days, but in all its exacting demands of perpetual obedience. They are thus perfectly free from the law which condemned them with all the natural race of man; and they are at liberty to render unfeigned obedience to the perfect law of the Spirit of life in Christ Jesus which is written in their hearts. This is not liberty to live in sin, but freedom to walk in newness of life; for "Where the Spirit of the Lord is, there is liberty."—2 Cor. iii. 17.

## MARRIAGES.

MARCH 20th, 1890, by G. M. Fetter, Esq., at the residence of the bride's grandfather, Mr. T. B. Dawson, in Dawson, Colfax County, New Mexico, Mr. James Hanna, of Pennsylvania, and Miss Lula D. Curtis, of New Mexico.

## OBITUARY NOTICES.

OUR beloved brother, **Amos H. McKay**, of Manchester, Iowa, passed from these mortal shores on Monday, April 7th, 1890. Brother McKay was born in Virginia, Nov. 26th, 1811, and has lived with his dear companion nearly fifty-six years. A more devoted couple it has seldom, if ever, been my lot to meet. They have lived in Delaware Co., Iowa, thirty-four years. He was a lover of the SIGNS OF THE TIMES, having read it from its commencement, and has been a constant subscriber since its second volume. He was a firm Old School Baptist, and contended earnestly for the faith once delivered to the saints, always steadfast and unmovable on the grand principles of the gospel, and never swerving from the rules and doctrine laid down by Christ and his apostles; and I am confident that he would have defended it with his life, if necessary. Truly one of Zion's valiant soldiers has fallen; and O how sadly we mourn when we see such beloved champions fall. Yet we know that God can and will raise up others to bear the standard. We mourn for the church, and the vacancy left, but not for him; for we hope and believe that the dear brother is released from all sorrow. Death, the last enemy, is now destroyed, and the soul brought into the glorious liberty of the redeemed. Before he died he said, "I shall go to him."

"Death lost his sting when Jesus bled,  
When Jesus left the ground;  
Disarmed, the king of terrors fled,  
And left a mortal wound.

"And now his office is to wait  
Between the saints and sin,  
A porter at the heavenly gate,  
To let the prisoner in."

I was called upon to conduct the funeral services, and spoke to a large concourse of sorrowing relatives and friends from the following Scripture, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 20, 21.

May God sanctify this deep affliction to the heart of our dear bereaved sister; and may she feel that the widow's God is hers, that his everlasting arms are underneath her, his love overshadowing her, and his grace and mercy around her, is my prayer.

ALSO,

OUR precious brother, **Charles P. Ellis**, of Charles City, Iowa, was called from earth to glory April 8th, 1890.

Brother Ellis could give no date when the Lord first began the work of grace in his heart, having been wrought upon from childhood. He united with the Westmoreland Church, in Onieda Co., N. Y., about fifty-five years ago, Elder Bicknell being pastor. About two years ago he was taken with a severe illness, which terminated in total blindness. He was a great sufferer, but bore it with christian fortitude. A short time before he died he repeated a part of the hymn, "How firm a foundation, ye saints of the Lord," &c. Also, "Earth hath no sorrow that heaven cannot heal." He told his son that he wanted to go home. He desired to know what David meant when he said, "I shall be satisfied, when I awake, with thy likeness." A few hours before he died he asked his granddaughter to sing.

After she had sang for him he said, "I wish that I could sing too."

Brother Ellis was seventy-nine years of age. O how I shall miss this dear brother, who was a dear friend to me, ever ready to encourage me in going forward to proclaim the whole truth, regardless of the smiles or frowns of any. He attended our meetings at Rockford last summer; and though his eyes could not see natural things, by the eye of faith he could see the invisible things of the kingdom of God's grace. He was ever willing and ready to speak on the religion of Jesus Christ, and we were knit together by the strongest ties, as the heart of David and Jonathan. But he is gone. He has left behind all the trials, conflicts and cares of this mortal life, and gone to be forever with the Lord, in whose presence there is fullness of joy, and at whose right hand are pleasures forevermore. I realize that he has left all trouble, while I still have the conflicts of life to battle with. May we all be prepared for the solemn change, and meet the last enemy with that faith which quells all fear.

He leaves a devoted wife and two sons in Charles City, one daughter, Mrs. Johnson, in Geneva, N. Y., one sister in Ithaca, N. Y., and a brother in Kansas. He has been a reader of the SIGNS OF THE TIMES since its commencement. I was called upon to officiate at the funeral, and spoke to the sorrowing company from the following words of inspiration, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. vii. 16, 17. That the Father of comforts and God of all grace may rest with the stricken wife and family who are made to mourn, and that they may feel a holy resignation to the will of the Lord, is my desire.

THOMAS BLAKE.

DUNKERTON, Iowa.

"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."

Died—April 11th, 1890, at the residence of B. C. Cabbage, of consumption, **Fannie Cabbage**, wife of Samuel T. Cabbage, aged 28 years and 22 days.

She was the daughter of Mr. and Mrs. Nutter Marvil, of Sussex Co., Del. A little more than three years ago she was brought to my house a happy and blushing bride, to make her home with entire strangers. During her short stay with us she had entwined herself around our hearts, so that we had learned to love her; but the strongest earthly ties are broken by death, and it becomes us to look beyond the narrow confines of the tomb to that home and rest which she so much desired and longed for. We mourn her not as dead, but asleep in Jesus; for we feel assured that for her to die was gain, as she assured her husband and those around her of her hope in Christ. She said just before her death, "Yes, doctor, I hope he is going to take me home to rest, and I have hoped so ever since I was so high," waving her hand out in space. She was a Methodist by profession, but I believe she is an heir of eternal salvation. She leaves her husband, father, mother, brothers and sisters, with many friends, to remember her.

"Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast she leaned her head,  
And breathed her life out sweetly there."

B. C. CUBBAGE.

HAZLETTVILLE, Del., April 24, 1890.

### APPOINTMENTS.

If the Lord will, I will be with churches as follows:

Mt. Sterling, Ky., Tuesday p. m., April 29th; Mt. Carmel, Wednesday a. m., 30th; Elk Lick, Friday, May 2d; May's Lick, Sunday, 4th; Little Flock, Tuesday, 6th; Pleasureville, Wednesday, 7th; Sulphur Fork, Thursday, 8th; Turner's, Thursday night and Friday a. m., 9th; Union (Sardis Church), Friday night; Mill Creek, Hamilton Co., Ohio, Sunday, 11th.

SILAS H. DURAND.

### ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Harford Church, Harford Co., Md., to begin on Wednesday before the third Sunday in May (14th), 1890, and continue three days.

A cordial invitation is given to all lovers of the truth. Trains leave North Avenue station, Baltimore, Maryland Central R. R., at 3:30 and 5:30 p. m. for Long Green and Forest Hill. I will meet the friends at the 3:30 train, and instruct them to which station they may get tickets. Return tickets are only good for two days, unless I can make different arrangements with the company. Those coming by way of York, N. C. R. R., will take Maryland Central cars at 2:30 p. m. for Forest Hill. The friends will be met on Tuesday, the 13th.

MILTON DANCE.

THE Delaware Old School Baptist Association is appointed to be held with the church called Cow Marsh, Kent Co., Del., to begin on Wednesday before the last Sunday in May (21st), 1890, and continue three days.

Brethren and friends coming by public conveyance to the Delaware Association will need to take the morning trains. The one going south leaves Philadelphia at 7:27 a. m.; Wilmington, 8:25; Baltimore, 6:40. Going north, leaves Delmar at 8:55 a. m. Take tickets for Woodside. The trains from both ways arrive about the same time. Tickets can be had for the association at excursion rates on Tuesday or either of the two following days, and hold good over Sunday. The trains will be met on Tuesday, the day before the session commences. It is desired that about ten or twelve get tickets for Henderson, on a branch road, changing cars at Clayton. The tickets are good for that place, and the cost is about the same. An afternoon train will be met there, which leaves Philadelphia at 3:01 and Wilmington at 3:50 p. m. It will no doubt suit some of the friends better to go in the afternoon, and such can take this train for Henderson. It does not stop at Woodside. Orders for tickets will be furnished to Dr. Thorne, of Baltimore, and Dr. Coulter, of Philadelphia, or can be had by applying to me. Extensive provision will be made, and we hope to see a goodly number to enjoy it.

E. RITTENHOUSE, Pastor.

THE Delaware River Old School Baptist Association is appointed to be held with the Kingwood Church, in Locktown, Hunterdon Co., N. J., to begin on Wednesday before the first Sunday in June (May 28th), 1890, and continue three days.

THE Warwick Old School Baptist Association is appointed to be held with the Middletown & Wallkill Church, in Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (4th), 1890, and continue three days.

THE Chemung Old School Baptist Association is appointed to be held with the church at Waverly, Tioga Co., N. Y., to begin on Wednesday before the third Sunday in June (11th), 1890, and continue three days.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 14, 1890.

NO. 20.

## POETRY.

### PRAYER IN AFFLICTION.

DON'T let me doubt thee, gracious God,  
Such evils dwell within,  
I fear 'neath suffering's heavy load  
I shall be left to sin.

So very feeble and so faint,  
My trembling heart gives way;  
I long to tell my sad complaint,  
But feel no power to pray.

God seems so very far away,  
And Satan very near,  
Distracting me both night and day  
With trouble and with care.

Lord, dost thou not compassion feel  
For those who seek thy face?  
And wilt thou not again reveal  
Thy love and saving grace?

Pity my downcast spirit, Lord,  
My wasting nerves restore,  
And let me rest upon thy Word  
Until I reach the shore

Where winds of trouble never blow,  
Nor pain, nor fever burn;  
Where saints can no temptation know,  
And ne'er God's absence mourn.

### COMPLAINING OF UNBELIEF.

O THAT I could but cease from sin  
Against the God I love!  
I fain would keep my conscience clean,  
That it might not reprove.

But the corruptions of my heart,  
How strong they work within!  
I seem possess'd in every part,  
Nor can I make me clean.

What thoughts obscene possess my mind  
My nature to inflame,  
Sometimes when I'm to good inclin'd,  
Which makes me blush with shame.

How quick do angry passions rise,  
My mind to discompose!  
Sometimes I fear they'll me surprise  
With hasty, vocal oaths.

What fretting, murmuring, discontent,  
Pride and unthankfulness,  
With all that Satan can invent,  
My wretched heart possess.

Curs'd unbelief's the fertile root  
Whence all these evils spring;  
All strong corruptions are the fruit  
This evil tree doth bring.

It makes me doubt the work of grace  
Which I have known and felt,  
When Christ revealed his lovely face,  
And made my heart to melt.

Faith overcomes the world and sin,  
And Satan and his crew;  
It purifies by blood divine,  
The conscience feels it too.

Savior, thou Author of this grace,  
Completer of the same,  
Shine thou, my unbelief erase,  
Then I shall praise thy name.

I long to love thee as I would,  
I would my sins were slain;  
Exert thy power, all-conquering God,  
Nor let one lust remain.

I can appeal I love the Lord,  
And that I hate all sin.  
O speak afresh some pardoning word,  
And keep my conscience clean!

—Gospel Standard.

## CORRESPONDENCE.

LEESBURGH, Va., April 25, 1890.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—The letter of the apostle Paul to the Galatians is a bold and powerful argument against the subversion of faith to the right of legality, a doctrine too sacred, too vital, to be surrendered to please the wish or answer the demand of any. Let come what may, the church must stand by it, not only as applicable to their deliverance from under the law by Jesus Christ, but also applicable to the order and government of the church in her militant state. If righteousness is not by faith, then are we in our sins. If righteousness is by faith, then why bind burdens upon our brethren that we ourselves cannot carry? Paul speaks very plainly and pointedly upon this subject in this letter. It seems to me a thing is not proper to be talked about at all unless it is proper to tell right out what is true. This shuffling around the truth makes a man suspicious. Holy writers of old did not talk that way; yet they did write with great prudence, compassion and forbearance. In this letter to the Galatians the apostle gives a striking illustration of this. He says he went up to Jerusalem by revelation; and yet his first duty was to communicate privately unto them of reputation the gospel which he had preached unto the Gentiles. Now why did Paul do this? Was he in doubt as to the truth of what he had preached? No; but lest by any means he should run, or had run, in vain. Whilst he knew that gospel which he had preached unto the Gentiles was by revelation to him, he could not know it had been given to those at Jerusalem (though they were of reputation) until he had talked to them; and he would not attempt to force on his brethren that which God had not shown to them. Hence he talked to them privately, before he made public the revelations he had preached. If we, brethren, would practice that which we preach, we must obey the same rule. We can talk to those in whom there is life, in charity, not knowing how soon the Son of man may come, but remembering it is by revelation.

This brings me to consider these words, "But it is good to be zealously affected always in a good thing." To the sentiment herein contained all will give ready consent; but the profound mystery is, what is a good thing? Here is where

differences lie. Leaving others to discuss their own cause, I will say for the children of God that they must and do find "all good things" in Christ Jesus their Lord; for they were blessed with (and consequently given) all spiritual blessings in Christ. If all good things are given them in Christ, then to Christ must they look for good things. In him are hid all the treasures of wisdom and knowledge; consequently he is head over all things to the church, which is his body. The expounding of the "good things" found in Christ has been the employ of angels and men from the beginning, and will be until the end of time. They speak exultantly, and the Lord wrought triumphantly for the gathering together of God's elect. So plainly is the mind of the Lord indicated upon this point (gathering together his people) that it would almost seem superfluous to say more; and yet a bold and wicked spirit in opposition to the gathering together of God's children, which has manifested itself in every age, and we may say in almost every church, shows the zeal of the Lord's people should ever be alive to this good work. Jeremiah writes to Israel, saying, "Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land; cry, gather together, and say, Assemble yourselves, and let us go into the defended cities."—Jer. iv. 5. And Isaiah says (2 Kings xix. 31), "For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this." The zeal of the Lord, as here testified to by these prophets, was that the remnant should assemble, gather together, and he would lead them out of Jerusalem into a defended city. And this remnant, says the prophet Isaiah (xxxvii. 31), that is escaped of the house of Judah, "shall again take root downward, and bear fruit upward;" and he says, "The zeal of the Lord of hosts shall do this." "For I will defend this city to save it [not try] for mine own sake, and for my servant David's sake." How it should, and sometimes does, rejoice our hearts to know he has promised to defend this city, which he himself has planted; and that for his own sake, and for his servant David's sake. This reason will remain good so long as eternity remains unending. We are taught in these Scriptures that the zeal of the Lord is for the gathering together

of his people, and defending them when gathered; and we must believe that any zeal in opposition to this sentiment is not the zeal of the Lord. That zeal which causes contention, dissension, division and strife is a zeal that affects you, but not well. "Yea, they would exclude you, that ye might affect them." This zeal is always in pretense for the sake of the church and for the good of the cause; but we will search in vain for a command, direct or indirect, in the Scriptures of divine truth requiring or advising the breaking up of the peace of the church and the fellowship of the saints for the sake of the doctrine or the order. They are not sustained in this way. Israel on a certain occasion entered into a league with the Gibeonites; and though they were by deception, by downright lying, imposed upon and led into this bargain; and though the congregation murmured, the princes advised, and Joshua sacredly kept this obligation all his life rather than make a division among his own people; yet after the days of their great and good leader (Joshua) there arose a man by the name of Saul, whom God in his anger made king over Israel. Those who are thus raised to prominence and trust are always the most zealous. They would not die a beggar while a rich man's record awaits them. They would have all to look and see "what my hand has done." Saul, fired by this kind of devotion, "sought to slay the Gibeonites in his zeal to the children of Israel and Judah." Notice it was, as he stated it, his zeal for the children of Israel. It is not likely he could have led Israel into this suicidal act upon any other plea; and had Israel betook themselves to the Lord, instead of their leaders, they would not have been led into the first nor last mistake. But no doubt they were overshadowed by the zeal of their leader, who was determined he would make Israel without spot and without blemish, or any such thing before God. How fascinating is such a shout. I have led men many times by it to battle and to death; but never was one led in this way to the Lord or to his church. No, brethren, it is only by the lifting up on high of Jesus Christ, who loved them that hated him, who patiently bore with them in their sins, and by whose forbearance they were kept alive until God gave deliverance and made them clean from all transgressions. Saul's zeal could

not be patient. He would not wait for the Lord. It is only they that believe who shall not make haste. This zeal of Saul for the children of Israel, God fearfully revenged upon the house of Saul in the days of David.—See 2 Samuel xxi. 1, 2, 6. Joshua had borne with them, but Saul could not; he must show that he was more devoted to the cause of Israel, and zealous for her people, than was Joshua. The same thing is being enacted to-day. History repeats itself. Truly there is nothing new under the sun. Did any ever bear what Christ bore? Did he ever drive one away from him that loved him, because he was not as sound in the doctrine as he (Christ) was, because he did not understand as he understood, and preach as he preached, and hold all points of doctrine as he held and explained them?

We have our Joshuas and our Sauls. These men are dead, but their spirits ever live. The very same characters are seen to-day. These things were written for our learning and instruction. The things that Elders Dudley, Beebe, Johnson, Purington, Leachman, Trott, and others would bear and endure with patience and christian charity, certain Elders of to-day will not endure. They would rather destroy and break up the sweet fellowship and peace of God's people, and scatter the flock to the four winds of heaven, than anything should remain in the church contrary to their judgment. Truly it may be said of them, "They zealously affect you, but not well; yea, they would exclude you, that ye might affect them." They are more zealous for what they would have themselves to be among the brethren than they are for the brethren. O brethren! what a blessed thing to be zealously affected in a good thing. God grant that we may not be overcome with their evil; but, in the language of Paul, may we by the grace of God be enabled to say, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." "For I bear them record that they have a zeal of God, but not according to knowledge." Zeal is a working principle. The fire of love, when turned upon ourselves, as was David's, is a purifier; when turned upon others it is a destroyer and a fiend. Israel turned their zeal, not upon themselves, but upon the Lord; and he testifies against them, saying, "The zeal of thine house hath eaten me up." Like a God he reproves. "The reproaches of them that reproached thee are fallen upon me."

May his example be our guide, the pattern we pursue. May God give us grace to return good for evil, and to wait, knowing that God will defend the city. I do believe the spirit of the most wicked devil (if one is more wicked than another) gets into the hearts of God's dearest children sometimes; and when they do get

wrong, none but God can put them right. The little lambs, in their frolicsome play, will often slip through the holes in the fence; but the old sheep, designedly and for a purpose, jump over; and though they may be in a worse pasture, they will stay there until driven out. I feel less inclined to argue with an old sheep than with a lamb; for I have noticed that the preachers are more inclined to have their own way, are more zealous for their way, right or wrong, good or bad, than are the other members. And while I write, my heart's desire is for the little ones of the flock, with little hope for the old. I think when one of these go astray, God has an object in the future to be made known. Look at Solomon, and many others. Yet as we know not how nor where the Lord will lead us, let us strive for the good old way. Though the Lord may go a long way around (as it appears to us), he is here to meet with us in the judgment. There is one thing sure, "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."—Isa. ix. 7. There could be no promise more assuring to the anxious mind than this. If, as we believe, the throne of David is the throne of Christ, and his kingdom the church militant, then it is sure, whether it be in the east or west, here or somewhere else. Upon his throne and upon his kingdom, the church, government and peace shall increase, for it is thus ordered and established with judgment and with justice from henceforth, even forever. Doubtless this manner of establishing the government and peace of the kingdom (that is, with judgment and justice) makes it so inexplicable to us, and causes us so much anxiety and fear. Let us remember that the Lord's ways and thoughts are as far above our ways and thoughts as the heaven is above the earth. There are no reasons to be discouraged, so long as his judgments are in the earth. We never lose confidence in one of our brethren so long as judgment and justice remain with him. So long as we see these, we know the government of the Lord and the peace of the Lord will increase; for the zeal of the Lord of hosts will perform this. A zeal of this kind is "a good thing." Let us rebuke, reprove, if we feel like it; but let it be with long-suffering, forbearing one another in love. This is a zeal worthy of the name, like unto that of the dear Savior, and can properly be called "a good thing." But let us be careful we do not get zealously affected in a bad thing.

Zeal is one of the attributes which belong to God, and also to those who are godly. Whether in him or in them, it must be in harmony and accord with all other divine attributes.

There can be no conflict in these attributes. Like the members of our body, in the whole there is unity. The zeal of God does not frustrate his love nor trample under foot his compassion and forbearance. But as the hand supplies the mouth with what the body needs, so does zeal work in harmony with and for the support of the whole body of Christ. The zeal that withholds and separates itself from the body, is a zeal of destruction, and not salvation. Jesus gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. It is not "peculiar" for men to disagree and separate one from the other, and have nothing more to do with each other, and to say, All I ask is for that man to let me alone, and keep himself to himself. It is not "peculiar" for one man to think he knows more than another, and is a little better than another, and assume a higher standard for himself than for others; but it is peculiar for men to radically disagree, and yet love, forbear, and strive for each other's good. It is peculiar to possess great wisdom, and yet think yourself the most ignorant; to be clothed with righteousness, and yet think yourself the most vile; to have the good opinion of all your brethren and a bad opinion of yourself. These things are "peculiar" indeed, and these are the "good works" that make the people of God "a peculiar people." True zeal is the holy offering, the divine sacrifice, the patient and assiduous labor of the love of God in the heart. When the devil gets zealously affected, he is sure to put in some good work for himself in the name of the Lord. Watch and pray, lest ye enter into temptation.

Your brother, I hope,

E. V. WHITE.

HORACE, Upshur Co., Tex., Feb. 25, 1890.

DEAR BRETHREN BEEBE:—I herewith inclose the experience of our aged and highly esteemed brother, Deacon M. Allen, hoping that you will give it a place in the SIGNS OF THE TIMES. A goodly number of his acquaintances are readers of that paper, and will no doubt read with pleasure some of the things that they have often heard him tell about. Brother Allen, as he says, is nearly seventy-nine years of age. Though so very old, his interest in the church and her meetings lies not abated. He goes alone on horseback to two church meetings almost every month, one (where his membership is) about ten miles and the other about twenty miles. It saddens our hearts to think that though he has thus been going far and near for many years, he cannot continue many years more. But few have manifested as much interest in associating with the brethren and sisters, going to meeting, &c., as he has. We can but hope that the Lord will raise up

more of the like disposition among us.

Your brother in hope,

H. B. JONES.

EQUALITY, Harrison Co., Tex., Feb., 1890.

I WAS born in Jasper Co., Ga., on the 15th day of April, 1811. When I was about four years of age my father moved to Gwinnett Co., and when I was about eight years old he moved to Fayette Co., where he lived one year, and then moved to Crawford Co., remaining there until I was about eighteen years of age, and then moved to Muscogee Co. It was there that I first became concerned about my future welfare. I resolved to do better, and to work myself into the favor of God, so as to gain the claims of ultimate glory. I set about the work in good earnest, and in about two or three weeks I attained the desired condition. I thought I was just about as good as anybody. In fact, I would have swapped chances with hardly any one. I held to my religion for about fourteen months. One day as I was plowing along, laying by corn, I fell from my religion. The first thing I knew I found myself whistling an old familiar jig that I used to love to dance to as well as I loved to eat. At this I was greatly alarmed, for I thought, Surely I have lost my religion. I promised that I would keep a better watch over myself and do so no more; but in less than one hour's time I had done the same thing as many as three different times. Then something seemed to say, "You may now take your fill of sin, for I am sure of you. The time has been when you might have been saved, but now it is too late." I believed it. I thought that Satan as good as had a bill of sale of me; so I concluded to take my fill of sin, and so enjoy myself in wordly pleasures. And this I did. I went into every sinful pleasure; I even became very profane, and rolled sin under my tongue as a sweet morsel. I continued in this condition for about the same length of time that I was in possession of my religion. About this time I walked out on the farm one Sunday evening, and while out something came to me as though it had been spoken, "All is not well with you. If you die in this condition you are lost, world without end." This very much alarmed me. Immediately after this it seemed that I heard a noise in my hat, like a bug trying to fly. This added to my alarm, and I sat out running to try to get rid of this terrible noise. From this scene I went home a troubled boy. I said nothing to any one of this, but resolved in my mind to do better; but in this I failed, for in every effort I grew worse and worse. Then I thought I would try to keep the law of Moses, expecting thereby to gain favor with God. Eventually I fell upon this passage of Scripture, "By the deeds of the law shall no flesh be justified." I then thought of quitting, but con-

cluded that if I quit I would be lost; and so I could not banish those things from my mind. After thus building various platforms upon which to justify myself, and finding that none of them would do, my sins became a great burden on my mind. I felt that I could not live in this condition, and, if I were to die, I should go to that place where hope nor mercy never come. My condition was so miserable that I would willingly have exchanged places with the worm that crawled on the ground. I decided that mine was an outside case; that I had sinned away my day of grace, and that there was no chance of deliverance. At the same time I have often slipped out in the dark hours of night and fell upon my face, pleading for mercy, but found none. I searched the Scriptures for relief, but in vain; they all seemed to condemn me. About this time I was taken sick, and thought I was going to die; not that my sickness was going to kill me, but that God on account of my sins was going to take my life away. About this time I was in a strange frame of mind. Whether in a dream or not, I cannot tell; but it seemed that I was down by a spring trying to pray. It seemed that my days were about at an end. Something seemed to say, "All thy righteousness is as filthy rags in the sight of God, and nothing unholy or unclean is to enter his presence." Then said I to myself, "How dare I expect salvation by anything good that I can do?" Then something seemed to say to me, "You are trying to do what has already been done for you. Christ Jesus has descended into these low grounds of sorrow, being made of a woman, made under the law, to redeem them that were under the law; and it is by his stripes ye are healed." Then said I, "Yes, I can see a chance for anybody else in the world but for poor me; but mine is an outside case. God has just illuminated my mind enough to enable me to see his justice in my condemnation." On the following day, about ten o'clock, I thought my time was just about at an end, and I was just about to be launched into eternity unprepared; but I thought, "If I go, I will go praying." But when I attempted to pray it appeared that my mouth was sealed. It seemed to me that if the whole world had been at stake I could not have uttered one word of prayer. But about this time my burden, which had grown so heavy, rolled off at my feet. It seemed that I was lying upon a smoothly-dressed plank, and these words came to me as though they had been spoken, "Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I verily thought that if all my relatives and friends were present I could tell them so plainly how sinners are saved that they could all see it; but I have since learned by experience that this was a mistaken

idea. This took place in August, 1834. I then became impressed with the duty enjoined on all God's children, that is, to be baptized in the fellowship of his people; and so I was baptized by Elder J. G. Wil-  
lingham, in the fellowship of Enon Church, Muscogee County, Georgia, in November, 1834. I experienced a great relief of mind in this act. It has been about fifty-five years since I first united with the Primitive or Old School Baptists, an act that I have never regretted. I was a member during the division of the Baptist family on the mission question, and I know of a truth that it was the introduction of various moneyed begging institutions that brought about the trouble. I further know that the Old Schools (more generally known as "Hard-shells" by our religious enemies) did declare non-fellowship for those unscriptural institutions, together with those who affiliated with them, and the *Missionaries did not declare non-fellowship for us*. I need no history to prove these things to me. I am now nearly seventy-nine years old, and am nearing the end of my mortal pilgrimage. I feel an abiding interest in the welfare of the church. I hope that the Lord will still enable his people to stand firm, and contend earnestly for the faith which was delivered to the saints.

This sketch is written at the request of several brethren and sisters.  
M. ALLEN.

BRANTFORD, Ont., Jan. 30, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of father Letherdale, of Dresden, Ontario, I send you a relation of my experience for the benefit of the children of God who are scattered abroad. I had it written out in the year 1887, but did not send it, as you see. I believe that the SIGNS OF THE TIMES needs no praise to gain support among the lovers of the truth; for those who maintain the truth in this world will recognize the hand of God in its control, and also in its maintenance.

I have been so handled by Satan and his host in my pilgrimage that it causes me to doubt that I am following in the footsteps of Jesus, my Lord. My prayer unto him who upholds all things by the word of his power is that I may not be deceived; for many false prophets have gone out into the world, and Satan appears as an angel of light, which causes me not to believe in anything until God himself makes it known to me by his Spirit. Why are we admonished to wait upon the Lord if he does not always manifest himself to us? But we are left at times in the dark. I do not doubt but our Lord is with us, though he does not manifest himself to us, that we may be tried by the adversary, in order that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Having learned what the flesh is by experience, we will not have any confidence in it,

but in him who died, and rose again for our justification. For by grace we are saved, through faith; and that not of ourselves; it is the gift of God.

As I can take no comfort in the churches of Babylon, I am left at home, and am in a restless state as to what to do; so I will write what is in my mind, and send it to you. "The law was our school-master to bring us unto Christ," and Christ is "the end of the law for righteousness to every one that believeth." God's children have all passed under his holy law, or are passing under it. It is the way God shows us that in us dwelleth no good thing. We are made to feel how awful it is to stand in the presence of the holy God, with the burden of our sins upon us. It lays bare before our spiritual sight how unclean we are; for the law is spiritual, and we are carnal, sold under sin. We are made to see the truth, and to confess that the law is just and holy; and to feel how terrible it is to stand in the presence of that holy God who gave it to us. It is always before us; the thunders are getting louder and louder; everything trembles beneath our feet, and we find ourselves standing before our God naked, speechless and condemned. We have heard God's voice in his most holy law, telling us how utterly we are lost, and we are incapable of helping ourselves. We have stood trembling before God; we have felt ourselves sinking, and owned the justness of the penalty of our sins, and believed in the righteousness of God in so rewarding us with death and hell. We are made to know that outside of God himself there is no salvation. All such, who have come through this school, are made to cry out, "God, be merciful to me, a sinner." O the sovereign grace of God in bringing us through this school, in the way we knew not of! God's ways are not man's ways. "The law was our school-master to bring us unto Christ." He is speaking to his redeemed ones, to those who were to come through this school in reality. They all have reached the end of the law, and they realize their doom, if not saved through God's sovereign grace. "The wages of sin is death." God in mercy has watched over every step they have made in their pilgrimage. Now they are waiting the voice of his Son. Whomsoever the Son maketh free, is free indeed. "The Son of man is come to seek and to save that which was lost." The Father's heart is open for his lost children. The Holy Spirit, whom Jesus said would proceed forth from the Father, reveals Jesus Christ in power, who suffered the full penalty of that law, which was death. God has laid upon him the sins and iniquities of us all. That terrible wrath which we beheld, his holy indignation which we looked upon, and which we deserved, fell upon Jesus, the Lamb of God, which was foreordained before

the foundation of the world to be slain for his people, who are predestinated to be conformed to his image.

"Praise God, from whom all blessings flow;

Praise him, all creatures here below;  
Praise him above, ye heavenly host;  
Praise Father, Son and Holy Ghost."

So, brethren, "Christ is the end of the law for righteousness to every one that believeth."—Rom. x. 4. God has imputed the righteousness of Christ unto all his children. Therefore they turn away from the righteousness of the law, that they may have that righteousness which is by faith in God. I do not know of any people that I would like better to assemble with than the Old School Baptists. I was baptized when young, in the Canadian Baptist Church in this place. When baptized I believed that I was doing right, and was persuaded I was keeping the commandment; but I was greatly mistaken. When I came out of the water I thought I would see some token from God when I complied with this ordinance. I became wretched and miserable, looking upon myself as a vile hypocrite. I censured myself for submitting to baptism, and left the church after taking communion; for I knew then that that was not God's way, for I was still in darkness. The load of sin was not removed from me. God's law had yet to thunder upon me, to do its perfect work in killing me outright. When I was made to feel I was a lost, blind, deaf, dead sinner, only deserving hell, and was made to realize God's justice in my condemnation, then God, who is rich in mercy, revealed his Son Jesus Christ to me, as the one who bore my sins. Then I could praise God for his unspeakable gift. I fell into the hands of the brethren of the church with which I had united, a people I believed to be children of God, though not yet altogether delivered from bondage. I would be drawn by their teachers, in some way, under the law. For instance, after preaching, the speaker very often would say that the hearers were responsible for the word, or the gospel, as he considered that he preached the gospel in their hearing. People who are in the world of pleasure, who are not hungry, not thirsty, who say they see, who profess to need nothing, may be sitting there and not understanding one word the speaker says; yet the preacher thinks they heard the gospel. I thank God that he has set me free from this bondage. I felt, and was convinced by God's dealings with me, that I was a lost sinner, incurable, wholly unable to move, see, or to devise any way to better my condition. Therefore if I ever was saved it was through that grace which is not of works. Knowing no other people who are trusting wholly in Christ, and resting in the covenant of grace, and keeping the ordinances, as our Lord gave them, I desire to meet with God's people, the Old School

Baptists, if they will receive such a poor outcast as I am. If I can meet with the people of God at Lobo, Ontario, when they have their next meeting, by God's grace, if it is his will, I hope to do so.

I remain your brother in Christ,  
JOSEPH READ.

DECEMBER 9, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—By request I send the inclosed experience for publication in your valuable paper, the SIGNS OF THE TIMES. This should have been attended to some time ago.

Respectfully,

J. H. LAME.

RUSKIN, Neb., July 23, 1889.

MR. JOHN H. LAME—MUCH RESPECTED FRIEND:—I write in answer to your welcome letter, which I was much comforted in reading. I will now try to comply with your request, hoping that God will guide me while I write. I was born in Mercer County, Mo., October 27th, 1847. Like all others, I was a sinner. I seldom thought very much about religion, until one day, when I was about eighteen years old, I was at work, and something did not just suit me, and I cursed. My father, being near, heard me, and just remarked, "If you have to swear about it, please wait till I get out of hearing." If he had whipped me I do not think it would have hurt me half as much as his words did. It was the first oath he had ever heard me swear, and it was the last. I went on, careless and unconcerned, till the spring of 1869, when my father died. I looked at him, and thought, Where would I go if it had been I who died? From that time on I feared death, and made many promises that I would do better if the Lord would spare me; but such promises were made only to be broken. Time passed on until I was married and had one child. When it was nearly a year old it pleased the Lord to take it from me. I was very much grieved, and thought I would try to do better; for I thought that my child had been taken from me because I was so wicked. However, in a short time I was as wicked as ever, and continued so for several years. About three years after the death of my babe I was in the field cutting corn, and all at once it seemed to me that some one spoke to me and said, "Now you have raised plenty of everything. If Sarah Jane should die and leave you, what would you do?" I looked around to see if I could see anybody, but I could not. It troubled me for some time. At last my little boy got his hip-joint hurt, and it threw him into a fever. For days we thought he would die. I began to think of what had been spoken to me in the field, and that his sickness was the fulfilling of it. But alas! in one short month I had to part with Sarah Jane, my wife, and a babe one week old. My little boy was still sick,

and I myself was nearly crazy with grief. I made many promises, but only to break them. It seemed to me that I was one of the greatest sinners that ever lived. During the next four years I went to every kind of meeting that was within reach. The Adventists' camp meeting was held near where I lived, and it lasted seven weeks. I attended often, and began to think that they were about right. However, something said to me to keep back and listen, and I did so. One night one of their speakers preached on the creation of man. He said that the body was the soul, and the heart was the spirit, and that that was all the spirit there was. I went home, studying very much, and when I went to sleep that night I dreamed this dream: "If any man has not my Spirit, bearing witness with his spirit, he is none of mine." The next night I dreamed the same thing. In the morning I got my Bible and opened it, and began to read. I came to the eighth chapter of Romans, and there were these words, "Now if any man have not the Spirit of Christ, he is none of his." Now this was a great lesson to me; for it seemed to me that if the Bible was right, the Adventists were wrong; and I have not changed my opinion since. I often think of the remark you made when I asked you what you thought of the Adventist and Campbellite debate on the Sabbath question. You said that you could not see much difference; that you thought it was Gog and Magog fighting; that one sought to be justified by the law, and the other could not be justified without the law. One night in the fall of 1879 I was at a meeting held by the Separate Baptists. One of the preachers prayed for God to do everything for the sinners; then another preached, and finally one got up and told the sinners that God had done all he could for them, and now they must do something for themselves, or be lost. Before I knew what I was doing, I was crying like a whipped child; for I had tried to keep the law, and all had failed. Now if my good works were all that would save me, I was lost. I saw myself the greatest sinner I had ever before seen; and I saw myself lost, and even without hope and without God in the world. I traveled on in this way for some time. In December, 1879, I again married, and in the spring following I moved within a mile and a half of the place where the Old School Baptists held their meetings. I attended every month, yet I could not see any hope for me. During the summer and fall my wife would often ask me what was the matter with me. I would answer, "Nothing." Still I knew that there was, and I knew that she detected it. One night in the fall I went to bed, thinking that I surely could not live till morning, as my sins were crushing me. All my efforts to pray had proved in-

effectual, and now I could only say, "Lord, save, or I perish!" I do not know how long I lay there weeping before I fell asleep and dreamed this dream. I call it a dream, although it always seemed to me more like it were really true. I saw this world on fire, and the fire was coming towards me. I tried to get out of the way, but was helpless. The fire came nearer, and I looked and could see people of all sizes above the fire, all moving in the same direction. The smoke and heat had come so near me that I could hardly endure it, and I began to beg for mercy. I looked and saw Jesus in the front of the crowd; and as he came near he looked down, and I began to ascend towards him. The rest of the people were the most beautiful sight I ever beheld. When I awoke I could hardly believe it was a dream. Now, dear friends, if I have any hope, it is in this Jesus alone, without any good or bad works of mine. I thought I would tell it to my wife, but the tempter said, "You will deceive her." I had begun to doubt that I had received any change, when this Scripture came to me, "Thou art worthy, O Lord, to receive glory, and honor, and power."—Rev. iv. 11. "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."—Rev. v. 9. From that time I have never doubted the power of the blood of Christ to save; but the trouble with me is, am I one for whom Christ died? I could now see the church meet, and I could hear old Elder Guyman speak words of comfort to them. It seemed to me that they were the loveliest people I had ever seen. I met with them nearly every month for over two years. I thought I would offer myself to the church in February, if my wife was able to attend with me. She was not, so I thought I would wait until she could go with me; but she was never able to again; and in June, 1882, I had to part with her and a little babe. I was again left lonely, with no one in the world but my little boy to comfort me. In a short time after my second wife died I left that place. One month from the time I saw you at the Siloam Association, at Bancroft, Davis County, Mo., was the last time that I heard an Old School Baptist preach. Since then I have seen only one man and his wife who are members of that church. They are Mr. and Mrs. A. W. Bloomfield, of St. Joseph, Mo. So you see I have traveled a lonely road for six years, having no one to talk with concerning our blessed Savior, except brother James. He still lives with me, and it is a great blessing to us both; for we are alone here in religious matters. The SIGNS OF THE TIMES contains the only preaching we have. I do not care to hear the religious sects that are around here.

I will now close this imperfect scribble. It looks so like I feel, that

I hardly know whether to send it or not. I will now ask a favor of you: when you have read this, and tried it by your own experience, if you think there is any light in it, will you please send it to the SIGNS OF THE TIMES, to be disposed of as the editors of that paper deem best?

I remain, as ever, your friend,  
JOEL HAMMOND.

ATHENS, Ill., May 15, 1889.

DEAR BRETHREN AND SISTERS:—Some time ago one of our church members, who receives regularly the numbers of the SIGNS OF THE TIMES, suggested that I should write something for publication in it. Of myself I am not able to write anything worthy a place in the columns of so valuable a paper, but God is able to wield the pen in the hand of whomsoever he will; and it may be that he will to his own name's honor and glory guide my pen while I make an effort to comply with the request.

It was on the tenth day of April, in the year 1858, that I was made to realize my lost condition. My sinful, self-loving heart, wandering from my God, and my sins, of which I had never before been aware, now arose like mountains before me, and stood between me and the God I now loved. I had provoked that God whose love I had expected to gain. May God help me to describe it, if it is his will; but I think that ink on paper fails to tell the story of a sinner awakened to his lost and ruined condition. In self he can no longer trust; and it seems that God through justice must cast him off forever. He sees no refuge; for it is sometimes the will of God to withhold his heavenly presence from us, that we may the more fully realize our own weakness and imperfections. He is sometimes pleased to lead us about and instruct us when we are cast down. For eight long months I mourned and wept; the world with all its pomp withdrew. I plainly saw that life is but a fleeting scene, and that in God alone we live and move. Every blessing we enjoy, every breath we draw, is the gift of God. Only man is ever found rebelling against his Maker. Ah, wretched man! as he now sees himself the vilest of sinners, without strength, without hope, without God in the world, lying at the feet of sovereign mercy. When we conclude that we have sinned away our day of grace, and our last hope has gone from us, is there any language to tell our story? I think not. Equally bitter to me were a few moments of doubtful despair after I had claimed a hope. I was borne down with all the condemnation of a guilty sinner. I concluded that so great a sinner as I was had no right to call upon the name of so great a God. Thanks be to the Giver of all good, those bitterest of all moments did not continue long. I was permitted, through the grace of Almighty God, to behold the way laid out from earth to heaven, whereby penitent sinners

return to God. Over this way were dark shadows, but beyond the darkness was light. The end of the way was the door into heaven. The cup of my desires was filled. I was overwhelmed with its fullness, and much rebuked for doubtfulness. I vowed to my God to be ever faithful to his cause. Previous to that time I had viewed a multitude of my fellow-beings going on in sin and vanity, reaching one before another for something beyond their arms' length, and gathering nothing but empty wind. I thought I must warn them of their vain pursuits, that God required me to do so, and to point out to them the God of all glory. In about two months from that time I was baptized. When coming out of the water I was again pressed with a weight of responsibility to speak to those standing on the banks of the stream, to warn them against trusting in worldly riches and fine garments, and to point out to them the durable riches in Christ Jesus, and the robe of righteousness which fadeth not away; but thinking it would not do for me to speak in the presence of so many, I remained silent. Although from that time I passed many days and weeks rejoicing in hope and in the glory of God, yet I was borne down with the weight of the responsibility of an unaccomplished requirement. Not believing that God required me to speak in the presence of the multitude, I tried to find a substitute that would fill the requirement and satisfy the demand. At the end of about three years my substitute became so burdensome that I was afraid of it, and the burden of my responsibility was so great that I felt something must be done. I took my pen, thinking I would write for publication; but in this I also failed. Thus I wrestled on and on, until after about ten years I found myself deprived of almost everything dear to me on earth. My health was very poor, and I hoped shortly to go home. I wanted to get away from sin and this troublesome world, and to dwell with God in heaven, where all is joy and peace. While thinking thus the thought came to me, Am I ready? Is my work done? Nay. This responsibility of an unaccomplished requirement was still my burden. I was now willing to speak in the presence of the multitude, and to do the work which God required of me, to comfort the troubled saints, and to warn the unruly. I was then made willing to live on through hardships, trials, sorrows and afflictions, knowing that God was with his people here, as well as with his angels in heaven.

"Were I in heaven without my God,  
'Twould be no heaven to me."

As I now look back on my past life I am glad that I have been willing to lay myself on God's altar to be used at his will. If we are not believed, we know that God himself is our witness; and soon in death we shall lie down, beyond the reach of

all who hate us, as also beyond the reach of all who love us. When we are called to cross the cold stream of death we cannot cross it leaning upon the arm of earthly friends, but can lean only upon the arm of Jesus, who alone is able to save us from its dark depths. Let us watch as well as pray, and pray without ceasing. It will not be long before we will join the saints on the other side, and ere long the many who write for and read the SIGNS OF THE TIMES will be called hence. In the language of the poet,

"If our fellowship below  
In Jesus be so sweet,  
What heights of rapture shall we know  
When round his throne we meet!"

Yours in hope,

E. A. BENNETT.

WAXAHACHIE, Texas, Dec. 5, 1889.

DEAR EDITORS:—Having felt for some time a desire to express some of my feelings, I now attempt to do so, hoping it may prove to be of some value to the dear saints in Christ Jesus.

When I was eleven years old I felt myself a great sinner in the sight of God. I was a child of a lustful mind, and took great delight in the world and its amusements; but when I was made to see and feel my true condition, I felt the need of a remedy, which existed only in the blessed Savior. I would find myself trying to pray. I loved to get off by myself to pray for relief. I was so troubled about my condition that I thought I would say something about it to my aunt, who lived with my parents at that time. I thought she would encourage me in seeking the Lord. I told her of my conviction, which was a great cross to me; but she only said that I was not old enough to know what I was talking about. It did seem to me that my heart would break. My mourning on account of sin continued until the great Physician bound up my wounded spirit and filled my soul with his love. Since then I have had my doubts and fears; but the great Comforter, from whom the streams of consolation are ever flowing, has said to my soul, through the word of inspiration, "Peace; be still." "All that will live godly in Christ Jesus shall suffer persecution." But God works all things after the counsel of his holy will.

After I obtained a hope in the blood of Jesus I joined the Missionary Baptists, and lived with them until I was about twenty years old, when I became dissatisfied with their worship, and joined the Methodists; but I became more dissatisfied than ever, for I felt that if the church rules were not in harmony with the exact teachings of Christ, they would cast contempt upon his church government. If we would follow him we must abide by what he says, and not by the creeds of men, even though they be ever so wise in the wisdom of this world. "Though we, or an angel from heaven, preach any

other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i. 8. I studied a long time before I left the Methodists. The more I studied the Bible the more dissatisfied I became. As far as I could understand the Scriptures, and comparing the various religious denominations, I decided that the Primitive Baptists were the New Testament church; but I have to confess that I tried to hate them, but in vain. I loved them better all the time, and was soon found among their little band. I can say from the depth of my heart that it was the only time in my life that I had been fully satisfied. O how many, I believe, there are to-day who belong to other denominations, and are dissatisfied with the practices of those denominations. It is really distressing to think how few there are who will contend for the faith which was once delivered unto the saints. May the God of all peace and joy give them light, and bring them into his true church, is my prayer. Pray for me, brethren, that I may be faithful unto death.

E. V. BATES.

BOWDOINHAM, Maine, Feb. 1, 1890.

ELDER G. BEEBE'S SONS:—I have had a great desire to write to the dear brethren and sisters through the SIGNS OF THE TIMES, to tell them all what a dear Savior I have found, and how I was led to see myself a sinner. I know that I am ignorant, and do not feel capable of writing for so many to read, and fear that my writing may crowd out better matter; but I want them to know how exceedingly glad I am to get the paper weekly, which contains such precious truth, such as I love to read. At times I feel that I am not worthy to eat the crumbs that fall from my Master's table; still it makes my heart rejoice to read the different letters. Nearly all the writers are strangers, but they seem like our own family. They tell my mind much better than I can tell it myself. I am so weak-minded, sinful, and unworthy of speaking of God's goodness, that it is a cross for me to speak or write; but the desire to write will not leave me. I have been putting it off for a long time. God has led me to realize that he has been good to me, in bringing me out of nature's darkness into his marvelous and astonishing light. I feel to give him all the praise for the salvation of my soul, for it seemed to me that I was the chief of sinners, and that there was no good in me; and I find that I am not free from sin yet. Sin is mixed with all I do. I have a great desire to live a better life, and not to be so thoughtless of God's goodness and mercy, the Giver of all good and perfect gifts. Without him I could do nothing.

"My hope is built on nothing less  
Than Jesus' blood and righteousness.  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name."

Yes, to be a child of God is a blessing and honor, everlasting and infinite.

When I commenced this I thought I would tell my experience. I never could tell it in public, and it seems that I have not succeeded this time. I never have been satisfied with the evidence that I had given me. I was led out of my trouble in a very different way from what I expected. When I have heard and read of people having such great light, visions and dreams given them as evidences of being children of God, I have very earnestly prayed God to give me a brighter evidence; but of course it was brought about in his own way and in his own good time. I thought the time would never come. It seemed as though every one around me was being brought out, and that my case was an outside one—that I was to be lost forever. Nevertheless it made my heart rejoice when I saw others being brought to the fold.

My mind has run on in a very different way from what I meant it should. Please do not lay aside any other matter in order to publish this. I know you will find many mistakes in it, but pardon your unworthy sister, if one at all,

E. J. MINOTT.

OWEGO, N. Y., Feb. 4, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Being reminded of the expiration of my subscription on December 15th last, I inclose postal note to renew for another year.

I have long had a desire to write you, expressing some thoughts which might possibly interest some; but my time seems so occupied that I keep procrastinating, and at present I am unusually occupied, so will necessarily defer writing until a more convenient time, which, however, may never come. I wish to express my approbation of your fearless and kindly editorials, showing charity for all and ill-will to none, yet dividing the truth from error in no uncertain speech.

Wishing you abundant success in your labors, and a fitting reward for the same, I remain your unworthy and ignorant brother,

JAMES C. BEARD.

TIFFIN, Ohio, May 2, 1890.

BRETHREN BEEBE:—I see by the secular papers that the erratic Talmage, when in Palestine, baptized a subject (by immersion) in the river Jordan, "because so did John the Baptist baptize Christ the Savior." If immersion is proper in Palestine, why not in America? "O consistency! thou art a jewel!"

JOHN SEITZ.

#### "THE EDITORIALS."

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## EDITORIAL.

MIDDLETOWN, N. Y., MAY 14, 1890.

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## SALVATION FOR SINNERS.

"THIS is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Tim. i. 15.

Since it has pleased God to hide from the wise and prudent the glorious mystery of his grace in the marvelous work of saving his people from their sins, it is not strange that every effort of the natural mind should fail to grasp that hidden wisdom. Blind reason is ready to accept any other theory except the truth which God has revealed in the inspired testimony of the Scriptures and in the experience of those who are led by the Spirit of God. Carnal pride revolts at that doctrine of God our Savior by which all ground for creature boasting is excluded, and every subject of salvation is brought so low as to depend exclusively upon the sovereign grace of God. The conscious sinner is not so much opposed to acknowledging the justice of his condemnation on account of his sins, as he is unwilling to give up all claim to merit in what he has esteemed as his good works. Even when brought to the first knowledge of his helpless condition as a guilty rebel against God, he may be deluded by the thought that in the future he will be able to live in obedience to the law of perfect holiness, which he then loves. Repeated lessons of continual failure do not convince his natural mind that there is no possibility of his attaining to any righteousness in himself. In theory he will acknowledge that there is no hope of justification before God except by that grace which is revealed in Jesus Christ; but he still thinks he certainly can do something which will be meritorious in the sight of God. Flattered by imagined success, he may at times be so well satisfied with his own good works that he can hardly look with forbearance upon the failure of others to walk as uprightly as he does. Under the guidance of such a spirit he is "Vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii. 18, 19. While captivated by this selfish delusion the saints cannot each esteem others better than themselves, from the fact that they esteem themselves as having attained to the highest standard of perfection to which any can come. Instead of feeling to be "poor and needy," they

think that they are rich and have need of nothing. They then can find no comfort in the faithful saying recorded in our text; and unless they are saved from their error by the light of truth, they may even go so far as to deny the hope of salvation for sinners, which is revealed in Jesus Christ. It is not given to finite creatures to define the boundary of the infinite grace of God; therefore it is not for the saints to judge whether those who thus deny the truth are subjects of divine love and mercy. The direction of God by the inspired apostle in regard to such is given as an entreaty, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Rom. xvi. 17, 18. No other doctrine is to be received by the saints but that which they have learned in their own individual experience by the teaching of the Spirit of truth; for all the children of Zion are taught of God; and as he teaches all the same truth, they have great peace in all that they have learned of him. The faithful saying in our text is the very embodiment of all the teaching of the Spirit in the experience of the saints, as it is the essential substance of the whole testimony of the inspired Scriptures. Nothing is to be accepted as gospel truth by the saints which does not agree with this saying.

"This is a faithful saying, and worthy of all acceptance." No more solemnly impressive language can be uttered than that with which the Holy Ghost moved Paul to make this assertion. As if the sanction of his apostolic authority were not sufficient to give weight to the important truth, these words are prefixed to emphasize it. Under the immediate inspiration of the Holy Ghost in all their work of laying down the fundamental principles of the doctrine of Christ, the apostles never used lightness, and never spoke in equivocal words. But while in all that is written by inspiration of God there can be nothing of trivial importance, this saying is presented as of more essential weight to the saints than other expressions which are left for our learning. This does not depreciate the truth of other portions of the testimony of Jesus, but marks this saying as the embodiment of all that faithful testimony, so that no interpretation of any words of Scripture can be correct unless that interpretation accords with this plainly defined doctrine. It is not only a faithful saying in that it is abstractly true; to that extent every word of inspiration is equally a faithful saying. This is especially declared to be a faithful saying because there can be no real confession of faith in

the salvation which is revealed in Jesus unless this truth is included in that confession. While it is not more true than every other declaration of the Scriptures, it is a truth which is taught in the experience of every subject of that salvation which is herein declared. Thus it is a saying which is attested by every one in whom the faith of Jesus Christ is revealed. In this sense it is worthy of all acceptance. Many points of gospel truth are not clearly apprehended by the saints in their first view of the glorious light of life. Hence they are exhorted to "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."—2 Pet. iii. 18. But this faithful saying is at the very root of all that growth. Every one who has been brought to the knowledge of the grace of God must be a witness of this fact. But it is not by any natural intelligence that this truth is received. It is known only by that faith which is the fruit of the Spirit, and consequently it is a faithful saying; and it is worthy of all acceptance in every individual who has the faith of the Son of God. The knowledge of this truth is incontrovertible assurance of the indwelling of that Spirit of which faith is the fruit; and the absence of that faith is manifested by ignorance of the truth of this faithful saying. By this test the saints are commanded to try the spirits which claim their confidence. "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 is it already in the world."—1 John iv. 2, 3. Not only are professed preachers to be tried by this standard, but the spirits which suggest questions in the secret thoughts of each saint are to be examined by the same infallible light of divine truth. Unless the hope of salvation is founded upon the fact that Jesus Christ is come in the flesh as the Anointed Savior of sinners, the whole confidence of every saint is cut off. But the admission of this fact is the impregnable rock on which that hope securely abides. No conscious sinner can find rest in any other doctrine but that in which the salvation of sinners is secured in the redemption which is in Christ Jesus. It is therefore of the most vital importance to every subject of divine grace that this faithful saying be accepted as the truth of God, which is beyond question or doubt.

"That Christ Jesus came into the world to save sinners." It is very wonderful that any sinner who has been experimentally taught the depth of his own guilt should need to be assured that the grace of God has abounded in Christ Jesus to the salvation of sinners, since he could have no hope in any other doctrine.

Yet such is the deceitfulness of sin that the saints are tempted to doubt even this essential truth, in the revelation of which they have been made to rejoice. All such doubts arise from that carnal mind which is enmity against God. When examined in the light of the faith which is the gift of God, the ground of all such cruel suggestions of the adversary is found to be the denial of the faithful saying recorded in our text. It is not that the tempter suggests the falsehood of the record of the birth, work and sufferings of Jesus, as it is written in the Scriptures; but the basis of every trial of the saints is the assumption that our Redeemer did not accomplish the work which he came to do. This is the ground upon which is built every system of doctrine which opposes the truth as it is revealed in Jesus. The whole antichristian world agree in claiming that there is something to be done by creatures in order to make the work of Jesus effectual; though they differ widely among themselves as to what it is that remains to be done. This is just the position taken by the accuser of the saints when he challenges the ground of their hope. If this were true no sinner could have any assurance of salvation from sin and condemnation. Hence, the importance of the faithful saying of our text cannot be overestimated.

When the name *Christ Jesus* is translated into our language it shows the real meaning of the declaration of the apostle in our text. That name in English words signifies *Anointed Savior*. The anointing oil which is upon him is the Spirit of the Lord God. He says, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. lxi. 1-3. Again, the Lord says, "I have laid help upon 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."—Psa. lxxxix. 19-21. Our Redeemer is thus identified as the Christ, that is, the Anointed, of God. By this divine anointing he is invested with all the omnipotence of the eternal God. To question his power is to deny that he is the Christ. His name Jesus, that is, Savior, was also given him by the same divine authority; and it was declared by the heavenly mes-

OBITUARY NOTICES.

senger who was honored with the mission to announce that name, that "Thou shalt call his name JESUS: FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS." To deny that he did save sinners is to say that he is not entitled to that God-given name. By nature his people were and are sinners. They are not simply contaminated by association with the guilty children of men. Paul says that the saints and faithful in Christ Jesus were dead in trespasses and sins, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires [or, wills] of the flesh and of the mind; AND WERE BY NATURE THE CHILDREN OF WRATH, EVEN AS OTHERS."—Eph. ii. 2, 3. There is not an expression in the record of inspired truth intimating that the great work and inconceivable suffering of the Son of God was for the salvation of the angels in heaven, or of any other beings but sinners. Hence, this faithful saying is in perfect harmony with the whole testimony of that revelation which God has given. Unless sinners are saved from their sins there can be no JESUS. In that salvation alone is the infinite glory of God manifested as being at once "a just God and a Savior." The natural mind has never been able to grasp the truth thus revealed by faith to those who are by divine grace enabled to "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. This is not merely to understand that God is in Jesus ruling over all the creatures which he has brought into existence, so that the winds and seas obey his word; although in this is displayed his omnipotence. Yet in his glory as Jesus is exhibited to the faith of his people something far more exceeding and eternal than these things which are apparent to the view of reason. It is only as that infinite power is revealed in the salvation of his people from their sins that his glory appears as Jesus the Anointed Savior. When by his Spirit he is shown in this work, we see him as Jesus. Then indeed his glory covers the heavens, and the earth is full of his praise.

(Concluded next week.)

THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the binder a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

"LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." "And now, Lord, what wait I for? my hope is in thee."

Died—In the city of St. Joseph, May 17th, 1889, after a protracted and complicated illness, a subject of the blessed Master, sister **Mary Katharine Johns**, aged 63 years, 11 months and 5 days.

Her maiden name was, Dennis. She was born in Virginia, June 12th, 1825, was taken to Ohio when quite young, and in 1845 went to Indiana, where, in January, 1846, she was married to James Johns, who died many years ago. She was the mother of eight children, of whom three survive her, two sons and a daughter, all living in St. Joseph, one of the sons having a wife and two children. She had ten brothers and sisters, most of whom, it is thought, are yet living. We are informed that sister Johns professed religion when quite young, perhaps about ten years of age, and first joined the Methodists, but after a time left them, and in 1854 joined the Old School Baptist Church called Shiloh, in Hancock Co., Ind., and was baptized by Elder Wilson Thompson. She came to Missouri about the close of the year 1881, and after coming changed her place of residence several times, but was never located convenient to any Old Baptist Church; and being without any adequate means of conveyance, she had but little opportunity to attend Old Baptist meetings, and hence never joined any church in Missouri. The writer had been acquainted with sister Johns for several years, and was fully satisfied with the evidences of her kindredship in Christ. She gave ample evidence of being a child of God, and was ever ready to converse on religious subjects, the Son of God having given her an understanding to "know him that is true." With her tribulation wrought 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." She was much esteemed by all who knew her, and during her short stay in St. Joseph had made many friends. The writer visited her several times during her sickness, and found her patient and resigned, awaiting the fulfillment of the Master's will concerning her.

A goodly number of sympathizing friends gathered on the solemn occasion, and for the consolation of the bereaved ones the writer tried to talk to them concerning "that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity." The body was laid away in Mt. Mora Cemetery, in St. Joseph, but we trust that she is resting in the arms and basking in the smiles of her gracious Redeemer; and we are sure that "them that sleep in Jesus will God bring with him."

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

R. M. THOMAS.

My dear aged father, **A. J. Bickers**, softly passed from his earthly home in Anderson Co., Ky., Friday, April 4th, in the 76th year of his age.

He was born in Mercer Co., Ky., and baptized in the fellowship of the Old School Baptist Church at Goshen by Elder Jordan Walker, and remained a worthy member for more than half a century, faithfully serving the church as Clerk for the last thirty-six years. For many months our anxious hearts sadly realized that his familiar step was growing slower, and his hold upon mortal life more frail.

He would often talk to us of his departure, and of the precious hope that had sustained him so long, expressing an earnest desire to be reconciled to the will of God in all things, and bearing all sorrow calmly. His gentle, peaceful life is a monument of patience. Several days before his death he seemed better than usual, going about our now desolate home, softly singing the sweet songs of Zion. Thursday afternoon, while sitting in his rocking-chair as usual, he asked us to find the hymn containing the words,

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there."

He spoke of the sweetness of the words he quoted. That evening, at about eight o'clock, he was suddenly taken with a severe pain in the bowels, and suffered intensely during the night, but was never heard to murmur. Friday morning he was easier, and sat up in his chair a little, but was taken much worse in the afternoon, and at half-past ten o'clock his gentle spirit had passed above. About an hour before he died, while kneeling at his bedside, resting my weary head upon his pillow, he laid his loving hand, which was then growing cold, tenderly upon my burning, tear-stained cheek, and with a tranquil smile raised his eyes toward heaven, and asked the Lord to bless us. That heavenly smile said more plainly than words that all was well with him, and that Jesus had made his dying bed "feel soft as downy pillows are." Like the morning dew, smiled upon by the rising sun, he has vanished from mortal sight. May the memory of his pure and placid life ever fall upon ours as a sweet refreshing along the dreary, dusty way designed for us.

He leaves our dear mother, in feeble health, and seven children. Our happy home circle is broken, and our desolate hearts are buried in the billows of sorrow; yet I trust that we sometimes feel the presence of him who is a husband to the widow and a father to the fatherless. Brother Hawkins came to us on Sunday, the 6th, and spoke comfortingly from 2 Timothy iv. 7, 8.

CORA BICKERS.

McBRAYER, Ky.

PLEASE publish the death of our dear daughter and sister in Christ, **Emma F. Shuck**. She quietly and peacefully fell asleep in Jesus on the 20th of March, at four o'clock p. m. She was born April 7th, 1864. Her age was 25 years, 11 months and 13 days.

She received a hope in Christ about six years ago, and joined the church of Regular Predestinarian Baptists called Salem, on the 20th of last July, and was baptized by Elder James H. Ring. She was married to Wm. M. Shuck just three weeks before her death, who did all that could be done to restore her to health, but all in vain. The Lord saw fit to remove her from dull mortality to the mansions above, not made with hands, there to dwell with all the blood-washed throng before God and the Lamb forever. I will send a part of her last letter to her mother, which was her mother's birthday greeting. In the closing part of the letter she says, "No matter what we are called to pass through here, we are assured that we have a house, not made with hands, eternal in the heavens; and when we are done with this dull mortality we shall go to those bright realms of light, where we shall never grow old, and time itself shall cease, and we shall have an eternity of joy." This was written January 20th, just two months before her death. She had "La Grippe," which settled in her kidneys and lungs. I will send you the resolutions of the Salem Church, which you will please publish with this.

JOSEPH BRUCE.

PRINCETON, Neb.

INASMUCH as it has pleased God to remove from our number by death our beloved sister, **Emma Bruce Shuck**, be it resolved to express our feelings toward her and sympathy with her bereaved parents, that our loss is her eternal gain, and that we be reconciled to this sad loss.

Done and signed by order of the Salem Church, April 19th, 1890, at her regular meeting for business.

J. H. RING, Mod.

JOSEPH BRUCE, Clerk.

In memory of **Emma Blanche Gibson**, daughter of Wm. and Mary E. Gibson, who was drowned May 27th, 1882, aged 10 years and 7 months.

While the western sky was lighted  
With the tint of fading day,  
Little Blanche came tripping gaily,  
Singing on her homeward way.

She has reached the swollen streamlet,  
Flowing hurriedly along,  
Carefully, perhaps, to cross it,  
Checking now her merry song.

One false footstep—down she plunges!  
O God, save her! But she's gone!  
No hand near outstretched to aid her,  
She must meet her death alone.

See the grief-distracted father—  
All too late his aid has come;  
They can only lift her gently,  
Tenderly, and bear her home.

Bear her to that aged mother,  
And to those who loved her well;  
But no pen, however gifted,  
Can their grief and sorrow tell.

Gaze upon our cherished darling,  
Clad in robes of snowy white;  
Press a kiss upon her forehead,  
Ere she's taken from our sight.

See the snowy, waxen fingers  
Lightly clasp a pure white rose;  
But the tears our eyes are dimming,  
And the lid they gently close.

They have borne her to the church-yard,  
Placed her in her narrow bed;  
And the thought o'er us is stealing,  
Blanche, our darling, now is dead.

But the angels softly whisper,  
No, not dead, but gone before;  
As a cherub, gone before us,  
Over on the other shore.

There she's free from care and sorrow,  
There she's free from grief and pain,  
There, within our Father's mansions,  
We'll behold her once again.

B. S. GIBSON.

DIED—At her home in Bewleyville, Ky., March 22d, 1890, of cancer of the breast, our precious mother, **Susan Tucker**, aged 76 years, 2 months and 23 days.

The deceased professed a hope in Christ and joined the Old School Baptist Church near her sixteenth year. She was a firm believer in the faith once delivered to the saints, ever looking to the great Rock from whence she was hewn, whose precious promises had never failed in all the trials through which she was called to pass. She was a woman of extraordinary power, both of body and mind; and not until the fell destroyer had almost finished his work did her youthful features yield to age or disease. She bore her affliction with great patience and fortitude. At one time she said, "It is forever settled in heaven." As she neared the end of her mortal pilgrimage a brighter day seemed dawning. The Sun of righteousness arose with healing in his wings, and her tongue was loosed to speak words of lasting comfort to her family of her hope in the one offering made by Christ, of her unworthiness in his sight, and of that light in the east directing her where to worship the holy child Jesus. Not a day passed without some precious testimony that her life was hid with Christ in God.

She leaves six daughters, numerous grandchildren and friends to mourn their loss. May each of us be led to follow the

wise example set before us, ever looking to the same pure fountain for strength and wisdom. May the dear Lord bless and comfort the sorrowing children, and bring us also to the same happy haven of rest, where we shall go in to enjoy his peaceful presence, and to go no more out forever.

MARTHA WOLVERTON.

BEWLEYVILLE, Ky.

DIED—At his late residence near Loxa, Ill., Feb. 7th, 1890, Deacon John B. Turney, aged about 55 years.

Brother Turney was born in Harrison Co., Ky., in the year 1834. In the latter part of the same year his parents moved to Coles Co., Ill., where the subject of this sketch lived until called to the peaceful shores of happiness and bliss above. He was baptized in the fellowship of the Little Bethel Church in the spring of 1874. Soon thereafter he was ordained Deacon of the church, which office he filled in a faithful and satisfactory manner until called home. He was seldom absent from the meetings of the church; and he was never more joyful and happy than when entertaining at his home members of the household of faith. His affliction was borne with great patience and christian fortitude. The God of all grace gave him a full knowledge of the fact that those light sufferings were but for a moment compared with the unspeakable glory that should follow. Fully conscious to the last moment, he bade his family a last adieu; and with the eye of faith resting on the fields of bliss beyond, and with the rod and staff of love and mercy to lean upon, he gently crossed the tide and entered into that rest that remains for the people of God. We greatly miss him in our little church.

He left a wife (my sister according to the flesh), also a member of the church, who with three small children mourn the loss of husband and father. God grant them and us grace sufficient for the day of trial and sorrow.

J. G. SAWIN.

LOXA, Ill., April 15, 1890.

DIED—April 3d, 1890, after a long and painful illness, Franklin Carey, oldest son of J. B. Carey, of Middletown, N. Y. He leaves a widow, one daughter, two grandchildren, father, mother, two sisters and one brother. His age was 49 years, 3 months and 23 days.

During his sickness he never complained. He had never made a profession of religion; but when asked if he was reconciled, he said it was all with the Lord. When he passed away he had a smile on his face, as though

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

"Peaceful be thy silent slumber,  
Peaceful in thy grave so low;  
Thou no more wilt join our number,  
Thou no more our song will know.

"Yet again we hope to meet thee,  
When the day of life is fled;  
And in heaven with joy to greet thee,  
Where no farewell tear is shed."

HIS NIECE.

MAY 5, 1890.

### ASSOCIATIONAL.

THE Delaware Old School Baptist Association is appointed to be held with the church called Cow Marsh, Kent Co., Del., to begin on Wednesday before the last Sunday in May (21st), 1890, and continue three days.

Brethren and friends coming by public conveyance to the Delaware Association will need to take the morning trains. The one going south leaves Philadelphia at 7:27 a. m.; Wilmington, 8:25; Baltimore, 6:40. Going north, leaves Delmar at 8:55 a. m. Take tickets for Woodside.

The trains from both ways arrive about the same time. Tickets can be had for the association at excursion rates on Tuesday or either of the two following days, and hold good over Sunday. The trains will be met on Tuesday, the day before the session commences. It is desired that about ten or twelve get tickets for Henderson, on a branch road, changing cars at Clayton. The tickets are good for that place, and the cost is about the same. An afternoon train will be met there, which leaves Philadelphia at 3:01 and Wilmington at 3:50 p. m. It will no doubt suit some of the friends better to go in the afternoon, and such can take this train for Henderson. It does not stop at Woodside. Orders for tickets will be furnished to Dr. Thorne, of Baltimore, and Dr. Coulter, of Philadelphia, or can be had by applying to me. Extensive provision will be made, and we hope to see a goodly number to enjoy it.

E. RITTENHOUSE, Pastor.

THE Delaware River Old School Baptist Association is appointed to be held with the Kingwood Church, in Locktown, Hunterdon Co., N. J., to begin on Wednesday before the first Sunday in June (May 28th), 1890, and continue three days.

THE Warwick Old School Baptist Association is appointed to be held with the Middletown & Wallkill Church, in Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (4th), 1890, and continue three days.

Those who contemplate attending the Warwick Association can come on the New York, Lake Erie & Western R. R. from the east or west, and from the north on the New York, Ontario & Western R. R., directly to Middletown.

Ten passenger trains stopping at Middletown leave New York City daily from foot of Chambers and West Twenty-Third Streets, New York, Lake Erie & Western R. R. Excursion tickets, good for thirty days, can be procured.

Those coming through the city of New York can reach here at 10:56 a. m. on Wednesday by taking the cars at the foot of Chambers Street about 8:00 o'clock a. m. A cordial invitation is extended to brethren and friends.

BENTON JENKINS.

THE Chemung Old School Baptist Association is appointed to be held with the church at Waverly, Tioga Co., N. Y., to begin on Wednesday before the third Sunday in June (11th), 1890, and continue three days.

THE Turkey River Association of Regular Predestinarian Baptists will be held with the Otter Creek Church, at the house of Elder Thomas Blake, two miles west of Dunkerton, Black Hawk Co., Iowa, on Saturday before the first Sunday in June, and two following days.

Dunkerton is on the Chicago, St. Paul & Kansas City R. R. Those coming on that road will be met there. Those coming on the Burlington, Cedar Rapids & Northern, or on the Illinois Central Railroads, will be met at Waterloo on Friday, and conveyed to places of entertainment. A very cordial invitation is extended to all lovers of sound gospel truth, and especially to ministers.

SARAH A. GARRETT, Church Clerk.

THE Sandusky Old School Baptist Association will hold its fifty-sixth annual session with the Rocky Fork Church, in Marion Co., Ohio, beginning on Friday before the second Sunday in June, 1890.

Morrall, on the C. & T. R. R., is a convenient railway station, from which conveyances will take all visiting friends and brethren. A cordial invitation is given to all lovers of the truth, and ministers of our faith are especially invited to meet with us at this solemn feast.

JOHN SEITZ, Clerk.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

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

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 21, 1890.

NO. 21.

## CORRESPONDENCE.

BLANCO, Texas, March 17, 1890.

BRETHREN BEEBE:—As our misunderstanding of Bible teaching often arises from want of just conceptions of the perfections of their great Author in his sovereign character, I thought of writing and suggesting some reflections on the subject, which, if you think proper, you can submit to your readers.

Dr. Gill says, "God's eternity is the perpetual continuance of his being, without beginning, end, or succession. His knowledge comprises all things past, present and future." So that, as Dr. Gill says again, "He sees the present without a medium, the past without recollection, and the future without foresight; and to him all truths are but one idea, all places but one point, and all times but one moment." Thus far Dr. Gill. Thus all beings, actions, things and events centre in the eternal mind of God, and are with him one eternal and ever-present now; for known unto him are all his works from the beginning, or from eternity. Are we to understand here that there are such coincidences of his knowledge and works that they are co-extensive? or are we to suppose that the knowledge being infinite (as all allow), embraces all things of every character, but that the works are to some extent limited, especially as to some or all wicked actions? Now, even admitting that it were possible for anything to either exist or act without divine appointment and agency, would not such a view reflect on the independence and universal sovereignty of our God? as that view supposes that God is dependent upon the creatures which he has made for that portion of his knowledge founded upon their actions performed, irrespective and independent of his appointment. His sovereignty also would be limited to the extent of his independence, for his jurisdiction as absolute Sovereign extends no further than his appointing power. It seems that in order to sustain this latter view of the subject, all creatures should be invested with power to act independent of God; for it is not consistent to hold that creatures act in subserviency to the will and appointment of their Creator, and to hold at the same time that their acts, whether denominated morally good or evil, are in no sense owing to God's operations or agency. Is it not more consonant with the perfec-

tions of that Being to whose omniscient view all things are one present, indivisible and eternal now, to believe, as the Scriptures teach, that the evolutions of time are but the result of the determinations of God's immutable will in eternity, before time? For he created all things for himself and for his pleasure, and works the all things created after or according to the counsel of his own will. It does not seem possible that the counsels of eternity could take shape or be founded on things transpiring in time; and as to how God could see and know all things future, and yet not appoint all things future, is more than I can comprehend. To make their futurity certain there must be both an appointing and an executive power or agency fully competent to produce their certain existence; otherwise their future existence would be uncertain and precarious, and consequently could not form a basis for certain and infallible foreknowledge. If the things foreknown are precarious, the knowledge of them would be precarious also. So if all things run in the channel of God's prescience, it must be because they were appointed and directed to that end by infinite wisdom and omnipotent power, thereby forming a solid basis for the certain and infallible accomplishment of prophecy. We therefore regard our God as an absolute Sovereign, whose sovereignty is universal, extending to all beings, things and events without exception, and is everlasting, reaching from eternity, before time, to eternity, after time. Even Martin Luther, the great "reformer," is reported as saying, "As at the beginning, without God there was not anything made that was made; so that now without him is not anything done that is done." But it is thought by some brethren that the absolute sovereignty of God, and the consequent dependence and impotency of man, reduce the latter to a mere involuntary, irresponsible machine. The first question here is, Does man act involuntarily, although his acts are directed by his Creator, and he acts from first to last in subserviency to his will and purpose? Do not both our daily experience and the inspired word of God concur in assuring us that we act voluntarily, only when forced to act contrary to our will? Yet our acts, whether morally good or evil, are in subordination to the will of God. Thus Pharaoh retained the children of Israel in Egypt; Judas betrayed, and

the Jews and Pontius Pilate crucified, our Savior; and they acted freely and voluntarily. Yet God hardened Pharaoh's heart, that he would not let Israel go. Likewise Christ's crucifiers acted freely in putting him to death, and their every act was ordered by the Lord; for it was according to his determinate counsel (or purpose) and foreknowledge. The prophet 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." Now as to how God works upon and inclines the hearts or wills of his creatures to this or that, as seemeth him good, and yet they act freely, and are not sensible of any extraneous force or influence, is too intricate for finite minds to comprehend and explain; yet we are assured that such is a fact, as both Scripture and experience fully attest. Reason itself would suggest that in order to carry out his own will God necessarily directs and controls, or governs the wills of his creatures, and it is through the incessant agency of divine providence that all things without exception minister to the divine will; and though the great Sovereign of heaven and earth takes charge of and inclines the wills of his creatures to this or that action, whether morally good or evil, as he pleases, yet this does not to any extent suspend or remove their responsibility, nor mitigate nor in the least extenuate their guilt. Thus, though Judas betrayed and the Jews crucified Christ by the determinate counsel, or according to the appointment of God, yet neither their responsibility nor guilt is one whit abated, but they are still guilty and punishable. Though fulfilling the will of God, they committed this murder with wicked hands, as they acted freely and voluntarily. As to the machinery of man, God was his builder; and I have no doubt that his constituent elements were complete in themselves, and wisely adjusted and combined, so that the natural relation they sustain and the offices they fill happily adapt this man to every purpose for which the great Architect of heaven and earth gave him being. It was the contemplation of this that caused the psalmist to exclaim, "I will praise thee, for I am fearfully and wonderfully made." But to say that his Maker turns this man over to chance (at least in part), to run his race single and alone, in order that he may become responsible to his Creator, is more than can be allowed.

So it seems that when the sentence is squared by Scripture and christian experience it runs thus: Man is a voluntary, responsible being, as the man's life is continually preserved in him by his Maker, as in him he lives, moves (or is moved) and has his being. There seems to be some similitude between God's control of his creatures and that of the machinist over his machine; for he constructs it in its parts as best he can, and so adjusts and disposes them as to produce (when put in motion) harmonious action and the desired result, in order to which the machine must have all its parts, and each in its proper place. This is no less true of the great Architect of heaven and earth in governing the world, as he appoints every being and thing to some specific use, and directs them to some certain end, and thereby makes a full and complete display of his will and purpose in their creation.

It seems to be supposed by some that in order to man's responsibility to his Creator he should have been endowed with such qualities or powers in his federal head (Adam) that he would be fully able to withstand the test or temptation when presented in the garden; and being thus invested with such powers, and failing to maintain them, by his act he lost those powers, and forfeited his right to the promised blessings in the garden, and thereby became responsible to his Creator; and as he represented and acted for his race, they also became responsible by virtue of his act. But it seems that this responsibility was first founded on the will and purpose of God, and manifested in man's creation, as the very idea of responsibility is involved in the relation of Creator and creature. In this view God proceeds to deal with his creature; not to make him responsible, but because of his responsibility. He gave him the law, and required his conformity to it as an accountable agent. This applies to the relation of parent and child, and to various other relations; for the parent, because of his accountability to him, and not to make him a child nor responsible to him, lays before him and requires his conformity to certain prescribed rules of conduct. But it is thought that the idea of unlimited decrees, absolute sovereignty, and universal agency on the part of God, does not consist with just views of his glorious attributes, especially his goodness and holiness of character. Now, God is

absolutely perfect, and unlimited in them all; so we should fear that, while guarding and trying to secure our Sovereign against impeachment as to his justice or holiness, we do not cast a stain upon him by limiting him in his power, independence, and consequent universal sovereignty. If he did not decree or appoint all things, and by his power or agency develop the things appointed, the following consequences necessarily would follow: First, that there is no necessary connection between the decree and its final accomplishment. Second, that its accomplishment would be uncertain, as its accomplishment would be turned over to irresponsible and independent parties. If it be said that the latter are responsible and dependent, they give up the argument; for if they are dependent and responsible to the Decreeor, they are under his control and direction, and therefore act by his authority and according to his will. Third, the adverse view of the subject would impeach our Creator in his independence, omnipotence and universal sovereignty; and therefore in trying to screen him in one, we impeach him in three of his perfections. Did not our Sovereign give his creatures a rule, contained in commands and precepts, by which to regulate their conduct? and are not his will and conduct always in accord with the given rule? Yes. He gave them a rule of conduct, and their acts are denominated morally good or evil, as they agree or disagree with the rule; but to say that our great Creator's will and conduct are governed by this rule, is more than either facts or the nature of the case will allow, for his will knows nor admits of any law but itself. The will of God being absolutely perfect, is for that very reason perfect rectitude. Whatever he does, therefore, in pursuance of that will, is to all intents and purposes absolutely right, however much his acts clash with our imperfect and perverted views of right and wrong. The will of God then is the grand universal law of all things, from the seraph down to the indivisible atom; so that when we say such Scriptures as teach God's unlimited sovereignty, involving wicked acts of men, do not consist with his holiness and justice, we have some prescribed rule of our own whereby we suppose that our Sovereign should regulate his conduct in order to be just. For instance, when Paul says, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth," the opposer says, "Why doth he yet find fault [or blame the conduct of any of his rebellious subjects]? for who hath resisted his will?" That is, if his will cannot be resisted, why doth God find fault?—See answer in the following verses. Again, where it is said, "The Lord hath made all things for himself; yea, even the wicked for the day of evil," it is supposed that the language does not mean what its plain

terms import; and when the Lord commanded Pharaoh by Moses to let Israel go, and hardened his heart, and rendered his compliance impossible, it is said that Pharaoh was a wicked man, and by letting him alone he would harden his own wicked heart. As to the betrayal and crucifixion of Christ, that though all who engaged in it acted wickedly, freely, and according to the determinate counsel, appointment and foreknowledge of God, yet this deviation from his uniform course of conduct was necessary, it is said, as the salvation of his elect is hinged upon it; that the preparations of the hearts of good men, and such preparations only as lead to morally good actions, are from the Lord; that the Lord directs the steps of good men, and that only when their steps lead to good actions; that some men's ways are not in themselves, and some men's ways are in themselves, according as their ways lead to actions morally good or evil. Now it seems that if we take such liberty with the inspired word of God as to mince and construe it to suit our notions of right and wrong, we may finally supersede and render its teaching nugatory; for if we ignore a part of it, we invalidate the remainder.

I will proceed to give some instances wherein God in the operations of his providence leads his creatures to the commission of sin, and yet holds them responsible and punishable. The Lord moved David to number Israel and Judah; and David's heart smote him after he had numbered the people, and he said, "O Lord, I have sinned greatly in that I have done." So by way of punishment the Lord sent a pestilence upon Israel. God delivered up David's wives to be defiled by Absalom; sent a lying spirit to deceive Ahab; mingled a perverse spirit in the midst of Egypt; an evil spirit from the Lord troubled Saul; said he would fill the inhabitants of Jerusalem with drunkenness, and dash them against each other. These few of the many Scriptures are sufficient to show that God does as seemeth him good with his creatures, and yet holds them responsible, and punishes them for sins which they could not avoid; and this is the high prerogative of him who inhabits eternity, at whose august presence Job abhorred himself, and repented in dust and ashes. Isaiah cried out, "I am a man of unclean lips." So grand and glorious were the displays of his awful majesty in the dawn of creation that the stars sang together, and the sons of God shouted for joy. So the highest state of felicity attainable by mortals below is to humbly bow and acquiesce in the divine procedure or agency, and like good old Eli to say, "It is the Lord; let him do as seemeth him good." To this point may our highest aspirations invariably tend, is the desire of your unworthy brother in gospel bonds,

JAMES WAGNER.

Ghent, Ky., Feb. 1, 1890.

DEAR BRETHREN BEEBE:—I am in receipt of a request from Stephen Hammond, of Clarkston, Michigan, for my views through the SIGNS OF THE TIMES on Genesis xlix. 10. I hasten to respond to the request, for the reason that other engagements will perhaps occupy all my time for some weeks to come.

It is written, "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father." It is also written, "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." O what a solemn scene! the twelve sons of Jacob standing around the dying bed of their patriarchal father, and each receiving, with his pallid hand resting upon them, his final blessing. When he closed that blessing he was gathered to his people. He was not bequeathing to them a large and valuable earthly estate, but was telling them what should befall them in coming time—in the last days. They represented the twelve tribes of Israel, and what he said had reference to what was in store for each of those tribes. The Lord said to Abraham, their great-grandfather, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" He also said, "In thy seed shall all the families of the earth be blessed." This blessing was continued to Israel and Jacob; and to that Jacob referred when he said to Judah in blessing him, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

This is the text to which brother Hammond invites our special attention; and perhaps there is no portion of the sacred volume that is more replete with interest to God's dear people than the blessing pronounced by Jacob on his son Judah. The word "sceptre" means an appropriate ensign of royalty; kingly power. To the tribe of Judah alone was given that ensign, that badge. It is evident that the blessings pronounced by Jacob were prophetic, and in the tribe of Judah was that prophetic language of Jacob fulfilled. To no other tribe was kingly power given. When David appeared on the earth, and was chosen to reign over Israel, he was of the tribe of Judah, and in his line remained the kingly office until the great King appeared who was and is King of kings and Lord of lords. In his earthly relationship he was of the tribe of Judah, but he was the last of that descent. He was the Shiloh of whom Jacob spoke. His was an everlasting kingdom;

hence he could have no successor. When he came, the promise to Abraham, Isaac and Jacob was fulfilled. "In thy seed shall all the families [all the nations] of the earth be blessed." He was the seed of the woman that should bruise the serpent's head. He was the seed of Abraham, in whom all the families of the earth should be blessed. While the right to sway the sceptre of kingly power belonged alone to the tribe of Judah, yet it extended no further than the twelve tribes of Israel. When those tribes were overthrown, the kingly authority and prerogative in the tribe of Judah terminated. Then he who was prefigured by David and Solomon had appeared, in fulfillment of prophecy; and he could have no successor in the kingly office, no more than in his priestly office. David says, "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre." David and Solomon ruled over national Israel, and to that people belonged all the corruptions peculiar to all the family of the first Adam. David was a man of war. Blood and carnage marked his footsteps; and he could not build the temple, because that temple was a figure of the church, and in the building of that church there is no war nor strife. The foundation of that kingdom was laid in infinite wisdom, and is built upon the Rock, even Jesus Christ, the Shiloh of whom Jacob speaks. He was not a man of war. He led no great armies to battle and to victory. O no! He was the lowly babe of Bethlehem. Of him the prophet says, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."—Isa. liii. 3. Yet of him it is declared, "A King shall reign in righteousness." That reign was not over the twelve tribes of Israel, for he said, "My kingdom is not of this world." They were chosen in Abraham, and must fill their destiny on the earth; and when that was accomplished they were scattered among the nations of the earth, and a new order of things was established. The Shiloh (which means "one sent") had come, in the fulfillment of prophecy. Then there were to be no more offerings on Jewish altars, no more high priests to wear the priestly robes, and enter the holy of holies once a year to make an offering for their own sins and the sins of the people. O no. The Shiloh, the one sent to make the last great offering for the sins of his people, had come. "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." He came in the end of that legal dispensation, and by one offering forever perfected them that are sanctified, set apart, yea, given him in the everlasting covenant of redemption—his people, whom he came to earth to save by making one great offering. By that offering he

redeemed his people from all iniquity. Having redeemed them, they were a purchased possession, and of right he reigns over them as their King. That reign was and is a spiritual reign, and it is over spiritual Israel. Daniel says, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 13, 14. Thus is described the kingdom and reign of him who was sent, the Shiloh. "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." None dare deny his right to reign over his people, and his power to work all things for their good, and to bring them off conquerors, and more than conquerors, through him that hath loved them and given himself for them. Then surely "to him shall the gathering of the people be." But their gathering to him will not be by might, nor by power, but by my Spirit, saith the Lord of hosts. He says, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." These are they that shall be gathered unto him. These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Of him John says, "And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." It is written, "In the beginning was the Word, and the Word was with God, and the Word was God." This is he who was called the Word of God; and the armies which were in heaven followed him on white horses. White is an emblem of purity, and the horse of strength. They followed him in the power of Israel's God, the Shiloh; and they were clothed in fine linen, clean and white, which is the righteousness of the saints. Of him it is declared, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 11-13. Here the reason is given why they followed him, why they were gathered unto him. That reason is that they were born of God. All the powers of earth combined could not promote that birth, for it is the work of God. He

says, "I am God, and beside me there is no Savior." The new birth is as fully a part of the great plan of salvation as the offering which he made on Calvary, when he offered himself without spot unto God. In the one he redeemed them from all iniquity; in the other he created in them a clean heart, and renewed in them a right spirit. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Faith is the gift of God, without which it is impossible to please God. In the exercise of that faith the saints are following their glorious Lord; they are gathered unto him, and are following him in the gospel heaven. In that heaven "a King shall reign in righteousness, and princes shall rule in judgment." In that heaven "the law of the Lord is perfect, converting the soul;" converting all God's dear people from the error of their ways, from false doctrines, and from the vain theories of self-conceited and proud men, who love darkness rather than light, because their deeds are evil. In that birth they see and are made to know that they are poor; and for their comfort their Lord has said to them, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." The proud and haughty Pharisee of ancient days was not gathered to this Shiloh, nor was he poor and of a contrite spirit. He was carnal, sold under sin; hence he did not tremble at the word of him who reigns in the armies of heaven and among the inhabitants of earth. Different names have been applied to the different classes of men in the different ages of the world, but the same classes have been and will ever be found upon the earth. There are as many in this day who, like the Pharisees, are proud of their earthly religion, as there were in the days of the incarnation of our Lord. But Jacob said, "Unto him shall the gathering of the people be." That people were they who had no confidence in the flesh. They did not set up a claim to divine and sacred things because of earthly relationship—because they had Abraham to their father. O no; they enjoyed a higher relationship. They were not born of the blood of Abraham, but of God; born of an incorruptible seed, which liveth and abideth forever; and by that birth they were gathered unto Shiloh, the one sent. They form a great army, and they follow him on white horses. They observe all things whatsoever he has commanded them, and they have the glorious promise, "Lo, I am with you alway, even unto the end of the world." They are gathered unto him; they follow him in all the ordinances of his house, and seek to know and understand his great and wonderful teaching. To them he gives power to become the sons of God, and in an ecstasy of joy and delight they cry out, "Behold, what manner of love the Father hath be-

stowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." When Shiloh had come, the proud Pharisees knew him not; therefore they did not belong to that people who were gathered unto him. They could not be gathered to him, could not follow him, until they were born of God. By that birth they were made to enjoy a new relationship. In that new relationship they were called the sons of God, and Shiloh was their Elder Brother; therefore they were heirs of God, and joint heirs with the Lord Jesus Christ, the Shiloh. In that heirship they were one with him; and hence Jacob said, "Unto him shall the gathering of the people be." He being their Elder Brother, they followed him, and still are following him, in the gospel heaven, and will continue to follow him till time shall be no more. O what a great and glorious period that will be when all his people will be gathered unto him. Then will be fulfilled the significance of his name Shiloh, or one sent; sent from the fairer world on high, on a mission as much beyond the power of human thought, of human conception, as are the realms of immortal glory above the miserable babblings of a vain and wicked world. "Thou shalt call his name Jesus: for he shall save his people from their sins." They are they that follow him; they are they that are gathered unto him. While here below they have many sorrows, cares and afflictions. They enter the kingdom while here below through great tribulation. They in that new and spiritual birth are made to see and know the corruptions and deep depravity of their sinful hearts, and thus in deep agony of soul they cry out, "Woe is me! for I am undone." But he gathers them from that sorrow and mourning, and says to them, "Blessed are they that mourn: for they shall be comforted." They are comforted by his presence, and with the blessed assurance that underneath them are his everlasting arms, and that he will never leave them nor forsake them. He is their strong habitation, whereunto they may continually resort, and in him do they put their trust. It is thus that the dear saints are gathered unto him; and when this mortal shall have put on immortality, and this corruptible shall have put on incorruption, then they will be gathered unto him, to reign with him throughout eternity.

These hastily written thoughts are submitted to the editors of the SIGNS OF THE TIMES for their approval or rejection, and, if published, to the inspection of brother Hammond and all the dear saints who may deem them worth reading, with the fond hope that they may lead to deeper meditations upon the blessing pronounced by Jacob on his son Judah; and may peace abound among all God's dear people, is the prayer of this little one.

H. COX.

"For where your treasure is, there will your heart be also."—Luke xii. 34.

The desires of the heart in man are his riches; and also with the same truthfulness we can say, The riches of man are the desires of his heart. That which the heart of man desireth he will surely seek after; and all things which make up the sum of those desires are riches or treasure to him. Man, from the time he is born into this world, is the subject of earthly or carnal desires; and as there are many men and also many minds, so also are there many objects of desire. The accumulation of this world's goods is only one of those many objects. When our Savior said to his disciples, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, 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" (Matthew xix. 23, 24), he certainly did not allude only to those who possess worldly wealth; for the testimony of divine truth and our own experience have taught us that many who possess houses and lands feel a sense of extreme poverty and need, just as keenly as the starving Lazarus that lays at his gate. We do not learn that money, or the possession of it, is the root of evil, but the love of it. I think we can all look back over our past experience and bring to remembrance how hard it was to part with treasure that the natural desires of our heart had hoarded up. I shudder when I think of the horde of venomous reptiles that I have nursed in my own breast, pride, hatred, envy, revenge, &c., clinging to them and holding them as a sweet morsel; or rather they did cling to me, blinding me, and leading me about at their will. Then am I reminded of other treasures within my possession, with which my heart was well satisfied; self-conceit, self-righteousness, with the whole host of worshiped idols, which go to make up the "do and live" system; and all these are the treasures of man, whose hope is in this life only. Wisdom, in Proverbs, tells us, "Treasures of wickedness profit nothing; but righteousness delivereth from death."—Prov. x. 2. Also, "The rich man's wealth is his strong city."—Prov. x. 15. Also, "The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death."—Prov. xxi. 6. We find by sad and bitter experience that all the treasures of wickedness we have fostered from time to time have profited us nothing. The works of the flesh tend unto death; for "The wages of sin is death." We can all say with dear old Jacob, "The days of the years of my life have been few and full of evil." Jesus said to his disciples, "For what is a man profited if he shall gain the whole world and lose his own soul?" Man in his fallen state, as he exists in Adam, is totally depraved and altogether

corrupt. In him is no good thing. And we are aware that where the fountain is corrupt, the stream which flows out from that fountain must be corrupt also. The stream cannot rise higher than the fountain. The prince of the power of the air has jurisdiction over all the works of darkness; and as the creature of Adam is in the darkness of death by reason of sin, so there is no power in himself nor in all the darkness that can in any way lift him out of or above the darkness. Therefore all the treasures that he heaps up for himself are such that are inherent in his carnal mind, and all fade away and perish with the using. The carnal mind by surrounding circumstances is swayed by one object of desire after another, and each object (like the will o' the wisp) leads its willing followers into danger, destruction and death. Death is the certain end of all carnal things. But thanks be to God, the Father of our Lord and Savior Jesus Christ, we have an Advocate in the Son with the Father. The same Jesus having abolished death by a power greater than all the powers of the world combined, has lifted all that the Father hath given him out of darkness into the light of his wondrous glory; for in him is life, and the life is the light of men. In his sermon upon the mount Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;" following which he uses the words which we have taken as the subject of our writing, "For where your treasure is, there will your heart be also." He that is born of that incorruptible seed, which liveth and abideth forever, has born unto him a new hope and new desires, and by this his treasure is no more in the world, as it was in the times past; but now it is beyond this world. Jesus, in his prayer to the Father, as recorded in John xvii., said in reference to those the Father had given him, "They are not of the world, even as I am not of the world." In the natural love of man one toward another, one may love another, and that love may not be reciprocated. But we love God because he first loved us; and he loved us with an everlasting love, and with loving-kindness he draweth us. By the sweet and absorbing influence of that love we lay up treasure in heaven; and as our treasure is there, our heart and our love are there also. It has been a beautiful and comforting thought to me that not only is our treasure in heaven, but that we also are the peculiar treasure of our Father, and our Lord and Savior Jesus Christ. The Lord, when he told Moses what he should say to the house of Jacob, and tell the children of Israel (which was a

type of spiritual Israel), said, "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people."—Ex. xix. 5. How wonderful the union? Chosen in Christ Jesus before the foundation of the world, called out of darkness into his marvelous light, that we should be holy and without blame before him in love. The Bridegroom and the bride, the peculiar treasure of the Father, all loving each other with a precious and abiding love. So also the children of the kingdom (which is the bride, the Lamb's wife) are all bound together in the same bundle of love, and all glad to echo the words of the poet,

"Blest be the tie that binds  
Our hearts in christian love."

What is this peculiar treasure that the inhabitants of Zion lay up for themselves in heaven? From the mouth of the prophet Isaiah it is recorded, "The fear of the Lord is his treasure."—Isa. xxxiii. 6. This fear of the Lord is that which embraces all the christian experience; for it leads us to Jesus, and he is all our treasure. He is the very perfection of beauty, and to be desired above all things else. He is the chiefest among ten thousand, and the one altogether lovely. He is the fullness of him that filleth all in all. He is the cloud by day, and the pillar of fire by night, to guide our footsteps. He is the Rock, whence come the streams of living water, whereof if a man drink they shall be to him as wells of water springing up unto everlasting life. He is all things at all times to his people. He is the bright and morning Star, and the Bishop of our souls. O what a rich treasure is this to the weary pilgrim! Well can we exclaim with the apostle, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" "The fear of the Lord is the beginning of wisdom;" and wisdom begetteth the knowledge of all the Savior has done in the redemption of his people. The child of God, who lays up for himself treasure in heaven, is to his sorrow subject also to an evil heart of unbelief; and it was this that caused the apostle to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" He fully realized that there was but one source of deliverance; and so he goes on to say, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." So we find that in this christian warfare there are two opposing treasures in the heart of man; one a good treasure, the other an evil treasure. Jesus upon one occasion said to the Pharisees, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out

of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things."—Matt. xii. 34, 35.

Dear children of God, do we not know that only for God's sovereign grace we would be as those same Pharisees? and do we not also know that we still carry about the same body of sin and unbelief as when we were children of wrath, even as others? and because of this we daily mourn, and also daily die. And also for the treasure that we have laid up in Christ Jesus we daily rejoice, having this hope and assurance, that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." We live day by day by the faith of God's elect; that faith which through all generations has exercised the chosen people of God. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect to the recompense of reward."—Heb. xi. 24-26. Our Lord is more precious to us than the golden wedge of Ophir. Among the prophecies foretelling the coming of our dear Redeemer was, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." To that man (Christ Jesus) was given all power in heaven and earth, and all the wealth and treasure of the universe belong to him. If our desire is in him, we are rich in the richest sense of the word; for having him we have all things. "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."—Psalm xix. 9, 10. Men sometimes, when blinded by the gods of this world, say they are, by their zealous works, adding to the Lord's treasury; but the children of his kingdom say, All things are thine, O Lord. How can anything be added thereunto? We are poor and needy. All our dependence is in thy righteousness. Our own righteousness is all of the flesh, and therefore profiteth nothing. Thy rich treasure-house is filled with the heavenly manna, and watered with the streams of mercy, which come out from that pure river of the water of life, which river proceedeth out of the throne of God and of the Lamb; and upon either bank of this flowing stream stands the tree of life, which beareth twelve manner of fruits, yielding her fruits every month; and the leaves of this tree are for the healing of the nations. There is no uncertainty as to the perfect healing power of this great Physician. There is balm in Gilead sufficient for every case. Poor as

we are, and needy as we are, sick or in prison, all our wants are supplied in Christ, our precious Lord. He purgeth all our sins; and as in the type, the confession of all the iniquities of the children of Israel, and all their transgressions in all their sins, were put upon the head of the scapegoat, and sent into the wilderness, into a land not inhabited, so shall our sins be taken away into the land of forgetfulness, and shall be remembered against us no more forever. May the God of all grace so enable us to lay up treasure in heaven that the desire of our hearts may be there also.

B. F. COULTER.

PHILADELPHIA, Pa., April 29, 1890.

GANN VALLEY, Dakota, Dec. 1, 1889.

DEAR BRETHREN BEEBE:—As my subscription has nearly expired, I thought I would throw in my mite, to keep the most welcome messenger, the SIGNS OF THE TIMES, alive. I have been a reader of this paper almost ever since it was first published, my father, Wm. Clower, being a subscriber before I was. I have enjoyed many hours of comfort in reading the communications of the brethren and sisters, many of whom I never expect to meet in this world. I have often felt that I should like to write something for my Master's cause, but have always felt too weak and insufficient to undertake the task; but now, if the Lord will direct me, I will try to relate some of my travels from nature's darkness to the light of Jesus Christ, my Savior.

From a child I often had serious reflections, but nothing lasting, until I became some twenty-two or twenty-three years of age, when I was at a place of amusement with my young companions. While I was on the floor dancing, as much delighted with worldly amusement as I ever was in my life, there seemed to be a voice speaking to me in these words, "Don't you know you are doing wrong?" Dear brethren, I could not describe my feelings at that moment. I wanted to leave the company, but had no way to do so, as a number of us had gone together; but my enjoyment was spoiled, for the words rang in my ears, and I could not get rid of them, go where I would. I went on in this way for four or five years, trying to conceal my feelings, and still joining my worldly companions, though there were no longer any charms for me in that direction. I made my Bible my daily companion, but could find nothing in it that seemed particularly for me. Then I called to mind a sermon preached by Elder Samuel Williams, at my father's house, when I was about fourteen years of age. I remember how I had enjoyed the sermon that night; it was about the valley which was full of bones. I then became very anxious, and went to meeting regularly with the Methodists, who were holding a series of

meetings at that time. My young associates were all leaving me, and dropping around the mourners' bench, crying for mercy. Instead of softening my hard heart, this seemed to harden it. On another occasion I went with my parents to the Old School Baptist Church on Horse Creek. My mother was a member there. As we neared the house they were singing, and I thought I never heard such sweet singing before in my life. My heart melted within me, and began to reach out for the blessings of my God and Savior. I then became more anxious, and my heart was drawn to the Old Baptists. However, living so far from the church, I did not have the privilege of meeting with them very often. In 1864 I married and took up the care of a home of my own; but those impressions followed me. In 1868 a United Baptist preacher came into the neighborhood and started a series of meetings. One night, after preaching, he said he wanted all that advocated what he preached to come forward and give him their hands. Nearly every one in the house, including my husband, went. I stood there powerless, shaking from head to foot, although I advocated every word he preached that night. As I stood near him, he reached for my hand, and I gave it to him. Shortly after that he held a meeting there on Sunday. I remember with what calmness I went and took my seat. His sermon was on the resurrection, and before he was half-through my mind was caught up to that glorious world, and joy and gladness filled my soul. What peace of mind I then enjoyed! But it was a long way to the Old School Baptist meeting, and as there were no regular appointments in the neighborhood I began to grow indifferent. The Old School Baptists being the ones that preached according to my experience, I could go with no other. So I went on for four years, growing all the time more indifferent, until a brother Gardiner came to visit his step-son, then a neighbor of ours. He found out I was of Baptist parentage, and came to see me. Before he left he said he would like to talk to the people of that neighborhood. We opened our house, and quite a number came, considering the country was new. He left another appointment, and when he came again he began to ask me some questions. Before I knew it I had told him part of what I had experienced. He concluded his conversation by saying that he thought I was a disobedient child. How his words did strike my heart! I told him that it was not possible that I was a fit subject to go before the church; but his only answer was, "I am afraid you are a disobedient child." In four weeks he came again, bringing two other preaching brethren with him. One of them requested me to relate my experience from the beginning, when I first had serious thoughts. I

could then trace it back to my childhood, but could talk but little on the subject, as I thought. He said I ought to go to the church. I told him I did not think I was a fit subject. He said, "That is the way all true christians feel." The spark that had seemingly been lying dead so long began to kindle, and I asked God, if it was really my duty, to make it plain, and help me to do his will. I felt it a great task to talk to the church; but during services that day I felt that I could arise and tell the world how precious my Savior had been to me. I was given light on the subject, and my prayer had been answered the night before, and on the third Sunday of July, 1872, I went before the church, was received, and baptized by Elder Elisha Sanders. I have had many dark seasons since. I have had my share of trials and difficulties to pass through, with the rest of God's children. Many times I have been encouraged by some of the "family" writing their exercises. It seems they can tell my exercises better than I can myself. I have never had the privilege that many of you have, of meeting with the brethren, as I do not get to meeting more than once a year, or sometimes twice. I am at present in Dakota, the only Old Baptist here that I know of; so you may know the SIGNS is a welcome visitor to me. Since I joined the church I have not had it in my power to do very much, as I was left with a family of little children to care for. Since I came to Dakota I was united in marriage to John Marshall, so in the future please send my paper in the name of Ann R. Marshall, instead of Ann R. Compton.

Your sister, I hope, in Christ,  
ANN R. MARSHALL.

EAGLEVILLE, Tenn., Nov. 17, 1889.

DEAR BRETHREN AND SISTERS:—"Elect according to the foreknowledge of God;" and if elected according to foreknowledge, then it must be by predestination. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." I am a stranger in the flesh to most of you, but I hope I am not a stranger in the Spirit. I have been a member of that denomination called Old School or Predestinarian Baptists less than two years. I was a member and minister of the Missionary Baptists about fifteen years. I have indeed been a dull student in the school of Christ. I have learned from the great Head of the church, here a little and there a little, so that at present I feel that man is nothing, and God is all in all, in salvation. Several things have surprised me since I joined the Primitive Baptists. They are four or five times in number more than I had thought, and many among them shun to declare all the counsel of God. There are many in this country who believe in means and instrumentalities, which I had hoped I would never hear preached again; but I have learned

this one thing, that "they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called." I have learned that not every one that calls himself a Primitive Baptist is one. Either they do not understand the truth, or they choose to please men rather than God. But I believe there is in this country a remnant according to the election of grace; and "if it be by grace, then it is no more of works; otherwise grace is no more grace." I have worn the yoke of means as long as I mean to; henceforth let me wear the yoke of Jesus; for his yoke is easy, and his burden is light. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." If I have any spiritual discernment, the SIGNS OF THE TIMES is the best paper I ever had the privilege of reading. The editors of this paper do not profess to be infallible, but they do contend for the truth. And now I would say to all the contributors of this our paper (because it sets forth our faith), Write on. Will you allow me to call you my brethren in the Lord? "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." I believe we have traveled the same way, and that way is Christ. It does seem to me that all those whom the Lord has found in a waste, howling wilderness, and led about and instructed, are ready to say with Paul, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"—Romans ix. 18-21. Does not the potter do just in this way? Who will say he does not? What is the predestination of all things, which seems such a horrible doctrine to some? Nothing more nor less than the absolute sovereignty of God over all worlds and all creatures. "The creature was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope." Yes, God is the Sovereign over all worlds. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him," to be used by him as seemeth good in his sight. The unlearned call it fatalism; but we call it the doctrine of God our Savior. I understand fatalism to teach that everything is fixed, with no God at the head of it. But the doctrine of God our Savior is that he rules in the

army of heaven and among the inhabitants of the earth, and all he does is right.

I will close by saying that if I understand the doctrine of God our Savior I have never learned it from man; neither was I taught it, but by the revelation of Jesus Christ. This doctrine of the absolute sovereignty of God has been in me for over twenty years; yea, ever since old things passed away, and all things became new; for at that time I believe there was a new heaven and a new earth; for the first heaven and the first earth had passed away.

You know whether such a sinner's thoughts ought to be published or not, so do with this as seemeth good to you, and all will be right with me.

Your brother in hope,

J. K. WAMACK.

BURLESON Co., Texas, Feb. 25, 1890.

G. BEEBE'S SONS—DEAR SIRS:—Having had it on my mind of late to write to you, I will embrace the present opportunity. I want to tell you some of the exercises of my mind. To be short, I will not say anything about my youthful days. I had plenty of trouble and dark days then. At one time the question arose with me as to whether God and Christ were one or two beings. I thought they must be one, but I could not understand how it was. I studied about it until I became troubled about it. I began to feel wretched. I tried to banish the thought, but could not. I thought God could see through me and in my heart, and felt that the ground was too good for me to walk on. This feeling lasted about a week, and each day grew darker. While in this condition, and thinking about the same question, all at once it seemed as though I did see into it. I then thought, How foolish I have been all my life, that I have not known that God and Christ are one. The question was settled and I was satisfied, for I could view him as my Savior. I now thought I should not see any more trouble. I intended to do right and to live right. I desired to join the church and be baptized, and thought I would at the first opportunity. But I have never had the opportunity since, and am sometimes glad that I have not; for if the church had received me, I have thought, I would have been mistaken. Yet I love all the Old School Baptists; and as I get the SIGNS OF THE TIMES I sit down and read it, and think how glad I would be to see the writers.

Now I have given you a brief sketch of my travels, and I want you (if it is not asking too much) to please give me an answer through the SIGNS; and not you only, but also all who feel that they have an answer. I love the doctrine the SIGNS contains, and I will not listen to any other. I have not named this subject to any one before. I have no one to talk to on this subject. I want to live right, but my sinful nature is the worst enemy I have. I hope to hear from

you soon. I sometimes think I have experienced a change, but the way the matter comes up gives me trouble, as you will see. It is not like the experience of any one else. I have left a heap untold; but I leave it now with you, and for your better judgment. I do not wish this published, but I want an answer.

Yours truly,

MRS. T. B. K.

[THE record of the Scriptures does not inform us that we know we have passed from death unto life because we were surrounded by the same circumstances that Paul and others were when called by the grace of God. It is possible for the saints to lay too much stress upon the circumstances attending them during their first experience of God's salvation. It is not necessary that we should be able to tell the place and the time we first saw our condition as sinners before God, nor when nor where Jesus was revealed to us as our Savior. The incontestible evidence that we have passed from death unto life is that we love the brethren; that we hunger and thirst after righteousness; that we delight in the law of God; that we love the place where God's honor dwells; that we would rather be a door-keeper in the house of God than to dwell in the tents of wickedness. One cannot love God, love his people, love his truth, and yet be in the darkness of nature.—Ed.]

LONGVIEW, Texas, April 25, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—If it is not asking too much, I would like to see your views, or those of some of the writers for the SIGNS OF THE TIMES, on Isaiah xix. 20, 21. I hope that I am a genuine inquirer after truth.

The SIGNS OF THE TIMES comes regularly every week, and it is a great comfort and blessing to the people who believe the doctrine that it contends for. I cannot understand how any one who believes the Bible can say a word against it. It is the same doctrine which the apostles wrote about, and I believe that it cannot be too much written about. It is a subject that cannot be exhausted. I believe that true believers in the doctrine which the SIGNS contends for would do right to subscribe for it if they are able. It is a source of great consolation to the poor and afflicted people who trust in the Lord, and not in anything which man has done or can do.

I have already written too much, so I will close for the present, hoping that you may be successful in your efforts to send forth the SIGNS regularly as usual. Remember me at the throne of grace, and do with this scribble as seems proper to you.

Your brother in Christ, I hope,

W. H. SHADDOCK.

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 21, 1890.

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

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

G. BEEBE'S SONS.

### SALVATION FOR SINNERS.

(Concluded from last number.)

"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."—1 Tim. i. 15.

It is not any mere favorite theory for which we are contending in the consideration of this subject; neither is it any new doctrine to those who have hoped in the blood of Jesus Christ for deliverance from condemnation. The truth declared in our text cannot be ignored without yielding all the ground of hope which has sustained the saints in all ages. Not only is it true that "Christ Jesus came into the world to save sinners," but it is also true that he finished the work which he came to do.—John xvii. 4. Of this important fact the Scriptures give testimony, and every subject of redeeming grace is a personal witness; and it is established beyond controversy by the assurance which God has given to all in that he has raised Jesus from the dead.—Acts xvii. 31. So clearly is this fact declared by divine authority that its denial is to make God a liar by failure to believe the record that God gave of his Son.—1 John v. 10. To the churches of Galatia Paul says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 8, 9. This fearful anathema is not the expression of Paul's personal condemnation, as if he had become irritated by the opposition of false teachers; it is the seal of divine condemnation, which the Holy Ghost moved the apostle to leave on record for the instruction of the saints in all ages and in every place. The saints are never authorized to accept any instruction from the most highly esteemed preacher without the confirmation of the witness of the Spirit of Christ in themselves. By this test they are qualified to judge every word which is preached unto them. They are not at liberty to accept anything from the ministry without subjecting it to this test. The admonition speaks to every believer in Jesus, "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out

from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."—1 John ii. 18-22.

The opposition of antichrist is manifest in two prominent forms. In one of its assaults upon this truth of God it misconstrues the declaration of the gospel as being addressed to every sinner upon the condition that the sinner shall accept the salvation which is provided in Jesus Christ. Upon this false doctrine is based the whole fabric of every system of idolatrous will-worship, including all forms of profession from the error of Cain to the modern Fullerite theory of a universal atonement to be available only to such sinners as consent to receive its benefit. According to this theory no sinner is saved by Jesus Christ alone. This form of delusion is generally understood by the saints in our times, as it has been particularly exposed in the preaching of the truth within the present century. More recently the other form of denial that Jesus is the Christ has been by asserting that Jesus did not die for sinners of the race of Adam at all. This false doctrine, as has been stated, is subversive of the hope of every saint. Certainly it can bring no comfort to the mourning one whose grief arises from conscious guilt and condemnation under the curse of divine justice. To such a mourner there can be no gospel of the grace of God in which salvation for sinners is not proclaimed. According to our text, such salvation is revealed in that "Christ Jesus came into the world to save sinners." This gospel comes to the suffering and mourning one in his condemnation, and brings deliverance from his sins. The proclamation of this truth is certainly the preaching of the gospel to the poor and needy. To them it is not only "a faithful saying," but with joy they are prepared to testify that it is "worthy of all acceptation." When they are enabled by faith to hear this word of the gospel it is to them indeed "holding forth the word of life."—Phil. ii. 16. It gives the joy of hope and peace, by which they are triumphantly delivered from the waves of death and the sorrows of hell, which compassed them about.—2 Sam. xxii. 5, 6. In thus bringing comfort to all that mourn, the gospel of Jesus Christ is peculiarly and exclusively the revelation of the supreme glory of God. Justice says to the righteous that it shall be well with him; but it is only in the grace of God which shines in the gospel of

salvation that God is shown to be just in the justification of sinners through the atonement which is in Christ Jesus.

"Of whom I am chief." As a subject of redemption from condemnation by the blood of Jesus, Paul could truthfully claim the pre-eminence expressed in this clause of our text; yet that declaration does not exclude the same claim on the part of every one in whom the light of divine life has made manifest the exceeding sinfulness of his own sin. It is very questionable whether any subject of redeeming grace could have fellowship with one who does not see himself in this just condemnation. The deceitfulness of sin may flatter a true subject of grace, so that he may be blind to his own utter pollution, but in that condition he will be cut off from the companionship of those whose only hope is in the righteousness of God in Christ Jesus. It is evident from these words of Paul, as well as from all the testimony of inspired writers, that their only hope of life was in the grace of God, by which sinners are saved from their sins. The natural man can understand and receive that doctrine which proclaims release from punishment to the best of sinners; and this is the doctrine of all who ascribe salvation to the will and works of men. But there is no justice in that system. It represents God as being too merciful to execute the just decree of that law which he gave to man. It limits his knowledge also, since the sin of man has led him, according to this theory, to revoke and modify that law under which death passed upon all men, for that all have sinned. His truth and immutability are also denied by the same doctrine. They who are led by the Spirit of God cannot find comfort in any such false teaching, since they love the holy perfections of God as revealed by his Spirit in their own experience. While they cannot show, even to their own natural reason, the assurance on which their hope of salvation rests, they can trust in nothing short of the certainty that God is gloriously perfect in all his revealed attributes. Upon this foundation God has himself declared the preservation of his people is assured. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. The abiding consciousness of indwelling sin is to their natural mind conclusive proof that they are not subjects of the salvation of God; but that same knowledge of their own corruption is recognized by faith as evidence that they are enlightened by the saving grace of God, which is revealed by his Spirit shining in their hearts. In every saint, therefore, are manifested the two opposing powers of sin and of holiness. While they can say with Paul, "I know that in me (that is, in my flesh) dwelleth no good thing," they can also say, "I delight in the law of God after the inward

man." These conflicting principles can never be reconciled; and this fact causes the war in their members which must continue until they are delivered from the body of this death by the victory which God gives to them through our Lord Jesus Christ. Thus, every saint is in the flesh a sinner even as all others of the fallen and condemned race of Adam; and that flesh in which dwells no good thing is the whole man as born of the flesh, including spirit, soul, and body. As defined by our Lord, the whole man naturally is called flesh. Those who have nothing but this flesh cannot desire to be free from sin; for sin is their element. They may be moved by selfishness to desire exemption from the consequence of sin; but they cannot long for deliverance from sin itself, because the love of holiness cannot exist in that carnal mind which is enmity against God. Wherever there is in any sinner the desire to be delivered from the sin which is felt within himself, the Spirit of Christ is in that sinner, identifying him as a vessel of the infinite mercy of God. Just in proportion to the light shining in his heart must be the grief felt on account of his own destitution of righteousness. That light makes manifest the evil of his nature, so that he can truly confess himself the chief of sinners. Unless this realizing sense of his own just condemnation is manifested by any applicant for the fellowship of the saints there is no attraction felt by them toward such applicant. But when this is recognized the witness of their faith attests that fellowship which identifies the family of sinners who have hope in the salvation of God through the redemption which is in Christ Jesus. No effort is required to receive such a sinner in the fraternal love of the saints. Indeed that love is felt unconsciously embracing such at once, and the tie of fraternal fellowship seems to be as firmly cemented in that instant as if it had been felt for years. It is not by the exhibition of strength to walk in strict obedience to the law of uprightness that the love and fellowship of the saints is attracted, although it is for the strength that they all are longing; they cannot desire to withhold their sympathetic love from such as show the weakness and continual mourning over sin which causes their own hearts to ache in their daily experience. It is not cheering to them to hear the vaunting self-confidence of Jehu, saying, "Come with me, and see my zeal for the Lord." They find comfort in the soul-felt grief of Hezekiah, crying, "O Lord, I am oppressed; undertake for me." They have fellowship with the distress of David when he cries, "Lord, all my desire is before thee, and my groaning is not hid from thee; my heart panteth, my strength faileth me; as for the light of mine eyes, it is also gone from me." They know by

personal experience their own utter weakness and the evil which is ever present with them, so that they cannot do the things which they desire to do; hence they are brought into perfect fellowship with all the inspired servants of God in the feeling of their own sinfulness. Their inward enemies are too strong for them. This experience continually teaches them the indispensable value of the faithful saying of our text, and each one of them does joyfully accept it, "That Christ Jesus came into the world to save sinners; of whom I am chief."

#### NO MORE "EVERLASTING TASKS" FOR THE PRESENT.

OWING to the party who had our plates stored having misplaced them, we cannot print any more of these pamphlets until the type is re-set; and as we have to move our office in a few days, we cannot do the work immediately. We will file all orders received, and fill them as soon as the work is out, which will probably be about the first of July.

There has been a constantly increasing demand for these pamphlets of late, and we will make all possible haste to replenish the stock, and as soon as we have a new supply we will announce the fact in the SIGNS.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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

#### "THE EDITORIALS."

#### FIRST AND SECOND VOLUMES.

WE still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars see advertisement on last page.

#### RECEIVED FOR CHURCH HISTORY.

Mrs. M. E. Henden 2.50, Wm. Slade 2, John Willeford 2.50, Wm. L. Simmons 2, Gilbert Morgan 2, G. E. Edwards 2.50, W. H. Smith 2, T. Pringle 11, Jeremiah Yeager 2, Wilson T. Harris 2, E. Monasmith, Sr. 2.—Total, \$32.50.

#### MARRIAGES.

ON May 8th, 1890, by Elder William J. Purington, at his residence in Hopewell, N. J., Mr. William H. Bodine and Miss Amy J. Horner, both of Stockton, Delaware Township, N. J.

#### OBITUARY NOTICES.

DIED—In Poughkeepsie, N. Y., April 24th, 1890, of paralysis, **Alanson Everett**, aged 87 years, 1 month and 10 days, formerly of Bloomingburgh, Sullivan Co., N. Y.

DEAR BRETHREN BEEBE:—I have just received the sad news of the death of my dear old mother, **Talitha C. Loden**.

Mother was born in the state of Tennessee, Feb. 18th, 1819. She moved with her parents, James F. and Elizabeth Johnson, to Alabama when a child, and joined the Baptist Church before her marriage. She was married to my father, Wm. Loden, Feb. 21st, 1839, and moved with him and the family to Texas in 1866. Father died Jan. 12th, 1875, after which mother made her home with her only daughter and son-in-law, brother J. M. Evers and wife, where she received all the kindness and attention that could be lavished upon a mother, and where she died very suddenly and unexpectedly on April 21st, 1890, leaving eight sons and one daughter, with other relatives, friends and the church, to mourn their loss. Her once tottering and decrepit frame was laid in the church-yard at Fellowship, to await its adoption into the heavenly family.

#### FRANK LODEN.

CANTON, Texas, May 2, 1890.

My father, **Benjamin Brayman**, died Jan. 7th, 1890, aged 82 years. He made no public profession of religion, yet we have reason to hope that he is one of the redeemed. He thought he met with a change a great many years ago. Ever since my remembrance he has been a strong advocate of the Old School Baptist doctrine, having no confidence in the "isms" of the day. He leaves a widow and a large family of children to mourn their loss. About six months before he died he wanted all the children to come home, so that he could talk with them. After that he said he was ready to go at any time, for his work was all done. He was a great sufferer, his disease being gangrene of the foot, and very painful; yet he was never heard to murmur nor complain. He set an example of patience that we may all do well to follow. He was born in the town of Broome, Schoharie Co., N. Y., and had always lived and died on the same farm on which he was born.

#### HIS DAUGHTER.

DIED—May 6th, 1890, **Mrs. Cynthia Ferguson**, wife of P. D. Ferguson, and daughter of Samuel and Arminda Carey, in her 67th year.

She was born in Orange Co., N. Y., in 1823. She was in failing health several years. Clotted blood in the veins caused her death. Her home was on City Island, N. Y., but she was at the home of her sister, Mrs. Pool, in Ithaca, at the time of her death. She was a great sufferer, but bore it with great patience. She was heard to repeat these words several times during her last sickness,

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

She experienced a hope many years ago, but had never made an open profession. She was a believer in the doctrine advocated by the Predestinarian Baptists. She leaves a husband, one daughter, one adopted daughter, one son, three sisters, four brothers and many friends to mourn their loss, which we trust is her eternal

gain. May the sustaining grace of God be freely and graciously given to the surviving friends in their sorrow.

The writer of this notice talked a little to the people on the occasion of the funeral, which was held in the Old School Baptist meeting-house in Waverly, N. Y.

D. M. VAIL.

WAVERLY, N. Y.

**Elder Joseph M. Jaillite** died at his home in Pella, Marion Co., Iowa, at one o'clock p. m., April 30th, 1890, of paralysis, which was hastened by "La Grippe."

The subject of this notice was born in Versailles, Seine Co., France, March 19th, 1820, and therefore was 70 years, 1 month and 11 days old. He was raised by Catholic parents, and educated in their faith. About the year 1845 he came with his father and brother to the United States. He enlisted as a soldier, served through the Mexican War, was mustered out of the service in the state of Indiana, and settled in Crawfordsville. He professed a hope in Christ, and not knowing any that believed as he did, began to preach his own doctrine, thinking he was altogether alone in believing and preaching a free and unmerited salvation through the atoning blood of Christ; but there was a people who had been circumcised in heart, who were proclaiming the same glorious news, salvation by grace. He finally united with the Crawfordsville Church of the Primitive order, about the year 1852, and was baptized by Elder M. M. Vancleve. He was married to Miss Martha A. Reddish, Feb. 11th, 1855, and to them were born ten children, six preceding him to the spirit land. Three sons, William, Edward and Warren, and one daughter, Minnie Lee, were present with him in his last sufferings. He emigrated with his family to Warren Co., Iowa, in 1858, united by letter with the Middle River Church, in Madison Co., Iowa, and soon thereafter was ordained to the full functions of the gospel ministry. He took a letter of dismission from the said church and went into the constitution of the Harmony Church, in Warren Co., Iowa. After the dissolution of the said church he joined the Ebenezer Church, in Mahaska Co., Iowa.

Brother Jaillite was stricken with paralysis the first time about seven years ago, from which he never recovered, but became well enough to go about and follow his vocation, that of a physician. Two years ago last January he was again stricken with the same disease, from which he wasted away the balance of his life, suffering in the latter part of his sickness more than we can tell, yet bearing it all with patience and christian fortitude. After all was done that could be done by one of the most faithful christian wives and kind children, his spirit took its flight, to be with God, who gave it, and the body was consigned to the grave, there to await the summons on the resurrection morn. The funeral services were held at his home at two o'clock p. m., May 2d, when the writer tried to offer a few words of comfort to the bereaved friends, assisted by Elder A. Wood.

The following lines, which the family desires to accompany this notice, were written by our brother. I will give them just as he penned them, but before he finished his fingers were stiffened by death:

Must Jesus bear the cross alone,  
And all his saints go free?  
No; there's a cross for every one,  
And there's a cross for me.

The consecrated cross I'll bear  
Till death shall set me free,  
And then go home, my crown to wear,  
For there's a crown for me.

Upon the crystal pavement down—  
WM. J. REEVES.

OSKALOOSA, Iowa.

An aged pioneer is gone. Another link in the chain which binds the past to the present has been broken, and Mrs. Rebecca Hubbard, wife of C. W. Hubbard, is with us no more. She departed this life April 4th, 1890, of senile debility, at her home, five miles east of Dayton, in the 79th year of her age.

Mrs. Hubbard was the daughter of Frederick and Elizabeth Murray, of Virginia, and was born in Botetourt Co., Va., Dec. 11th, 1811, and was married to C. W. Hubbard (who survives her) in 1837. She obtained a hope in Christ and joined the Old School or Primitive Baptist Church, and was baptized the same day with her husband and son, C. C. Hubbard, in 1862, and was kept by the power of God a consistent member of the body to the hour of her death.

The family moved from Virginia to Missouri in 1853, to Kansas in 1855, crossed the plains to Oregon in 1865, and moved from there to Washington Territory in 1871, where she was permitted by the grace of God to live in the discharge of her duties to the remarkable age of nearly fourscore years.

On April 5th, at 11 o'clock a. m., her many kind neighbors and some friends and relatives from a distance gathered at the residence, where the funeral services were conducted by J. H. McDonald, who preached from the language of the Savior recorded in Matthew xi. 28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." After the services at the residence the body was conveyed to the beautiful cemetery in Dayton and laid to rest until the hour in which all that are in their graves shall hear his voice and come forth. We lay it away a natural body, but it shall come forth a spiritual body. It is sown in weakness; it is raised in power, to meet the Lord in the air, and so shall be ever with the Lord. M.

Jesse Gist was born in Ohio, April 21st, 1816, married Harriet Trembly March 5th, 1840, moved to Wisconsin in 1843, thence to West Union, Iowa, in 1877, and died at nine o'clock, April 16th, 1890. He and his wife were members of the Old School Baptist Church. His family consisted of eight children—four boys and four girls. Only two sons survive to mourn their loss. His beloved companion preceded him to the spirit land, having died Oct. 13th, 1880. Brother Gist was a firm Old School Baptist, ever ready to give his advice on the order of God's house. He was a good disciplinarian, and ever had an eye on church business, desiring that it be done decently and in order. We shall miss his fraternal care and fellowship here; but we trust he has joined that innumerable company of the Lord's redeemed who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

A host of sympathizing friends gathered at his late residence, where I tried to speak words of comfort from the following Scripture, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. iv. 17, 18. Afterward the remains were laid tenderly away to await the resurrection, when Christ shall come again to redeem these corruptible bodies, and to fashion them like unto his glorious body. That the Lord may sanctify all these trials to the good of his people, and finally bring us off more than conquerors, is the prayer of your brother in the fellowship of the gospel,

THOMAS BLAKE.

DUNKERTON, IOWA.

### ASSOCIATIONAL.

THE Delaware River Old School Baptist Association is appointed to be held with the Kingwood Church, in Locktown, Hunterdon Co., N. J., to begin on Wednesday before the first Sunday in June (May 28th), 1890, and continue three days.

Brethren and friends coming to the Delaware River Association from the south will be met on arrival of trains at Stockton on Tuesday afternoon, May 27th. Those coming from the east or New York City will be met at Flemington at the same time. Any who prefer to come to Frenchtown will also be cared for and taken to the meeting at Locktown on Wednesday morning. All lovers of the truth are cordially invited to visit us. CYRUS RISLER.

THE Warwick Old School Baptist Association is appointed to be held with the Middletown & Wallkill Church, in Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (4th), 1890, and continue three days.

Those who contemplate attending the Warwick Association can come on the New York, Lake Erie & Western R. R. from the east or west, and from the north on the New York, Ontario & Western R. R., directly to Middletown.

Ten passenger trains stopping at Middletown leave New York City daily from foot of Chambers and West Twenty-Third Streets, New York, Lake Erie & Western R. R. Excursion tickets, good for thirty days, can be procured.

Those coming through the city of New York can reach here at 10:56 a. m. on Wednesday by taking the cars at the foot of Chambers Street about 8:00 o'clock a. m. A cordial invitation is extended to brethren and friends.

BENTON JENKINS.

THE Chemung Old School Baptist Association is appointed to be held with the church at Waverly, Tioga Co., N. Y., to begin on Wednesday before the third Sunday in June (11th), 1890, and continue three days.

Those coming to the Chemung Association from the east or west will take the Erie or Delaware & Lackawanna Railroads. Those from the south will take the Lehigh Valley R. R. Those from the north will take the Geneva, Ithaca & Sayre R. R. The place of meeting is about one mile from the depots. The friends will be met on Tuesday afternoon and Wednesday morning. We hope to see a goodly number of the brethren and friends present.

D. M. VAIL.

THE Turkey River Association of Regular Predestinarian Baptists will be held with the Otter Creek Church, at the house of Elder Thomas Blake, two miles west of Dunkerton, Black Hawk Co., Iowa, on Saturday before the first Sunday in June, and two following days.

Dunkerton is on the Chicago, St. Paul & Kansas City R. R. Those coming on that road will be met there. Those coming on the Burlington, Cedar Rapids & Northern, or on the Illinois Central Railroads, will be met at Waterloo on Friday, and conveyed to places of entertainment. A very cordial invitation is extended to all lovers of sound gospel truth, and especially to ministers.

SARAH A. GARRETT, Church Clerk.

THE Sandusky Old School Baptist Association will hold its fifty-sixth annual session with the Rocky Fork Church, in Marion Co., Ohio, beginning on Friday before the second Sunday in June, 1890.

Morrill, on the C. & T. R. R., is a convenient railway station, from which conveyances will take all visiting friends and brethren. A cordial invitation is given to all lovers of the truth, and ministers of our faith are especially invited to meet with us at this solemn feast.

JOHN SEITZ, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 28, 1890.

NO. 22.

## CORRESPONDENCE.

TAYLOR, Miss., March 30, 1890.

DEAR BRETHREN BEEBE:—I often think I will never attempt to write for publication again, and am sometimes sorry I ever did; and sometimes I come to the conclusion to take the advice of a certain public man who said, "Say but little, and write nothing." While I am sure that the writings of inspired prophets and apostles, and other holy men of God, have brought joy and comfort to the poor, despised, and tempest-tossed people of God in all the ages past, as well as at the present time, there is not a doubt in my mind but this same avenue of communication has been the cause of strife, division and alienation among the people of God, and wounds have thus been made between brethren that nothing short of eternity will heal. But I am satisfied that many of these hurts grow out of a misunderstanding and misapplication of the writers' meaning. I have recently decided it best to pursue the following course in regard to letters, whether written or published: read them first simply to see who is writing; read again to see who the writer is addressing; read the third time to see what the writer is writing about; read the fourth time to be sure that I understand the writer's meaning; then read the fifth time to be sure that I am not mistaken, and that I catch the spirit in which it was written; and then read it again for its merits or demerits. Then I am capable of passing judgment upon the contents, and not before. In writing letters, private or public, the same course ought to be pursued. In reading my own letters over and over I have often found words which I thought best to erase; and many have been the letters and communications I have hastily and without due consideration penned, and on looking over them have consigned them to the flames. But what a blessed medium of communication is the pen and press when rightly conducted; but on the other hand, what an awful curse when improperly conducted. How careful then should each one be, both in writing and in reading the writings of others. It is said in the Scriptures, "Out of the abundance of the heart the mouth speaketh." "I believed, therefore have I spoken. We believe, and therefore speak." "We cannot but speak the things which we have seen and heard." From the above causes

I am down with pen in hand to address the readers of the SIGNS again, and I simply desire to give expression to my feelings in regard to some recent communications in the SIGNS. The first one I wish to speak of is that of Elder James Wagner, in the SIGNS for March 19th, 1890. It did me much good to read this letter. I have always enjoyed reading the writings of Elder Wagner, because of his deep penetration into the mystery of godliness. I have considered his articles in the SIGNS on the doctrine of God's predestination of all things unanswerable, although I have not at all times been able to follow him in all his understanding of this Bible-taught but (to me) mysterious and sublime subject. I feel that the recent communication of Elder Wagner to which I allude deserves more than a passing notice. How often have I said that if an understanding of the doctrine of election and predestination were necessary qualifications for church membership, I, with many others, should have remained out till yet. I have noticed in some places that if the applicants for church membership could tell a long, rambling experience, and stated that they believed in election, &c., they were received into the fellowship of the church, regardless of their heavenly conversation. An orderly walk and godly conversation is a more important consideration in the make-up of christian character than mere doctrinal sentiments. The true spirit of the doctrine of God our Savior is manifested by an orderly walk and godly conversation, moral uprightness, justice between brother and brother, without partiality, truth with his neighbor, soberly, righteously and godly in this present evil world; not with eye service, as men pleasers, but doing the will of God from the heart; benevolent, charitable, willing to confess, willing to forgive, willing to communicate; does not falsely accuse; does not misrepresent; is not covetous; helps to bear the burdens of those who are cast down; seeks to save men's lives, rather than to destroy them.

I cannot comment on all the good things said in brother Wagner's article, but I would call special attention to what he has said in reference to written creeds, standards, precedents, &c., "called by some the old paths, and ancient landmarks." I have often heard the following remarks, "Our old fathers used this hymn book;" "Our fathers practiced

thus and so;" and there has been a great deal said about "Baptist usage," &c. "Baptist usage" is all very well if it harmonizes with apostolic practice; otherwise it is no good. The Jews laid great stress upon what their fathers had done. They did "eat manna in the wilderness." They "sat down to eat and drink, and rose up to play." But Jesus said, "Your fathers did eat manna in the wilderness, and are dead. I am the living bread, which came down from heaven." "He that eateth of this bread shall live forever." Nothing short of this "living bread, which came down from heaven," will satisfy the hungering and thirsting children of God, no matter what customs, traditions, usages or precedents may be imposed upon them; and no matter how many prison walls may surround them, or how many shackles and fetters may bind them, they are still the "Lord's freemen;" for the Son has made them free, and they are free indeed. He says, "No man shall set on thee to hurt thee." "Open thy mouth, and I will fill it." Their field of labor is co-extensive with the "ends of the earth." "Go ye into all the world." "Preach the gospel to every creature." "Lo, I am with you." "O ye of little faith." "Go through, go through the gates;" "cast up, cast up the highway; gather out the stones, lift up a standard for the people." That "standard" is Christ and him crucified. No other standard, no other king, no other dictator, no other dignitary, no other Jesus, no other Savior. His name is the only name, "a name which is above every name." His word is the only "precedent," his commandments the only government, his Spirit the only monitor and the only witness. The love of God is the only bond of union; his walk and conversation and doctrine are the only pattern; his righteousness is the only righteousness; his salvation is the only salvation; apostolic practices are the only usages; their judgment and decisions are the only decisions. There are no lines, paths nor landmarks but those that they have established under the immediate direction of the Holy Ghost; no rule of recognition and fellowship but such as is plainly laid down in the word of God; no doctrine but that which Jesus Christ and his apostles preached; no foundation but Jesus Christ; no gospel but his; no rule of faith and practice but the Scriptures of the Old and New

Testaments, which are given by inspiration of God. For "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."

But I wanted to speak a little of the last number of the SIGNS, March 26th, 1890. It seemed to me that this was the best of all. The first article is from the pen of that gifted brother, C. W. Anderson, of Dutton, Ark., upon the "Priesthood of Melchisedec." Brother Anderson, you have expressed my views exactly, only you have told it much better than I could. I never could believe that Melchisedec was an ordinary mortal, like the rest of the human race; and I further believe that the Lord God, who planted the garden eastward in Eden, and formed man of the dust of the ground, and "clothed them with coats of skins," and pronounced the curse upon the serpent, and made the promise to the woman, appeared to Moses in the burning bush, was with the church in the wilderness, in the fiery furnace with the three Hebrew children, was none less than this same Melchisedec, whom I believe to be "King of kings and Lord of lords." It seems to me that your argument and Scripture quotations are sufficient. I enjoyed your article very much. Now I want to say, with brother Frank Loden, of Canton, Texas, whose is the second article in this number of the SIGNS, "I indorse no man's views because of his notoriety, but because he tells what I believe to be the truth." I enjoyed brother Loden's article very much, and believe the doctrine contained in said article. The next article is one from Elder P. J. Powell, of Pratt Mines, Ala., from the text, "And because ye are sons," &c. I am personally acquainted with brother Powell; I have eaten, slept and preached with him, have been to his house, and he has been to mine. He is a sound and orderly Baptist of the ancient type; but, like myself, he has felt the heat of the flames. Elder T. M. Poulson's article, from the text in Revelation xxii. 17, "The Spirit and the bride say, Come," &c., seems to me excellent. No free will nor Arminianism in this text, as Arminians suppose. They think the Spirit and the bride are saying to dead sinners, Come, and that "him that heareth" ought to be let say, Come, to the sinner, &c. But the very language, "Sure-

y I come quickly," and, "Even so, come, Lord Jesus," shows this to be a mutual conversation between Christ and his bride, the church; and of course there is no obstacle that shall hinder those, "whosoever will," from coming to Christ, or taking the water of life freely. It costs them nothing. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "If any man thirst, let him come unto me and drink." I wish Elder Poulson would let us hear from him oftener. Right here I wish to mention how I enjoyed an article in a recent number of the SIGNS from the pen of Eli T. Kidwell, of Virginia. Brother Kidwell, you came close to me in that communication; you told my experience, and I could but feel that the Lord put it into your heart to write those words at that appointed time. Somehow I have got it in my mind that brother Kidwell is a cripple and goes on crutches. Is it so, brother Kidwell? I have to say that though I can walk, like one of old I am "lame in both feet." Brother J. C. Kilgore writes well from the text, "Come, see a man which told me all things that ever I did. Is not this the Christ?" I find in my own experience that this same "man" often appears to me, and tells me all things that ever I did; and it always makes me loathe myself, and hate my own life, and to feel that I am totally unworthy to be numbered among the people of God. Though we may cover up and hide our sins and wrong doings from men, and even from the brethren, "All things are naked and opened to the eyes of him with whom we have to do," and he will sooner or later tell us all things that ever we did; and then, like the woman at the well, we will be astonished, and say, "Is not this the Christ?" And, behold, here is another letter from brother Welborn, of State Road, N. C. The last news I had of brother Welborn he was somewhere in the Indian Territory, or somewhere else, and now here he is writing from his old home again. I am glad to see his signature in the SIGNS again. The article from M. E. Steward, headed "Church and State," is worthy of notice; and then sister M. B. Dudley's article, from San Francisco, Cal., speaking of the protecting care of the Lord, is good and refreshing. The next is an article from brother P. N. Moyers. He advocates good doctrine; but I see he says he stands on the old "London Confession of Faith," as far as he understands it. That may be a very good and safe place to stand, but I prefer the apostolic confession of faith, that is, the Scriptures of eternal truth. Brother Moyers says he lives two hundred yards south of Cumberland Avenue, and would be glad to see any of the brethren. I want to say that I live two hundred yards from the Illinois Central R. R., in the town of Taylor, Miss., and I would

also be glad to see any of the brethren. Baptists have always found a hearty welcome at our humble abode. Well, here comes an aged sister, who says she has been a reader of the SIGNS for more than fifty years. She united with the church, and was baptized sixty-four years ago last September. This is sister Ruth A. Elmendorf. She says she feels that she is drawing near her home, and hopes the dear Lord will give her patience to wait all her appointed time, till her change comes. May God bless you, old "Mother in Israel," and grant you sight to read the Bible and the SIGNS, that you "through patience and comfort of the Scriptures" may have hope. May your last days be your happiest. Then here is a short note from Elder P. G. Lester, dated House of Representatives, Washington, D. C. I am not certain that Old Baptist preachers ought to go to Congress or the Legislature. I think it best to be like Elder E. A. Meaders, now deceased. When President Buchanan offered him the Governorship of Utah, brother Meaders replied, "I have a higher office than man can bestow upon me." I have known some "able ministers" to injure themselves by dealing in politics. We ought to be in subjection to "the powers that be," and obey the laws, but I am not so sure that God's people ought to make laws, or help to do it. Brother Lester is an able writer, and no doubt an able preacher, and I had rather hear of his preaching Jesus and the resurrection than to hear of his election to Congress. Brother Lester will understand this, not by way of censure, but as a warning from one of the least of all. Well, I have not yet had time to read the editorial in the last SIGNS; but I will say that, as a general thing, I heartily indorse the editorials, and gather many crumbs of comfort from their perusal. Brother Beebe writes my experience often. Free and open discussion upon Bible subjects, in a kind and brotherly spirit, is what I like. There is no such thing as "the freedom of the press," or "freedom of speech," when persons are debarred from conscientiously (yet in a kind spirit) advocating what they believe to be the truth. I believe in a republican form of government, both in church and state; and no law is binding upon the saints but that which Christ himself has instituted. I want to say in conclusion that I seldom see anything in the SIGNS OF THE TIMES that I do not indorse; and as some brother has recently said or intimated, I find that, as a general thing, Baptists who subscribe for and read the SIGNS are sound in faith and practice. I have said that I was not much afraid of Baptists who take the SIGNS OF THE TIMES.

Now, brethren editors, this is submitted to your disposal; but I do not think it necessary to always say this in every article. This is always

conceded; and if I were not disposed to submit it, you would exercise your own judgment, so far as publishing is concerned. What I have said is in love and kindness to all.

As ever, your unworthy brother, if one at all, in hope of life eternal,

H. J. REDD.

SOUTHAMPTON, Pa., April 26, 1890.

DEAR BRETHREN BEEBE:—I feel that I must send the inclosed letter of Elder C. W. Anderson to you for publication in the SIGNS, although it was intended only as a private letter. As I read it over it appears to me that the brethren ought to share it with me.

I want to say that I have of late enjoyed very much the reading of the SIGNS, both the communications and editorials, which have been edifying and comforting to me. I was not at first in favor of the change by which the SIGNS was issued weekly, but now I hope you will be able to keep on in this way. I like to see it once a week.

I hope brother Purington will reconsider his conclusion that his name has appeared a sufficient number of times in the current volume. I am sure he is alone in that way of thinking; and while I am glad to receive his views on scriptural subjects as truth, no matter by how many opposed, I am not willing to acknowledge the correctness of his judgment on this subject. I am sorry to see the names of correspondents of long-standing appearing less and less frequently. While I love to see the names and read what is written by all who are spiritually taught, yet I look eagerly for the old, familiar names; but many of them we shall see no more. I hope those who are still able to write will continue to do so. There are a number of names that have appeared within a comparatively recent period that are becoming pleasantly and comfortably familiar to your spiritual readers. Among those whose names used to be seen occasionally in your columns, and always with a glad welcome, is one whom I shall take the liberty to mention—our dear sister, Mrs. M. M. Hassell. She has passed through deep waters of affliction, but the dear Savior has been with her, according to his promise, and has favored her with manifestations of his presence and supporting grace. She and her dear husband, the late Elder C. B. Hassell, have been long held in deep and abiding affection by the brethren far and wide, and most tenderly and affectionately are they remembered by the many who had the privilege of personal acquaintance with them. I hope she will bear with this loving mention of her name while I ask her, in behalf of many, to write again to us out of her long, varied and precious experience through the SIGNS. As I write, the names of so many brethren and sisters come to mind, long familiar and dear, but who are no longer with us in the flesh, that I experience a feel-

ing of loneliness and sadness; yet I ought to only rejoice for them that they are at rest—eternally, blessedly at rest.

Your brother in the hope of the gospel,

SILAS H. DURAND.

DUTTON, Ark., Nov. 23, 1889.

ELDER S. H. DURAND:—Yours of Nov. 16th was received to-day. For some time I have been feeling as if I were a worthless outcast, a useless cumberer among God's people. I hope you will not think it affectation on my part when I tell you that I was much comforted by your letter, even before I opened or read it. That I should be so much remembered by any of God's people, especially those whom I esteem as valiant men in Israel, as to receive from one of them a letter, even lifted me above my despondent feelings; but I was much more comforted by reading its precious contents.

You say that yourself and others would be much "gratified" if I would write oftener for the SIGNS. I have received similar words of encouragement from many others; and while I cannot for a moment entertain the idea of insincerity or flattery on the part of my highly esteemed and much loved brethren, I cannot see how any one should appreciate my imperfect efforts. When I sent my last article to the SIGNS I remarked in a private note to brethren Beebe that if I knew I could write to edification I would like to pursue the subject further; and they marked it, "To be continued." But when it was published it seemed such a botch that I almost, if not quite, despaired of the undertaking. When I write anything for publication it seems so imperfect, and so far short of what I intend to express, that it appears to me like a piece of brazen effrontery upon my part to even send it for publication. For twenty years I have been much impressed to write for the SIGNS, and have written much that I did not send. Thus upon the one hand a sense of my imperfections, the distracting cares of this life, and lack of time, seem to combine to prevent me from writing. Upon the other hand, I know that if I have any gift for edification I have received it free from my Master, and as a steward of the manifold grace of God I will be called to account for my stewardship. "Freely ye have received, freely give." Upon the one hand I fear intruding where I will subject myself to the fearful reproof, "Who hath required these things at your hands?" Upon the other hand I fear the awful chastisement of the servant who digged in the earth and hid his lord's money. Thus you see that I am in a strait between two. May God help me to do my duty, and yet keep me from presumption.

If I have ever been called to minister to the brethren in spiritual things I am certainly the most timid and disobedient of all my Master's servants. I think it was nearly

twenty years from the time that I received the first impression in regard to the work of the ministry before I attempted to proclaim the unsearchable riches of my Master's kingdom. I never shall be able, by tongue nor pen, to express a tithe of the anguish of soul that I endured during those twenty years. I often besought the Lord to show me my duty in this respect, and often received manifestations as clear as the noonday sun; and yet in a little time, like Gideon (much more than Gideon), I would doubt. After long years of doubt and sore tribulation, interspersed with vivid manifestations in regard to this matter, still hesitating after I had been liberated by the church and urged by brethren, I moved to another church, and her pastor soon moved away, and she was left destitute. Our destitution was so keenly felt by the members that it was much talked of among the brethren; and my father-in-law, a very old and infirm man, began in much embarrassment to try to preach to the church. In this distressing state of affairs something seemed to say to me, "Who knoweth but what thou art come to the kingdom for such a time as this?" One day I walked away from the house, as I had often done before, to pray God for a manifestation to me of my duty. Instead of receiving, as I had often before, a soul-cheering evidence of my Master's approbation, something seemed to say to me in anger, "Up; speak no more to me of this matter." My voice was suddenly squelched, as a child's would be by the scolding of an angry father; and though I have often been in doubt since, I have ever feared to repeat that prayer. Perhaps you think that after this I would no longer confer with flesh and blood; but not so. I yet hesitated. I had received my first impression before I obtained a hope, when but a child, upon reading the first chapter of Jeremiah, where the Lord said to him, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." I knew nothing then of christian experience, nor of the application by the Spirit of passages of Scripture to the admonition or comfort of God's people (but I now firmly believe in it); but the words seemed somehow to be applied directly to me, and appeared to strike me with as much force as if God had spoken to me. From that time on I had impressions in regard to the work of the ministry; but now I looked back upon it, and feared that it was all a work of the flesh, because I began to have these impressions when as yet I knew not him whom to know is eternal life. For a time I tried to rest upon this conclusion, but not in ease. I felt that I was forbidden to ask for further evidence, and yet I could not rest without. I took down my Bible, thinking that I would let it open where it would, and I would

read whatever it opened to, with a feeling somehow that I would find something that would decide the doubtful case. I let it open, and began to read the third chapter of First Samuel. I think I must have forgotten about my impressions before I reached the seventh verse; for when I came to the words, "Now Samuel did not yet know the Lord," it struck me like a thunder-bolt, as a hammer that breaks the rock in pieces. My last prop was knocked from under me with such force that I could rest upon it no longer. Perhaps you think that I hesitated no longer. Not so. My timidity was so great that I trembled at the very thought. I was so weak, and the work so great. But it seemed that I was fast losing my understanding of the Scriptures. Where I had once feasted on "the hidden wisdom which God ordained before the world unto our glory," all was now sealed to my darkened vision. It was not until I began to fear greatly that, like the unprofitable servant who hid his lord's money, my one talent would be taken away, and I cast into outer darkness, that I attempted to speak in the name of Jesus. O how I trembled at the thought! Not that the work was distasteful to me; for if I could have been assured of my calling I would have rejoiced to preach Christ. At times, of course, I received such manifestations that I would think I could never doubt again, and that I could preach Jesus to the world; but, alas! soon I was in doubt again. It is so with me yet. Lord, when shall I know?

Now, my brother, I have been so tedious in relating to you a small portion of my trials, and my timidity in regard to the work of the ministry, that you may get a clearer insight to my disobedient nature.

"I find I'm often backward  
To do my Master's will;  
Or else I want the glory  
Of what I do fulfill."

I do not wish to destroy your fellowship for me, which I have feared I would if I told you all; for I would not sacrifice the fellowship of my brethren for the throne of Great Britain. On the other hand, I do not wish my brethren to think of me above what I am, for that would not be true fellowship, which I crave; and I do not see how they can fellowship me and view me as I am. I am a curious being, a mystery to myself.

But I fear I shall weary you. I have been trying to give you an idea of some of the things which seem to hinder me from writing for the SIGNS. When I receive a letter from some brother whom I never saw, living in a distant state, speaking of the comfort he has received in reading something that I have written for the SIGNS, then I feel like writing; but when I look at my poor scribbling I am often ashamed to send it to the editors. Yet at times there are many subjects that I long to write upon for the SIGNS. I cannot tell you

what I am. Sometimes (nearly always) what I want to express keeps out of my reach. It is so with me to-night. I must quit.

I have written in haste, by dim lamplight, and it is now late in the night, so I beg your forbearance. If I should write to you as I would like to I think you would be satisfied with my writing for awhile.

Yours in love,

C. W. ANDERSON.

BLANCO, Texas, April 21, 1890.

BRETHREN BEEBE:—I will pen some thoughts on the subject of adoption. In Hebrews it is said that by one offering Christ hath forever perfected them that are sanctified, or set apart; and these embrace the elect family of God, and no more, whom Jesus in his active and passive obedience perfected or redeemed, and that forever. Thus as covenant Head of his bride he satisfied the utmost demands of the law and removed its curse, so that his bride or church is legally redeemed from all iniquity; but would it be proper or scriptural to say that they are adopted before they are called by grace, or born of the Spirit? Though the Adam man entire was embraced in the covenant union, was set apart for salvation, and forever perfected by the offering of Jesus, would it do to say that he is adopted, soul and body, before the resurrection? If so, it must necessarily be only in a legal or law sense, as the fleshly man is not changed in time, but possesses a carnal mind, which is enmity against God, and consequently does not enjoy the liberty nor realize the spiritual exercises of the renewed children of God. Is there no difference between the Spirit of adoption and adoption itself? Paul, in the eighth chapter of Romans, says, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The Lord's believing children are "waiting for the adoption, to wit, the redemption of our body." In Ephesians i. the apostle says, "Having predestinated us unto the adoption of children by Jesus Christ to himself." In this last text the apostle does not say when this adoption will be fully consummated; but in the thirteenth and fourteenth verses he says to those brethren that they were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession. Though this earnest is both the first fruits and prelude to the full harvest of promised blessings, yet it seems there is something that must yet be redeemed or delivered from its present state of darkness or misery, and translated into the kingdom of God's dear Son. If this has reference to our fleshly man, it seems to mean his adoption; for the word "redeem" here means deliverance from present evils, which

deliverance is to take place at some future time. Again, in Galatians iv., the apostle says, "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. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Here the adoption of sons and the Spirit sent into their hearts, crying, Abba, Father, sustain the same relation to each other that they do in Romans viii., where the apostle says, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." This relation seems to be fully shown by the apostle as follows, "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." The word "quicken" in this place seems to mean the same as "redeem," "redeemed" and "delivered" in the other texts quoted. So it seems to my mind that there is no want of harmony between these texts in teaching that our mortal bodies are subjects of adoption in the resurrection; for though the word "resurrection" is not embraced in the connection of Scriptures quoted above, yet the idea of the resurrection seems fully implied in the phrases, "redemption of our body," "shall also quicken your mortal bodies," "delivered from the bondage of corruption into the glorious liberty of the children of God." David says, "I shall be satisfied, when I awake, with thy likeness." All these, as well as other texts, seem to involve the idea of the resurrection of our bodies, though the word or term is not used. Again, as Jesus passed through the ordeal of death and the resurrection before entering into his glory, and thereby became the first fruits of them that slept, is it not necessary that the bodies of his redeemed children pass through the same ordeal before entering into glory? When he who is their life shall appear, then (and not before) will they appear with him in glory. So it seems that it is not only necessary that the heirs of salvation should be redeemed from the curse of the law, and forever perfected by the one offering of their Surety and High Priest, but that by the power and operation of the Holy Spirit they should be enabled to realize to some extent in their experience, in their passage from time to eternity, the great blessings of salvation, expecting and looking for the full fruition hereafter; for they only have an earnest here of the full harvest beyond the vale, and to reach and enjoy this glory our bodies pass through the ordeal of death and the resurrection. In civil or natural adoption the child or person adopted must be taken into the relation of a natural child of the adopter before he is entitled to any part of his estate, and then not until he reaches his majority. So it is said, in Gala-

tians iv., "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." "Even so we, when we were children, were in bondage under the elements of the world." The question arises here, Though the heir of salvation by the finished work of Jesus has been fully redeemed and delivered from the curse of the law, so that all legal charges have been fully met and canceled, is this minor child the better for it in his own person and experience while he differeth nothing from a servant, but is under tutors and governors until the time appointed of the Father? When God sends forth the Spirit of his Son into his heart, crying, Abba, Father, is this heir of salvation so completely changed, in body, soul and spirit, that there are no remains of corruption and depravity? If not, and his heart is still deceitful and desperately wicked, then we look to his death and resurrection for his complete emancipation from sin, from the evils of life, and his glorification in eternity. Then is it either scriptural or in accord with an experience of grace to say that the child of God is adopted while in love with sin, and before receiving the Spirit of adoption? If not, neither is his mortal body, until quickened, as explained by the apostle in Romans viii.: "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Here it seems that the apostle's view of adoption, both as to time and the manner of it, is plain, and which he calls the redemption of our body. Redemption and adoption here mean the same thing, and do not refer to the satisfaction rendered by our Savior to the law, as the saints are yet looking for this adoption or redemption; so it seems that the apostle refers to the change which our bodies undergo in the resurrection.

As I am not fully assured of the correctness of the views presented above, in due deference to those whose views differ with the foregoing, I submit them, brethren Beebe, to your inspection and disposal; and I hope that you or any of your correspondents who may detect errors in what I have written will feel perfectly free to point out and expose such errors, as I very much desire to understand the subject as taught by the Scriptures, and all the light that brethren can afford will be much appreciated by your unworthy brother in gospel bonds,

JAMES WAGNER.

PRATT MINES, Ala., April 15, 1890.

DEAR BRETHREN EDITORS:—Brother J. H. Yeoman has kindly called my attention to an expression in my last imperfect article in the SIGNS for March 29th, and somehow I feel like replying through the SIGNS, as there may be others who differ with me as brother Yeoman does. I stated in the SIGNS that "He (Adam) was upright and innocent before God, but did not possess divine

holiness, and was unable to withstand the powers of a divine law," &c. He says, "I am loth to think that you hold that that law was a spiritual law. If it was spiritual, it most assuredly would require a spiritual sacrifice to redeem man from its condemnatory sentence, or the penalty. Peter says that Christ suffered, the just for the unjust, that he might bring us to God; being put to death in the flesh. If then the law violated was a spiritual law, this flesh must have been spiritual flesh that was put to death, which I cannot believe." I shall have to be honest in my reply, even if I am in error, and say that I have all the time esteemed the law that was given to Adam in the garden to be a spiritual law. First, because of its great author, who is a Spirit, holy, supreme, infinite, divine, and the only eternal, invisible and immortal God. Second, the transgression of any other law that has been given from then till the present time could involve no such awful consequences and incur such severe penalty and condemnation. It not only required the death of the material body, but it brought about everlasting death, and that holds all of its subjects throughout time and eternity, if not redeemed from its power by him who is holy, harmless, undefiled, and separate from sinners. Third, it seems that if it had only been a law of a carnal commandment, the penalty would have been fulfilled and the law satisfied by the death of the offender. It seems to me also that all natural laws must end with all other natural things; but, as before stated, this law given and transgressed in the garden holds its subjects through all time and eternity, if not redeemed. That law, embraced in only a few words, contains deep mysteries to me. If it were only a natural law, it seems that I might comprehend it more fully. There is also a deep mystery to me about that "tree of the knowledge of good and evil." Fourth, and last, we come to notice the offering and its author, and we shall find that it also came from God. Innumerable offerings had been made all along, from the days of Abel until the Son of God appeared in the world; but none of them could make satisfaction for the transgression of the law in the garden. "Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not; but a body hast thou prepared me." That body was prepared him by the Father, of his mother, the virgin Mary. Paul says, "He was made of a woman;" but he was born a holy child. The angel said unto Joseph, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost." The angel also said unto Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the son of God." It seems to me that there must have

been something superior to common nature brought forth. Although his mother was one of the daughters of the first fallen man, Adam, not a particle of that carnal depravity entered into his nature. He was made only "in the likeness of sinful flesh." "Made like unto his brethren." He was "God manifest in the flesh." "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John i. 14. All the fullness of the Godhead dwelt in him bodily; and he offered himself through the eternal Spirit without spot to God, and the Godhead forsook the body only long enough for him to be "put to death in the flesh," and to accomplish the service or purpose of God in the grave. While he was suspended upon the cross, we read that "There was darkness over all the earth; and the sun was darkened." Also, "The vail of the temple was rent in twain, and the earth did quake, and the rocks rent." "Now when the centurion, and they that were with him watching Jesus, saw those things that were done, they feared greatly, saying, Truly this was the Son of God." Permit me to remark just here that I decide there was something superior to an earthly offering made on that memorable occasion. Likethelawthat was fulfilled and satisfied by it, it is too deep for my poor comprehension. The blood that flowed from his side is called "The blood of Jesus Christ his [God's] Son [which] cleanseth us from all sin." It does not appear to me that the blood of one earthly victim could cleanse another. Paul says, "The first man Adam was made a living soul; the last Adam was made a quickening Spirit." "The first man is of the earth, earthy; the second man is the Lord from heaven."—1 Cor. xv. 45, 47. Paul also says, "Who shall change our vile body, that it may be fashioned like unto his glorious body." Paul also says of our vile bodies, "It is sown a natural body; it is raised a spiritual body." He also says, "For we know that the law is spiritual."—Rom. vii. 14. I understand him to refer to the law that Christ came under; and his people were all under that law. According to brother Yeoman's own statement, there must be a spiritual sacrifice to redeem them from under that law. He was "made of a woman, made under the law, to redeem them that were under the law."—Gal. iv. 4, 5.

All the foregoing I submit as my reason for asserting that the law given to man was a divine law. I do not say I am correct beyond any doubt. I am not perfect, and no one need be surprised if I get things upside down sometimes. Whether I am right or wrong on that point, one thing is true, we all rejoice to know, and feel it in our experience,

that the law was satisfied in full by the Lord alone. We were all ten thousand talents in debt, and had not where to pay with; and Jesus came forward as our Surety, and canceled all the debt.

If what I have written should induce brother Yeoman to write a long article, I believe it will be a good one, and will interest all that read it. The subject does not belong alone to me and brother Yeoman, and I am willing to hear the views of any that may feel inclined to speak, though they should differ with me. All I desire is to "let brotherly love continue." Let us not make a brother an offender for a word. Jars and schisms do not strengthen the weak. I am still one of the weak.

P. J. POWELL.

DUART, Ont., March, 1890.

G. BEEBE'S SONS:—I have often thought of writing some of the dealings of God with my soul; but when I have had the desire to write, my household work would be so I could not write; and when I have had the time to write, the desire to write was gone; but I trust that the Lord has made a way open for me to express some of my thoughts and experiences, although I feel too unworthy to take a pen to write.

When I was about twelve years of age the thought of death seemed very great to me; and being left alone by my parents one Sunday, I felt so cast down that I tried to pray; but all I could do was to cry. I do not know how long, but I was still on my knees when I heard my parents coming home. I got up and hid myself, as I could not meet them for crying. This wore off for a while, and then I was cast into trouble by a dream, which affected me for a long time. I tried all the works of the law. I would go to hear Elder Pollard, and then would go and hear those of other creeds. They would preach that if a person would not pray and do something for himself, they would be lost. That would set me to work harder than ever, and making vows; but my vows were soon broken, and my prayers did not seem to go higher than my head. Then I would give it all up, and nothing would bother me for a while again, till something (I could not tell what it was) would seem to weigh so heavy on my mind that I would think Elder Pollard was right, and that I could do nothing for myself. At other times I could not give up the idea but that I could do something for myself. I think if there ever was one that tried works I did; but instead of getting better I was growing worse and worse, and blacker in sin. About this time I was married. One of my aunts told me that I ought to try and live a christian life, and that God would bless and prosper us in our married life. But I could not agree with her, for I felt that of the flesh it was impossible to

please God. This feeling would come and go. One time as I was thinking I was the most sinful wretch that ever lived, and that God would never pardon such an unworthy, vile creature, these words came to me with great power, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." I could not tell what was the meaning of this; but to get this from me I could not. I would try to think of something else, but still this would ring in my ears; so I asked my mother-in-law if she knew what it meant or where it was. I thought she would know, as she was a member of the Old School Baptist Church. She told me where it was, and told me not to forget it. But I did not know what it meant. This seemed to wear off till I was taken sick, and then it seemed as if God had brought me where he intended to cast me into everlasting punishment. I could but feel that I deserved it, and more. O the pillars of sin! It seemed as if they would crush me to the earth. I dared not pray, for I thought God could not hear the cry of such a sinner. I was like this for days, till one night. There were a good many people in the house, and I thought my heart would burst. I had such a desire to sing, "My God, my God, why hast thou forsaken me?" But I was trying to hide my feelings from those around me. After this, all I could say or think about was, "God, be merciful to me, a sinner." Although my load got heavier, and seemed to condemn me more and more, yet I cried the harder, "Save, Lord, or I perish." One night, as all were going to bed, my husband asked me if he should blow the light out or leave it burning, as I was not well. All day it had seemed as if there were beasts coming to devour me, and I thought if he would blow the light out he would not see them, as I did not expect to live to see morning; for I thought it was Satan, and that he would crush out my life. This continued till midnight. I would cry that the Lord would save me, still I felt that the Lord was just if he should sink me. But the Lord did relieve me with these words, "Come unto me, all ye that are weary;" and "Come unto me, all ye that are athirst, and I will give you the water of life freely." I felt that was for me, as I was both weary and thirsty. O how I could praise God the rest of the night, and for months, as I felt so like rejoicing that I thought I could never sin again. I was sick three months; and as the cares of this world did not bother me, I thought that all my life would be like this; but as I got well I found that there was sin in my flesh; for when I tried to be good and free from sin, that was the time I could see the most sin within my heart. I seemed to be cast into darkness and doubt again, for I thought that there could not dwell within the child of God so much sin

as there was in me. I spoke to Elder Pollard one day as to the way I felt. He said that as God was able to take me from darkness once, he would do it again in his own time, which he did with these words, "Trust ye in the Lord; for he is good, and his mercies endure forever." This lifted me up again, and I could sing for joy. Sometimes I was up, and sometimes I was cast down. About this time I was exercised about baptism. Then I could see all my companions laughing at me and making fun, and it seemed that I could not bear it; but as God had made everything plain, he would this. One day, as I was going to the well, these words came to me, "If God be for you, who shall be against you?" Then it was I could see that it was Satan's work, and my mind was at rest by these passages,

"Yea, though I walk in death's dark vale,  
Yet will I fear none ill;  
For thou art with me, and thy rod  
And staff me comfort shall."  
"Regions unknown are safe to you,  
When I your friend am there."

These continued with me till I was baptized. O! I shall never forget that day. It was so peaceful. As in revelation, it seemed that there was not a dog permitted to move his tongue. There were four of us baptized—myself and my husband, and two others. I was received into the church in March, and my husband in April, and we were both baptized in May, at Dunwich, by Elder Pollard. Many are the doubts and fears, darkness and trouble I have had since then, as it is five years this May since we were baptized.

I remain your unworthy sister, if I may call myself one,

MARY JANE CAMPBELL.

LONGVIEW, Texas, Feb. 27, 1890.

H. B. JONES—DEAR BROTHER, AS I HUMBLY HOPE:—I greatly fear that I have no right to call you, or any of the followers of the Lord and Master, brother; but I hope that my hope, if I have any, is not based on anything that I have done or anything that I can do. It is through the mercy and goodness of our merciful Creator that I am what I am. Well, brother Jones, I said I would try to give you a sketch of my travels, or what is termed an experience; but it causes me great fear to approach such a subject, as I see so little or no marks of a spiritual understanding about me. I was raised by Primitive Baptist parents, and I thought they were the people of God. I had serious thoughts about what would become of me when I died, but I would console myself by thinking that after I got older I would turn from the pleasures of this world and prepare myself for heaven. At the same time I thought I was almost good enough, as I was moral and never told a lie. I never swore, nor took the name of God in vain. I was taught to be civil. So time passed

along until that cruel war came on, which found me enjoying myself like the balance of the world. I was not as moral then as I had been. I volunteered and went to the war, still careless. I went to Memphis, and from there to Columbus, Kentucky, and from there back down the Mississippi River to New Madrid, and there I was struck down with that dreadful disease, pneumonia. I was given up as being past hope. The surgeon wrote out a furlough, and said that I could be carried home to be buried. During this time the chaplain of the army came into my room, knelt down, and engaged in prayer. Then he asked me how I felt in regard to my future destiny. I think I told him that I put my trust in God, and not in man. He left me, and in a few days I was taken to my home, near Holly Springs, Ark. I did not get able to walk for about four months, and when I did get able I felt good, not being bothered about my condition. I felt easy, and was so moral that I thought I had obtained religion. I went back to the army before I was hardly able, on account of the conscript law.

When I got back among the soldiers I found them, as usual, a reckless set. Right here I commenced to examine myself, and O what a sinner I felt myself to be. I tried to do something to better my feelings, but instead of bettering them I grew worse. I was in that condition for three years. I went into several bloody battles, in the most downcast condition that ever a poor mortal could have been in. I would think that my time was close at hand, and that my doom was to be cast away with the balance of the wicked. I went on in that way until the war ended, still a condemned sinner. I became reckless, cursing, going into rowdy company, drinking, and doing things that I knew were wrong. I thought there was no chance for me, and that it did not make much difference what I did. I became sickly, and the doctors told me that a change of climate would help me. So in January, 1872, I came to Texas, still cast down, as I had been for so long a time. I still viewed my case as hopeless, that I was condemned, and that justly. I would think, "Lord, be merciful to me, a poor, lost and ruined sinner." I imagined that I was going to die, and that torment was my portion. I thought mine was an outside case, and that it was useless for me to hope; yet I could not help but plead for mercy. I would study about my case all the time, and would have frightful dreams. I went on in this way until the year 1874, when I was in the field one day, and all at once I was singing good old hymns, and that heavy trouble had left me. I could not tell the reason, but I felt a reconciliation of mind that I had never felt before. I had hope that Christ had blotted out my sins by his death upon the cross. I could sing,

"As on the cross the Savior hung,  
And wept, and bled, and died,  
He poured salvation on a wretch  
That languished at his side."

This did not last long until I was in deep trouble about what ailed me. I would think the trouble had just wore out, and that I was altogether mistaken in all I had hoped. It appeared to me that if it had been in my power I would have brought the trouble back, and would then have kept a strict watch, so that if it left me I could tell more about it. I had a little hope, but it was so little it would almost die out at times. Then at other times I would feel to rejoice that Christ died for the sins of his people, and that they are saved with an everlasting salvation, not according to any conditions or anything good that they had done or could do. I was in trouble all the time about my case, though not as I had been before. I could see that I was a great sinner, but I had hope that Christ had redeemed me, and that my name was written in the book of life from the foundation of the world. I was often mourning because I felt to be so blind to the knowledge of spiritual things, and am in that condition yet. I was not suitable for the pleasures of this world, and yet I was not worthy to belong to the church of God. I went on in great trouble, wishing for some token to let me know what was my duty. If ever I prayed in my life, it was to know whether I was deceived or not. I would think sometimes of going and telling the church how I was acted upon. Then the thought would come up, You are deceived, and are not worthy of putting yourself with the chosen people of God. They know something, and you do not. I was in great distress about my condition, and am yet. One night when I was about to lie down, I wished or prayed that the good Lord would relieve me in a dream. That night I dreamed that a man in the settlement came to my house and said, "Read Acts xii. 6-9. Next morning I read the chapter, and it appeared to relieve me to some extent. This was about the year 1881. I stumbled along until the year 1884, when I went to the church and told them a little of what I have written, and they received me, and I am still hobbling along as a member of the church, a poor, ignorant sinner. I hope that I am your brother in Christ,

W. H. SHADDOCK.

LITTLE SANDUSKY, Ohio, March 16, 1890.

DEAR BRETHREN BEEBE:—With all who love the Lord and tremble at his word, having a precious hope in his mercy, to such would I write. While reading the article from the pen of brother E. Rittenhouse, in No. 11, present volume, I felt that I would like to write to the household of faith of my hope in the precious and gracious Savior; which, however, I will not do at present. But I wish to say to the brethren editors that I have an account of

what I hope the Lord has done for me, covering about twenty-six pages of foolscap, that I wrote in 1878, to and for her who is now my wife, that I have thought of copying and sending to the SIGNS for publication. Though somewhat lengthy, it is, I think, as interesting as I could write now. Though I have had much bitter experience in the ten or eleven years since that time, perhaps the first would be of more interest to younger children of the family. I feel like saying a few words about writing experiences, called forth by reading the SIGNS since 1874. I always liked to read those experiences where they mentioned the particulars connected with their travels ("For who hath despised the day of small things?"), the circumstances surrounding them, dates, age, where they lived, and all about them. Now do not understand me to be setting up a standard for those to be governed by who shall write in the future. I am just speaking my mind, and these things do interest me. Hoping many will be moved to write to their friends, I am, I hope, a friend to Jesus, in love with his truth,

D. D. MOUSER.

MACOMB, ILL., May 13, 1890.

BRETHREN BEEBE:—Having finished my letter on another subject, I wish to say to my brethren in the east that I am reminded that to-morrow your associations begin, and I have a strong desire to be with you once more; but I am much afflicted with rheumatism, and my time so engaged with the churches, that I have to forego the blessed privilege at present. Your brother,

I. N. VANMETER.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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

#### "THE EDITORIALS." FIRST AND SECOND VOLUMES.

WE still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars see advertisement on last page.

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 28, 1890.

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

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

G. BEEBE'S SONS.

#### REWARD AND LOSS. ✓

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."—1 Cor. iii. 14, 15.

In order to arrive at the true import of any expression of the inspired record it is evident that it must be considered in connection with the subject to which it is applied by the Holy Ghost, who is the authority by which the Scriptures are written for our learning. When it is designed to wrest the Scriptures from their legitimate meaning, some expression may be detached from the context and so misapplied as to appear to sanction any erroneous theory which is devised by the carnal mind. By this mode of handling the word of God deceitfully the most absurd sentiments may seem to have the sanction of Scripture testimony. This is not the result of any defect in the record which God has given for our guidance; the weakness of language renders it impossible to express definitely the unspeakable mystery of that revelation of the grace of God which can be known only by the teaching of the Spirit of truth. Every subject of divine grace has the witness in himself which is always attested by the whole volume of inspiration, in whose testimony there is no conflict. No interpretation of any portion of Scripture can be correct unless such interpretation is in perfect harmony with the whole record of truth. No discord can exist in the essential truth of the Scriptures; but the most favored minister of Christ may be mistaken in the understanding of that truth.

In the connection of the text under consideration, Paul as an apostle of Jesus Christ is reproving that carnality in the church at Corinth which was manifested in their claiming to be devoted to different apostles and ministers by whom they believed, even as the Lord gave to every man. He declares this contention to be among them, and charges them with it. "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" In charging them with the carnality thus exhibited he does not except such as claimed to be of Cephas (Peter) or of himself. Even those who claimed superiority over their brethren as being the immediate disciples of Christ, are

included in the condemnation of being carnal in making such claims. It is true that every subject of grace is indeed of Christ; yet when any of them would pride himself upon the fact that he had received the direct ministry of the apostles, or even of Jesus, as giving him precedence over his brethren, the selfishness thus manifested was certainly of the flesh. Hence, from the beginning of this epistle Paul is exposing and reproving such carnality, and showing the unity of the election and calling of all the saints according to the will of God. None of them could justly ascribe his salvation to any minister or apostle; but all were alike included in the choice of God. So he says, "Of him [God] are ye in Christ Jesus, who of God is made unto us [including apostles and prophets as well as the most humble believer] wisdom, and righteousness, and sanctification, and redemption; that according as it is written, He that glorieth, let him glory in the Lord." The grace of God would not allow Paul to accept the credit of having been the means of the salvation of those whom he had baptized among the Corinthians. Much less could he authorize the ascription of praise to uninspired men by whom they had heard the preaching of the gospel. No teaching of devoted parents, nor zealous labors of religious instructors, could give the knowledge of God to graceless men or children. The same power of God which arrested the persecuting Saul of Tarsus, is the only channel through which any sinner can receive the gift of eternal life, which is thus defined by Jesus himself in his dying prayer to the Father: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." It is not strange that carnal religionists disregard this plain declaration of Jesus, for they cannot hear his word; but it does seem that it should be conclusive to those who have heard the voice of God in calling them out of darkness and translating them into the light and liberty of the sons of God. Yet many of the saints now are as much bewildered by their own carnal reasoning and natural affections as were the saints at Corinth, to whom this letter was written. Perhaps even some of those whom God has called to preach his gospel, may have become so exalted in their fleshly mind as to imagine that they are qualified to communicate to dead sinners this knowledge which our Lord declares is life eternal. This would be no more wonderful than that those saints who had heard the preaching of Paul should need the reproof administered in the connection of our text. It should be particularly observed that Paul carefully explains that there is no rivalry among the ministers of the gospel of the grace of God. While the apostles and all the servants of God are laborers together, they can do nothing

for the comfort and edification of the saints except as God works in them. Thus they are laborers together with God. Not that they would claim to be laboring in helping God; but they are by the grace of God sustained in the ministry of his truth to the comfort of his church, and in this labor Paul and all the ministry are engaged together, and all alike are sustained and directed by the Spirit of God. With this understanding the argument is conclusive that there can be no room for divisions among them. If Paul has spoken to the profit of one of his brethren, it is to the grace of God that the glory is due; and to the same grace must be ascribed the consolation and instruction received by the ministry of Cephas, or by the silver tongue of Apollos.

As an apostle called and qualified of God for that work, Paul says, "We are laborers together with God;" but he emphatically declares to the saints, "Ye are God's husbandry [or tillage], ye are God's building." Not even inspired apostles dared to claim ability to assist God in the work of calling sinners to the knowledge of salvation by the grace of God. Paul expressly disclaims any pretension to such power. He says, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." It is manifestly absurd to construe this language of the apostle as claiming that he had originated this foundation, since he confesses that it is the very basis upon which his own hope of life is sustained. But for the interposition of the infinite power of the grace of God in Christ Jesus, who is here declared to be the only Foundation, Paul would have been even then persecuting the saints. In his official character as an apostle of Christ by the will of God, grace was given him by which he was inspired with wisdom and ability to lay the foundation of the whole doctrine of God in the declaration of Christ Jesus as the Author and Finisher of the salvation of his people from their sins. This he did in harmony with all the apostles, as he declares, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—2 Cor. iv. 5. No gospel of salvation for sinners can be preached unless it is builded upon this fundamental truth. The fire of the word of the Lord is the test by which every theory and doctrine shall be tried. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord, that use

their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord."—Jer. xxiii. 29-32. The preaching of the ministers of Christ must all be subjected to the trial of this fire. Only that which is found in harmony with this perfect and complete standard of truth as established by inspiration, can be profitable to the saints. All other theories are included among the doctrines and commandments of men. The saints are admonished against such false teaching, and exhorted to continue in the faith of the gospel. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20, 21. This admonition is not given to those who are destitute of spiritual life and light; for such characters cannot discriminate between truth and falsehood. None can build upon their most holy faith except those who have the Spirit of Christ, whose fruit that faith is. All others build upon the sand of natural imagination, and are well satisfied with their own delusions. The instructions of inspired truth no more speak to such than did the messages which God sent to the nation of Israel apply to the Gentiles.

While the building upon this foundation which was laid by the apostles is not the addition of newly devised doctrines to that which is given by inspiration of God, neither is it the conversion of those who are dead in sin, and persuading them to profess belief in the doctrine of the gospel. No such building could be upon the foundation laid by the apostles, since they have nowhere authorized the doctrine that there is any possibility of the knowledge of God being communicated by any other power but by the direct revelation of God himself. If any minister has converted sinners by his preaching he is entitled to claim such converts as his own disciples, but they are not the disciples of Jesus. The power to bring sinners to the knowledge of the truth has never been committed to any but our Lord himself. He says, "I am the way, the truth, and the life; no man cometh unto the Father but by me." And "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." Therefore it is impossible that the labors of the most devoted preachers, or even of the inspired apostles, could be the means of building up the church by adding to the number of those whom God has ordained as the chosen subjects of his grace. This fact forever forbids the doctrine of those who

claim to be engaged in adding to the company of the redeemed by the use of such agencies as men have devised for the conversion of sinners. The best that can be accomplished by such efforts is but the conversion of men from one erroneous doctrine to another which is equally false. And since "No lie is of the truth," it is evident that such conversion has not benefited their converts. When the Holy Ghost was manifestly given on the day of Pentecost, "The Lord added to the church daily such as should be saved."—Acts ii. 47. The Lord alone still adds the chosen subjects of his grace to the visible organization of his church. All professed members of the church who are added as the result of the efforts of men are either deluded followers of men or designing hypocrites. It may be flattering to the carnal vanity of the ministers of Christ when they can succeed in gaining numbers of nominal members in the churches for whom they preach; but in so doing they are not building upon the foundation laid by inspired apostles. The church is not prospering in such additions as can be brought in by the efforts of zealous ministers, neither are they any reward to those who have labored to convert them. When the fire of the word of the Lord shall try such work, it will always be revealed. Such converts as can be gained by the devices of the carnal mind even of the true ministers of Christ, will ever prove enemies of the cross of Christ. Nothing less than the power of God can give to any sinner that holy love by which he shall choose to suffer affliction with the people of God. Every professed member of the organized church who has not that perfect love is an element of weakness to the church, instead of an increase to her strength. Since tribulation is the certain heritage of the saints in the world, only such as choose that path of suffering can be prepared to endure unto the end. This holy devotion can be given alone by our Lord; all who lack this heavenly spirit will prove an occasion of trouble and sorrow to the church and to the ministry whose joy is in the prosperity of Zion. Thus the work of such as resort to natural means for increasing the membership of the churches under their ministry will certainly be revealed by the fire which shall try it.

(Concluded next week.)

#### NO MORE "EVERLASTING TASKS" FOR THE PRESENT.

OWING to the party who had our plates stored having misplaced them, we cannot print any more of these pamphlets until the type is re-set; and as we have to move our office in a few days, we cannot do the work immediately. We will file all orders received, and fill them as soon as the work is out, which will probably be about the first of July.

#### OBITUARY NOTICES.

SISTER **Eleanor Elliott** died at her home in Wicomico Co., Md., Jan. 9th, 1890, aged 76 years, lacking 3 days.

Her exemplary life renders her memory dear to all who knew her, as a christian mother and friend. Sister Elliott was for the last thirty-two years of her life a beloved and faithful member of the Rewastico Old School Baptist Church, and in her removal the little band comprising that branch of the church has been truly bereaved. For some time before her death she was a great sufferer physically, but through it all she was sustained by that grace which is sufficient to soothe our sorrow and ease our pain; so that in her suffering she would ask for certain hymns, choosing rather to sing the high praises of God than to murmur or complain.

"How sweet the name of Jesus sounds  
In a believer's ears!  
It soothes his sorrows, heals his wounds,  
And drives away his fears."

She leaves three sons and four daughters to remember how dear she was to them; and at her funeral there was a numerous company of friends, testifying to her excellence of character. The writer of this memento was led to use the following Scripture, as appropriate to the occasion, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

ALSO,

SISTER **Mary R. Short**, at the close of a long and useful life, fell asleep in Jesus, March 17th, 1890, at the home of her son, Noah James, near Laurel, Sussex Co., Del.

She was born Aug. 13th, 1803, making her age 86 years, 8 months and 4 days. When she was quite young the Lord called her out of darkness into his marvelous light, and from the power of Satan to himself, and for many years she has been a faithful witness to the truth as it is in Jesus. She was baptized in fellowship with the Broad Creek Old School Baptist Church, by Elder Daniel Rounds, more than sixty-five years ago; and through all the trials and vicissitudes of life and the afflictions of the church she has exemplified the word of the Lord by the psalmist, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."

Sister Short was the daughter of Elder John Rodgers. She leaves of her family two brothers, three sisters, four sons, two daughters, sixty-five grandchildren and sixty-two great-grandchildren. In accordance with her request, her remains were taken to the home of her son, Branson James, where the funeral services were conducted by the writer of this memorial. A large attendance of friends manifested their appreciation of her excellence and worth in paying their tribute of respect at her burial. We "sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

W. W. MEREDITH.

DELMAR, Del.

DIED—In North Berwick, Maine, April 10th, 1890, **Mr. Lorenzo Ford**, aged 51 years. He was sick but a few days. His disease was pneumonia, which did its work quickly. He never professed to have a hope in Christ; but before he died, when very weak, he seemed to be in prayer to God, and then quoted some Scripture, saying that the same would be

found in the fourth Psalm. His mind was very much exercised about this Scripture, which was a great consolation to his wife, children and others. At his funeral, by request, I read the Psalm, and used it for a text. He was a kind husband, father and neighbor, and is much missed. He has left his wife, five children and other near relatives to mourn.

ALSO,

In North Berwick, Maine, April 18th, 1890, **Mr. Jacob Hall**, aged 81 years. He was failing in health for a number of years from softening of the brain, and did in a great degree lose his mind, but was confined to his bed only a few weeks before he died. He was a very industrious, hard-working man, a good man in his family, neighborhood and town, and was much respected by all. He told me a short time before he died that he had done work, and did not wish to do any more. He has left his aged wife, five children and many relatives to mourn.

ALSO,

In North Berwick, Maine, May 6th, 1890, sister **Gracie Buffum**, aged 85 years, 4 months and 20 days.

She in early life experienced a hope in Christ, and from that time until death adorned her profession in contending that the children of God were saved wholly by grace, with a well-ordered life, as much so seemingly as any one could while living in the flesh. She was confined to her bed for months before she died, waiting for the time to come for God to take her to her eternal home. She has left her aged husband and three children to mourn. May God bless them all, and especially that daughter who cared so well for her in her last years.

WM. QUINT.

NORTH BERWICK, Maine.

**Mr. Thomas Maxwell** was born in Crawford Co., Ind., March 8th, 1815, and departed this life near Henderson, Knox Co., Ill., May 8th, 1890, aged 75 years and 2 months.

His death occurred in a very frightful manner. He was driving his team, attached to his farm wagon, and was approaching a crossing on the C., B. & Q. R. R., between Galesburg and Rio, about nine o'clock a. m., and a few steps before reaching the crossing he stopped and had a little talk with a neighbor; and seeming to forget that it was about train time, he started to cross the track, but was about a second of time too slow. The train was running at a high rate of speed, and the old gentleman, being near the crossing, tried to get across by springing up and using his whip on his team; but he was a moment too late. The engine struck the wagon with tremendous force, throwing it and the driver about ninety feet, breaking all his limbs and badly mangling his body, killing him instantly. His sudden and shocking death was a dreadful blow to his aged and affectionate companion and children, eight of whom survive him. His wife's maiden name was Rhoda Hodges. They were married on March 6th, 1836, and came to Illinois in 1822. The deceased was in the Black Hawk war in 1832, and was an honorable and worthy gentleman, but not a member of the church.

I was called to attend at the house of mourning, and met a large audience in a meeting-house in the town of Henderson on the 10th instant, and spoke to them from the following words, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death." After which his remains were laid away to rest in the Henderson cemetery. May the Lord bless the bereaved family.

I. N. VANMETER.

MACOMB, Ill., May 13, 1890.

DIED—In Manassas, Prince William Co., Va., at the residence of her son-in-law, brother Hume Francis, May 4th, 1890, sister **Mary A. Hickerson**.

She was born May 18th, 1816, and hence her age was very nearly 74 years. About forty-four years ago she was baptized in the fellowship of the Battle Run Church, in Rappahannock Co., Va., where she then lived with her husband and family. About the year 1855 the family moved to Prince William Co., and several years afterward she with her husband united with the Bethlehem Church, where her membership was at the time of her death. I do not know how long she has been a widow, but it has been a long time. She had two daughters living, one of whom is a member of the Bethlehem Church, the wife of brother Hume Francis. Sister Francis writes that as long as she can remember her father's house was a home for the lovers of the truth. I am sure of that; for though I never knew her father, her mother, dear sister Hickerson, possessed those qualities which draw the Lord's people together, and they were made to feel that their society was a delight to her. I can testify that her walk and conversation became her profession, and that the peace and welfare of Zion were very dear to her. Faith triumphed at last over all her fears. A lingering and painful illness confined her to her bed about four months. What seemed remarkable is the fact that though for several weeks before her death her mind was so much affected by disease that she was much of the time unconscious, and knew but little, if anything, transpiring around her, still upon spiritual things she was not only rational, but, as the end drew near, her mind grew brighter and brighter; and shortly before her death she exclaimed, "I see no longer through a glass darkly, but face to face." These were the last words that she spoke, and very comforting and strengthening is such a testimony to friends and brethren. May the Lord comfort the afflicted.

J. N. BADGER.

NEW BALTIMORE, Va.

My dear husband, Henry Nave, is gone, and I am left alone. He departed this life April 10th, 1890, at his home in Cantral, aged 77 years, 6 months and 19 days. He was born and raised in Carter Co., Tenn., and moved to Illinois in 1839. He was a firm believer in salvation by grace alone, and his seat was seldom vacant in the church meetings. It was his delight to meet with the dear people of God, and he was beloved and respected by all who knew him. His house was an agreeable home for the dear brethren, sisters and friends, and he always made them welcome. He lived the life of the righteous. O that my life may be as spotless as was his. Dear brethren and sisters, pray for me. My loss is great, but I feel that it is his gain. I know that the God of heaven will do right.

"A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be fill'd.

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

MARGARET C. NAVE.

CANTRAL, Ill.

## ASSOCIATIONAL.

THE Warwick Old School Baptist Association is appointed to be held with the Middletown & Wallkill Church, in Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (4th), 1890, and continue three days.

Those who contemplate attending the Warwick Association can come on the New York, Lake Erie & Western R. R. from the east or west, and from the north on the New York, Ontario & Western R. R., directly to Middletown.

Ten passenger trains stopping at Mid-

dletown leave New York City daily from foot of Chambers and West Twenty-Third Streets, New York, Lake Erie & Western R. R. Excursion tickets, good for thirty days, can be procured.

Those coming through the city of New York can reach here at 10:56 a. m. on Wednesday by taking the cars at the foot of Chambers Street about 8:00 o'clock a. m. A cordial invitation is extended to brethren and friends.

BENTON JENKINS.

THE Chemung Old School Baptist Association is appointed to be held with the church at Waverly, Tioga Co., N. Y., to begin on Wednesday before the third Sunday in June (11th), 1890, and continue three days.

Those coming to the Chemung Association from the east or west will take the Erie or Delaware & Lackawanna Railroads. Those from the south will take the Lehigh Valley R. R. Those from the north will take the Geneva, Ithaca & Sayre R. R. The place of meeting is about one mile from the depots. The friends will be met on Tuesday afternoon and Wednesday morning. We hope to see a goodly number of the brethren and friends present.

D. M. VAIL.

THE Turkey River Association of Regular Predestinarian Baptists will be held with the Otter Creek Church, at the house of Elder Thomas Blake, two miles west of Dunkerton, Black Hawk Co., Iowa, on Saturday before the first Sunday in June, and two following days.

Dunkerton is on the Chicago, St. Paul & Kansas City R. R. Those coming on that road will be met there. Those coming on the Burlington, Cedar Rapids & Northern, or on the Illinois Central Railroads, will be met at Waterloo on Friday, and conveyed to places of entertainment. A very cordial invitation is extended to all lovers of sound gospel truth, and especially to ministers.

SARAH A. GARRETT, Church Clerk.

THE Sandusky Old School Baptist Association will hold its fifty-sixth annual session with the Rocky Fork Church, in Marion Co., Ohio, beginning on Friday before the second Sunday in June, 1890.

Morrall, on the C. & T. R. R., is a convenient railway station, from which conveyances will take all visiting friends and brethren. A cordial invitation is given to all lovers of the truth, and ministers of our faith are especially invited to meet with us at this solemn feast.

JOHN SEITZ, Clerk.

## YEARLY MEETINGS.

If the Lord will, there will be a yearly meeting held with the New Hope Church, in Greenbush, Warren Co., Ill., beginning at four o'clock p. m. on Friday before the third Sunday in June, 1890, and continuing until Sunday p. m. Our brethren and sisters are invited to meet with us.

I. N. VANMETER, Pastor.

THERE is a yearly meeting appointed to be held with the Old School Baptist Church of Halcott, at Halcott Centre, Greene Co., N. Y., on the first Saturday and Sunday in July, 1890. All are cordially invited to attend, and will be met at Griffin's Corners station on the day before the meeting.

J. H. SCUDDER.

## TWO DAYS MEETINGS.

A two days meeting is appointed to be held with the Middleburgh Church on the second Saturday and Sunday in June, being the 7th and 8th. A cordial invitation is extended to all lovers of the truth, especially ministering brethren.

GEORGE BORTHWICK, Clerk.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
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IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

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

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 4, 1890.

NO. 23.

## CORRESPONDENCE.

JUSTUS, Pa., Feb. 21, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—My wife and I received a letter from our pastor a short time ago, and the brethren have requested me to send it to you for publication in the SIGNS. As I wish to keep the letter, I send you a copy. Some of the brethren requested me to write something. I would be glad to comply with their request if I had the ability. I often think, when reading the interesting and comforting communications in the SIGNS, if I could write like others it would be a pleasure for me. I have not forgotten how miserable I felt after sending you a short letter last November. The only comfort I had for a few days was in thinking that perhaps my letter might never reach you, or if it did that you might throw it into the waste-basket; and when it was published in the SIGNS I thought I would never commit such a folly again, but leave it to those upon whom God had bestowed the gift. I have no doubt many of the Lord's little ones have experienced the same feelings when they have tried to tell or write about the Lord's dealings with them in bringing them from nature's darkness into his marvelous light, translating them into the kingdom of his dear Son. The way in which the Lord leads his people is very interesting to me, and I was pleased to read the kind words of encouragement in the last number of the SIGNS for 1889, asking those who had been made to hope in the mercy of God to write their experience for the SIGNS. I have felt my heart go out in fellowship and love to a poor, weak, trembling one, when reading of what they humbly hoped the Lord had done for them. But, like myself, I have no doubt that many who feel impressed to write feel as though they are very ignorant and cannot write like others, and for this reason refuse to obey the impression of their mind.

The doctrine of the unity of Christ and the church, so clearly set forth in Elder Vail's letter, is the same doctrine he has contended for since the Lord sent him here to preach the gospel. On this fundamental principle of the doctrine of Christ, so clearly presented in the Scriptures of divine truth, rests the foundation of every poor sinner's hope. I do not believe this doctrine because I have heard Elder Vail (or any other of God's servants) preach it; but I

humbly trust that he who has said, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass," has revealed it to me by the Spirit of truth. If the doctrine of God's absolute predestination of all things, the eternal and unconditional election of his people, and the unity of Christ and his church, is not the doctrine of the Bible, I must admit that my experience is wrong, and what I humbly hoped I had been taught by the Spirit of revelation is nothing but a delusion. If we have been taught in the school of Christ, our experience must be in perfect harmony with the Scriptures. If we find anything in the inspired word that is not in perfect accord with our experience, it teaches us that our experience is wrong. I sometimes hope that the Lord in his infinite mercy has given me a desire to know the truth. I believe the doctrine contained in the prospectus of the SIGNS nearly sixty years ago is in perfect harmony with the Scriptures, and my humble prayer is, if it be the Lord's will, that you may be sustained to still contend for the truth. This is not written for publication, and I hope you will forgive me for trespassing on your time by writing so long a letter.

Your unworthy brother,  
G. W. GOODRICH.

WAVERLY, N. Y., Jan. 24, 1890.

BROTHER AND SISTER GOODRICH:—I feel inclined to write you a few lines, but hardly know what to write about; but as the language of David in the twenty-third Psalm is running through my mind, I will try and pen a few thoughts for you to read when you have nothing else to do. "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." It is very evident from this testimony of David that at this time he was enjoying the full assurance of hope, or in other words, a view by faith of the fullness there is in our Lord and Savior Jesus Christ. We gather from the expression "Shepherd," that he has sheep to care for; and David feels the sweet assurance that

he is one of them. A shepherd, in a natural sense, is one that has charge of sheep, and it is his business to feed, care for and protect them. In the prophecy of Isaiah we read, "He shall feed his flock like a shepherd: He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Jesus said to certain characters, "Ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me." I have never known a goat to be converted into a sheep, nor a sheep into a goat. "I am the door of the sheep," says Jesus; not of the goats. Again, "I am the good Shepherd: the good Shepherd giveth his life for the sheep." He gave his life a ransom for them. He redeemed them. If a man has a flock of sheep, they go astray, and trespass upon a neighbor, who can redeem them? The rightful owner. He goes and pays the redemption price, and brings his sheep back. Mark, they were his sheep before and after they trespassed, and bringing them back did not make them his sheep. In Isaiah we read, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him [Jesus] the iniquity of us all." Jesus says, "Other sheep I have, which are not of this fold [Jewish fold]; them also must I bring, and they shall hear my voice: and there shall be one fold, and one shepherd." The middle wall being broken down between Jew and Gentile, they are all one in Christ. Therefore we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. As these sheep were a gift of the Father to the Son, he alone could redeem them. In the seventeenth chapter of John we read, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Some might think that I did not believe in the doctrine of eternal life oneness in Christ, or in other words, eternal vital unity. I will answer for myself. I do not deny the doctrine set forth in those terms or expressions, but I feel authorized to proclaim it wherever there is a door opened for me to preach the gospel, and my brethren know exactly what I mean when I use the term, eternal vital unity. I mean that the church of God had a life-standing in the Lord Jesus Christ from eternity. Vitality

and life are synonymous terms. As we are manifested in the life given to us in Adam, as natural children, so we are manifested in the life given to us in Jesus Christ as heirs of and joint heirs with Jesus Christ. "The gift of God is eternal life, through Jesus Christ our Lord." A tree and the life of it are two things. The tree was not in the acorn, but the life of it was. The wood came from the properties it drew from the earth. It could have the germ of life without coming in contact with the earth; but it would not germinate and become a tree. The difference, as I see it, between the doctrine of an eternal spiritual family, and eternal vital unity, is that the former virtually denies the redemption of sinners by and in our Lord Jesus Christ; while the latter, correctly explained, embraces and covers the whole ground of the redemption and salvation of lost and ruined sinners that were chosen in Christ before the world began. But I did not expect to write what I have when I began.

David then says, "I shall not want." He seemed to feel the assurance that all his wants or needs would be supplied by his Lord and Shepherd. Dear, trembling child of God, have there not been times with you when you have felt that sweet confidence in your heart, so that you could not be troubled about anything, feeling that your dear Savior would provide for all your needs, fully trusting in him as an all-sufficient Savior and Redeemer, the chief among ten thousand, and the one altogether lovely? You lie down in the sweet pastures of his love, and drink of the sweet and precious water of his grace and salvation. He restoreth your soul, when you have felt that your comfort was all gone, which has been the case many times with you. He comes and brings back to your mind your former joy. David says, in another place, "Restore unto me the joy of thy salvation;" not the salvation, but the joy of it. The saints often feel that the joy of salvation is all gone.

"He leadeth me in the paths of righteousness for his name's sake." The expression "leadeth," signifies a passiveness on the part of the one that is led. None but the saints of God desire to be led in the paths of righteousness; and the longing desire of your heart to be led in the paths of righteousness is a prominent evidence that you are being led

by him who says, "Behold, I will bring the blind by a way they knew not; I will lead them in paths they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." The paths we by nature walk in are paths of sin and iniquity, and we desire no other until spiritual life is given to us. The wild ass of Asia, when born, is blind, and remains so several days. While blind, its mother follows it about wherever it goes; but when its eyes are opened, it turns about and follows its mother. By nature we are blind, and wandering in paths of sin and vice. Our Father in heaven watches over us wherever we roam, and in his own appointed time opens our blind eyes to see our lost and ruined condition, and also that there is salvation in none but Jesus; that he is the way, the truth and the life. And then he says to us, "Follow me." But I must pass on.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me." This portion of Scripture is often used on funeral occasions; but for my part I do not consider it any more appropriate for that occasion than for some other. In the pilgrimage journey of the chosen people of God they are in the valley and shadow of death. What low places the children of God are often compelled to plod along in, often with their head bowed down like a bulrush, wandering in the wilderness, in a solitary way, walking in darkness, and having no light, yet trusting in the name of the Lord; for they cannot trust in any other. God's people are oftener found in the valley than upon the top of the mountain, and it is there that they learn to trust in the Lord. Tribulation worketh patience, and patience experience, and experience hope. While we are traveling in the shadow of an object, we are away from that object. If we go in the right direction we will finally get to the substance that casts the shadow, and then the shadow will be behind. While we are alive, death (that which we are walking in the shadow of) is before us, or in the future. When death comes, we will leave the shadow, and go home. The rod is used to correct the wayward or disobedient child of God; and it is a comfort to the saints to know that their heavenly Father corrects them for their wrongs. A staff is something to lean upon. The lame or weak need a staff. The promises of God to his people are a staff for weary, weak, lame pilgrims to lean upon. What strength and comfort there is in them when applied by the Spirit of truth! Brother and sister Goodrich, may it be your happy lot to lean upon this precious staff much in your journey through this life.

I have but touched upon the text, and in a very rambling manner.

Your unworthy brother,

D. M. VAIL.

CAMP HILL, Ala., Dec. 5, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—The parables of our Master are truly wonderful, as they express the wisdom of God; and all are simple words, chosen to teach some grand lesson. I acknowledge for one that I have never had much exercise in speaking upon them, but occasionally I feel impressed to preach what I trust is given me to know. There is doubtless a deep design of God in having them spoken. Some time ago I was exercised on one, and tried to preach from the text, "Who is my neighbor?" I have no doubt but that there is a sense in which the Scriptures may be understood by the unregenerate; that is, that the Scriptures have a literal, historical and moral signification, which a man of good moral mind may understand and reduce to practice; but the spiritual meaning is only understood by the spiritual man of God.

The circumstances under which the parable of the good Samaritan was spoken was that a lawyer came to Christ and asked, "What shall I do to inherit eternal life?" We are also informed that he tempted Christ by this question. The interrogatives made by Christ should have convinced the man that he was equal to the question. How common among men is that vain idea that this great inheritance can be purchased by the deeds of the law. Hence all blind legalists ask the same question today. Then Jesus speaks this parable, "A certain man went down from Jerusalem to Jerico, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."—Luke x. 30-35. The moral and literal signification is kindness to our fellow-men, and acts of kindness to those in distress. All may in a sense understand that, and be benefited by it; but the deep, spiritual signification is quite different, as it teaches us, as I conceive, the great work of salvation; and it concerns the kingdom of God, and is full of interest to the heirs of promise, showing us clearly who our neighbor is, and his works of mercy and his deeds of kindness to us, lost and perishing sinners. The man who went down from Jerusalem to Jerico may

fitly represent the fall of Adam; sin, the devil, and lust, the thieves; and their leaving him as he was, represents the condition of Adam after the fall; and they would have destroyed Adam and his posterity, but for the promise of life in Christ Jesus before the world was. This life question is one of the most intricate and mysterious points in the doctrine of God, to me, and I may not be correct on this; but I will write as it has occurred to me. It has occurred to me that if there were no principle of this kind in Adam, I do not know what there was to redeem about him. It must have, in some mystical way, been in him; and when he fell, we know he did not die a natural death, for it was over nine hundred years after he transgressed before he died. The death, we understand, was a legal death, and he died that death the day he transgressed, according to the word of God. There was really more in Adam than some are willing to admit. If some divine principle had not been in him, he would not have felt the keen sense of sin that he did feel. While I do not consider that this life in Adam was at all creditable to Adam in any sense, yet in some mystical sense the life was there, but was not as yet manifested to Adam. But in the fall this life principle was exhibited to him, and he had hope of life through Jesus Christ our Redeemer, whom God promised to Adam and Eve in the garden. I am aware that this is mystical, and can only be understood upon the principle of faith by the revelation of the Spirit of God. This life, treasured up in Christ before the world began, was a mystery that even Adam could not understand; and no doubt to many of the saints this is a mystical question, being one of the sublime mysteries of the kingdom of God. Jesus taught Nicodemus that he must be born again; and Adam also must be born again, or he is as unable to enter into this spiritual life with the children of God as was Nicodemus. So far as Adam's fall was concerned, it was complete, and manifested just what God designed it should. God exhibited it in his own purpose and glory, and through it manifested this life principle in a way that was becoming his own glory. After man had transgressed the law given in the garden, then the moral law was given, and the ceremonial law, and neither could do him any good. "By the law is the knowledge of sin." Truly does the believer say,

"Not all the blood of beasts  
On Jewish altars slain,  
Could give the guilty conscience ease,  
Or wash away my sin."

The good Samaritan comes that way, and sees him, and has compassion on him. It is also known that the Samaritan traveled with a purpose, and that purpose was to relieve the oppressed, to bind up the broken-hearted, to preach deliverance to the captives. How beautifully does Jesus do the work, and more than fills

the figure of the good Samaritan. He came down from heaven, not to do his own will, but the will of him that sent him. He came not to be ministered to, but to minister, and to give his life a ransom for many. He is the only neighbor we have; for he is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. We, who were sometime afar off, are made nigh by the blood of Jesus Christ. "He sticketh closer than a brother." He on his great work came "to seek and to save that which was lost." He found Jacob in a waste howling wilderness, and led him about, and instructed him. Truly can we say,

"Jesus sought me when a stranger,  
Wandering from the fold of God;  
He to rescue me from danger,  
Interposed with precious blood."

"The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor, and recovering of the sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He puts us on his beast. John and Ezekiel spoke of the beast that had the face of a man, and the face of an ox, and the face of a lion, and the face of an eagle. So Jesus commanded to loose the ass, as the Master had need of him. This beast has feeling like a man. He is a burden-bearer, the same as is the ox. He is bold as a lion, and can see afar off, as can the eagle. The ministers of Jesus are useful, and they bear these afflicted souls, and feel for them, and by the word of the gospel bear them to the inn, or the church of Jesus Christ. The Holy Ghost is the inn-keeper; for we are sealed with the Holy Spirit of promise unto the day of redemption. The daily portion is given us of grace, according to our time; and as our days, so shall our strength be. Faith, love and joy are the glorious fruits of the Spirit of God, who preserves his people from this time henceforth. "Who is my neighbor?" The answer comes to me with unbounded force, Jesus, who is all in all, and over all, God blessed forevermore. He is the neighbor to poor, fallen man, and came down to us; took not on him the nature of angels, but the seed of Abraham; and it behooved him to be made like unto his brethren, that he might be a faithful high priest in things pertaining to God, to make reconciliation for the sins of his people. Can we keep the law? Love is the fulfilling of the law; and we love him because he first loved us, and gave himself for us. He was rich, and became poor, that we through his poverty might be rich. If the above is not according to the Scripture, do not receive it.

Yours in hope,

W. LIVELY.

POMEROY, Garfield Co., Washington, }  
March 9, 1890. }

BRETHREN EDITORS:—I have, for some reason, felt for a long time a desire to write; and if in your judgment what I write is fit to appear in

our family paper, be it so; and if not, all right. Some years ago I wrote a brief sketch of my experimental travels up to and for a time after I united with the Santa Rosa Church of Old School Baptists in the county of Sonoma, state of California, in the year 1859, of which church I took a letter of dismission and recommendation in July, 1877. Suffice it to say that during this period of over twenty years I enjoyed many precious seasons, though mingled with great sorrow from various causes, of which my own filthy, corrupt and depraved nature was chief; and since leaving there I have had much sorrow, and have wept bitter tears of grief for the cause that is so near my heart. The church is, as I am informed, extinct, having lost her visibility by various causes, of which I will note the leaven of the Sadducees first, and the love of this present world second. Now this last cause seems to me to be the cause of the removing of the candlestick from all the churches in California but one, which moved in body to this state. There are many precious brethren scattered over the state, some of whom I still remember with pleasure, and would be rejoiced to meet them again on the shores of time; and if this should meet the eye of any of them they may take knowledge that I still remember them at the throne of grace, and hope that they will do the same by me, though unworthy. I sometimes feel such a longing desire to visit them, and in the name of Jesus declare his unsearchable riches for their comfort, that I hardly know which way to turn nor how to contain myself; in fact, the only consolation I have is that

"God moves in a mysterious way  
His wonders to perform."

I have to be content, knowing that "all things work together for good to them that love God, to them who are the called according to his purpose." In 1878 I found a few faithful and loving brethren in Columbia County, Washington Ter., now a state; and in 1879 a church was constituted in said county by Elder J. P. Allison and myself, where my membership is still. In all these years I have found nothing but imperfection, dimness of vision, and a corrupt nature, defiling all that I do or say, insomuch that it seems to me that it would be better for me and the cause if I were banished from human habitations, there to abide with the denizens of the wilderness, where my influence for evil would not be felt by humanity. Notwithstanding all my corrupt and degenerate thoughts and acts, I am sometimes persuaded that God has been pleased to reveal his Son in me by the word of prophecy, enabling me to behold the King in his holiness, and his bride in the beauty of that holiness; and it fills me with joy unspeakable to contemplate that I, though the chief of sinners, should be permitted to hope for a

better resurrection by the power of an endless life. "If in this life only we have hope in Christ, we are of all men most miserable."

Now, dear brethren, I wish to say that to me the SIGNS has always been a precious bundle of gospel truth (not to say that I have been able to see eye to eye with all the precious brethren that have contributed to its pages), and I have had many feasts of love, of good instruction, of wholesome doctrine, and of kind admonition; and I heartily say, Write on, dear brethren, sisters and friends, in the spirit of meekness and love; and may the Lord give you understanding in all things pertaining to his kingdom. I wish to say in conclusion that the SIGNS is especially good this year, or it seems so to me. The writers seem to be led out on subjects of more than usual interest. Some have presented views that I have entertained for years, and in better form than I am capable of. Some have presented views that were new to me, yet I believe them true; and so, all in all, I must say again, Write, brethren, and may the Lord give you light.

Now, brethren editors and publishers, I feel sometimes like you might think me careless and indifferent as to the increase in circulation of our paper; hence a little explanation may not be out of place here. First, I find it a close fit for believers in the doctrine to have the money to spare; and if I should induce a disbeliever to take it this year, he would more than likely have to be looked after next year, or else you suffer loss; hence I seldom ever solicit unbelievers, and the lovers of the truth are very scattering here. Almost all the people are bowing the knee to Baal. May the Lord bless you in your labors of love.

A. H. HAGANS.

DIFFICULT, Tenn., Feb. 6, 1890.

DEAR BRETHREN BEEBE:—Although I am a stranger to you in the flesh, I trust we have been born of the same Spirit. I have for a long time felt a desire to write a few lines for publication in the SIGNS OF THE TIMES, but felt too unworthy to make the start. I feel like I want to tell some of my travels in this world to the readers of the SIGNS OF THE TIMES, though the most of them are strangers to me in the flesh. I have read the SIGNS a great deal, my father having been a subscriber and reader of the same when I was a young girl; and I think from reading the communications from different brethren and sisters, they have been born of God. I felt and realized when very young that I was a sinner in the sight of the great and all-wise God, who made and created all things, and who comprehends the end from the beginning. I often went with my father to preaching, and felt a great desire to become a christian. I often tried to ask God to have mercy on me, a poor sinner. I remember going to a protracted

meeting, and when preaching was over the preacher gave an invitation to all who felt like they wanted to be prayed for to come to the altar. I well remember going. O what an awful condition I was in at that time! It did seem to me that I could see that awful place of punishment that is prepared for the wicked. I went on in this way for a long time, trying to get rid of these bad feelings, but could not. In the year 1882 the Missionary Baptists were holding a meeting near where I was living. I felt greatly interested, and went day and night. Sometimes I would go up to be prayed for, and sometimes I would sit or kneel at my seat and ask God to be merciful to me, a poor sinner. On Saturday we had a good deal of company. I felt so bad I hardly could stay in the house and do my duty as a housekeeper, though I did the best I could, and went to preaching that night. We had some company that night again. I still kept trying to pray, and went to bed praying; and, I trust, that night the Lord spoke peace to my poor soul. I was filled to overflowing with the love of God shed abroad in my heart. O the joy that filled my soul! But the joy that I felt did not last long. Before I slept that night this thought came to my mind, Perhaps I am deceived. Then my prayer was, "Lord, if deceived, O undeceive me."

My hope seems so little sometimes, I fear I have not been born again. But the Lord says, "Blessed are they that mourn; for they shall be comforted." Then again he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I know that it is nothing good that I have done that has brought salvation to a poor sinner like me. The next thought was, I must join the church. That thought troubled me very much. My husband belonged to the Missionary Baptists. I thought I would like to live in the church with him, but felt that was not the place for me, believing the Old School Baptists to be the church. I joined the church at Salt Lick (one of the churches composing the Round Lick Association), and was baptized by Elder Miles F. West, who is my uncle. I became very much dissatisfied to think my husband belonged to one denomination and I to another. I commenced to read, and to pray in my weak manner, until I have become reconciled to live where I am; and pray God to increase my faith and confirm my hope.

"Mixtures of joy and sorrow  
I daily do pass through;  
Sometimes I'm in the darkness,  
Sometimes I'm in the light."

It seems to me that others enjoy themselves so much better than I can. I feel that I am not worthy of a name among the children of God. But the Bible says, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man

should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

This is the first time I ever tried to write anything for publication. Please excuse and correct all mistakes; and if you think this worthy of a place in your paper, you will please publish it; and if not, pass it by, and oblige one that wants to know the truth as it is in Christ Jesus.

MANDA S. KEMP.

NEW CHURCH, Va., April 22, 1890.

DEAR BRETHREN BEEBE:—Having obtained the consent of the writer I herewith forward you a letter written by an afflicted sister. My desire for its publication is based upon two reasons. First, because I think it contains good matter, which is the fruit of the Spirit. Second, by reason of affliction and other surroundings she has not been allowed to meet with the church very much since her baptism; so it will be for their profit. You will see that it was written by piecemeals, as her strength would allow, and finished at last by her father's hand.

Your brother in hope,

T. M. POULSON.

COALBOURNE, Md., Feb. 23, 1890.

DEAR BRETHREN:—I received your most welcome letter, and it did me much good to receive a few words from you; for I was sick, low in spirits, and felt as though I were surely forgotten, and deserved to be so. It seemed that I was deprived of all that was of any enjoyment to me; but when I read your letter I thought I was not alone entirely, but that there was one who sympathized with me in my dark and lonely hours. It relieved me a great deal; for I felt very ignorant and unworthy, and seemed so far from God to lie. To hear one of the dear brethren in whom I see so much beauty, whom I believe to be a servant of God, and who has suffered so much affliction both in mind and body, and striving to preach the gospel of Christ, confessing his own weakness, and giving to God all the glory, honor and praise, was some comfort to me, and made me feel that I was not alone in darkness. The Lord is protecting our footsteps, dear brother, even though he seems to hide his face for a time. After I received your letter I was taken worse and could not finish it, and am not much better now. I can sit up in bed a few minutes at a time, and feel as though I must write, although hardly able. On last Friday the clouds broke away, my darkness disappeared, and I was happy indeed. I forgot my affliction and troubles, and was rejoicing and praising God. I could see him, and the beautiful angels rejoicing around his throne. I felt as if I could almost embrace him in my arms. I felt like shouting and clapping my feeble

hands, and telling to the whole world what my precious Savior had done for me; yes, even me, one of the vilest of vile sinners, who has come so short of duty, and has rebelled against the merciful God. Yes, he is a merciful God indeed to hear my cries.

"He saw me wandering, set me right,  
And turned my darkness into light."

I could not praise him enough; but I could not let my joys be known. Tongue cannot express the sweet comfort and peace I enjoyed. I did not see how anything could trouble me again. I was lifted above the vanity and vexation of this world, and could look with steadfast eye, with nothing between, to my loving Savior.

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word."

He died in your stead. He drank the gall for you. He bore the curse for you, and gave his precious life, that you might live. He is all in all. Heaven and earth shall pass away, but he is a rich and mighty Friend, a firm rock that cannot be shaken. He hears the voice of his little ones when they cry in the wilderness for bread, and looks down upon them with pitying eye.

"He strengthens them, helps them, and makes them to stand,  
Upheld by his righteous, omnipotent hand."

He will be with them always, and will not forsake them. He takes their feet from the mire and clay, and places them on the Rock of safety. What more can we ask for? Do we feel that we are worthy of such a rich Friend, who is the merciful, all-wise God? Why should we mourn when trials are near? He has hushed my dark spirit.

"The worst that can come  
But shortens my journey and hastens me home."

My sins are great and many, but there is power enough in the blood of Jesus to wash away all my stains. O may God make my poor trembling soul his care, increase my love, increase my faith daily, and cause me to grow in his strength and knowledge. It is heaven below to know my Redeemer. What a privilege it is to be a partaker of his cross and sufferings. I feel unworthy of claiming God as my God; but I am like a drowning man, who catches at straws to bear him up out of the water. I am thankful for the crumbs that fall from my Master's table. I am nothing; he is all righteousness. If we go not to the sinner's Friend for comfort, where can we go? If we were perfect we would have no need for the Savior. If we were to lie on flowery beds of ease here below, we would not long for heaven. If we are persecuted, and have deep troubles to wade through, let us remember that Jesus was persecuted before us. He says that if we are persecuted for righteousness' sake, great is our reward in heaven. O what precious promises he has

given his little ones, who feel their need of him, and who put their trust in him.

"The soul that on Jesus hath leaned for repose,  
He will not, he will not desert to his foes."

Dear brother, I am so ignorant and so unworthy that I feel as though I am not fit to write on such a precious subject. I am afraid of saying something wrong. There are brethren and sisters who in telling their own experience express mine much better than I can. I see so much more beauty in them than I see in myself that I feel as though I am claiming too much, or am intruding in calling your attention from such beautiful letters as you receive from those who have such bright experiences; yet I am thankful for the privilege, and it relieves me a great deal. I cannot keep it all to myself. God commands his people to let their light shine. I seldom have a ray of light, yet am thankful for the smallest part that can appear to my view. Do not all God's people know that they are helpless, dependent children, and feel unworthy of claiming that they are even the least of saints? I am sure the brethren and sisters can go hand in hand with us in these feelings, knowing that without their God they can do nothing. Dear brother, are we thankful enough for the knowledge that with God all things are possible? If God is for us, who can be against us?

"Come, we that love the Lord,  
And let our joys be known;  
Join in a song with sweet accord,  
And thus surround the throne."

"Our faith is weak, our foes are strong,  
And if the conflict should be long,  
Our God will make the tempter flee,  
For as our days our strength shall be."

I cannot praise God as I would have him praised. I can only say, "Praise God, from whom all blessings flow." He has promised to fight all our battles for us, and also says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The storm forbids me to roam, yet how sweet is the privilege of serving my God at home. Life would be more burdensome, when by affliction sharply tried, and the Lord seems to hide his face, if we did not know he is strong in his immutable grace. I try to bear up and be as patient as possible in all things, as he has promised his little ones that the flames shall not devour them.

"When lightnings flash and thunders roll,  
Be not afraid; 'tis I."

I would not live always, but would dwell where Jesus is. For me to die is gain.

Remember me in your prayers, and tell the brethren and sisters to do the same. In the third attempt my letter is finished by my father's hand, as I was not able to write it.

GERTRUDE MILLS.

DEAR BRETHREN AND SISTERS IN CHRIST:—I have been requested to write my experience, but knowing my inability, I have been loath to do it. With a fearful heart and a trembling hand I now attempt it. I trust that the Lord will lead my mind and guide my pen, that I may write nothing but the truth. The Lord knows my wicked heart, and that it is prone to evil as the sparks fly upward.

I was at meeting once, when in my nineteenth year, and the Elder read his text from Ezekiel xxxvii. 3: "Can these bones live?" It had such an effect on my mind that I thought I should be sick. These words, "O ye dry bones, hear the word of the Lord," are recorded in the fourth verse of the same chapter. I thought I was sick; my heart was sick—sick of sin. I was greatly burdened, and these words were ever in my mind, "O ye dry bones, hear the word of the Lord." It followed me for six months. I could see what a vile sinner I was; and I felt so guilty that I thought I had sinned away my day of grace, that it was gone, and that there was no mercy for me. I begged the Lord to pity poor me. I felt that I never had even a good thought, while Jesus appeared so good and lovely to me. I would pray, "Lord, have mercy; O have mercy, if you can!" I would say to myself, "No mercy!" My burden of mind was so great that I thought I could not live much longer than morning—that the last night had come. I could not sleep. My grief and burden was more than I could bear. When morning came, what a sad morning it was! Tongue cannot express the anguish of my poor soul. I took my Bible and sat down. I felt so condemned that I thought hell was my doom; but I said, "Lord, save me, if you can!" I opened my Bible, but dared not read nor move my lips. I closed the book, thinking I would lean my head on it to rest awhile, when a voice said to me, "When you raise your eyes you will raise them in torment." I got up to see who had spoken. While in this awful agony of spirit these words came to my mind, "The dead have heard the voice of God, and they that hear shall live." My burden was gone in a moment, and all was light. There was a great change in my mind and feelings. I again took my Bible, and as I sat down these words were spoken to me, "Believe, and you shall be saved." O what joy, and what a lovely Jesus! Everything seemed so lovely, and I was so happy that I could not believe I was myself. I thought I would open the book to read, and these words were the first that I saw, "He is the one altogether lovely," and "the chiefest among ten thousand." That was the most beautiful sight my eyes ever saw. The letters in that book seemed to glitter like gold. I could not read any more, but wept for joy. Jesus appeared so lovely, and my mourning was turned into such rejoicing, that it seemed like a new world, in

which all was peace and joy. I said, "Christians are my choice company, and I want to be with God's people; but it may be that I am all wrong." I did not think that I had anything to say, but I wanted to hear them talk of Jesus and of their joys. These words ran through my mind, "Be ye followers of God, as dear children." I had such a desire to go to meeting that I could hardly wait for the time to come. I went to meeting, but when I sat down in the house they all looked so good that I thought I must have been deceived. My trouble was gone, my joy was gone, and O how I wished I was at home! My burden was so great that I thought I would keep it to myself. I went home, and my mind was so grieved, dark and gloomy that for months I could do nothing. I did not want to sin any more, for sin had ruined me. I begged the Lord to keep me from sin. My mind was so troubled that I went out into the woods, thinking, What has become of my joy? A voice said to me, "Why do you stand here idle all the day long?" I looked to see what it was. The Lord had spoken to me. It seemed so plain that I thought I could not doubt again. There was a lake near, and it looked so good that I thought I could not wait for the day of meeting to come; but when I went to meeting I had nothing to say. It seemed I was so wicked that there was no good for me. I felt so bad that I thought I must die. "There is no mercy for me," I said. When I got home I thought I was sick, and if the Lord did not help me I should sink to rise no more. In a moment of time these words came to my mind, "Joy to the world, the Lord has come!" I was so happy that I thought surely the Lord was with me, and I sang the hymn,

"Come, Holy Spirit, heavenly Dove,  
With all thy quickening powers," &c.

O what love! It is joy unspeakable and full of glory. Saturday afternoon was church meeting, and I went, not thinking that I would say a word; but when the brethren and sisters got through speaking the Elder said that if any one had anything to say there was an opportunity. I arose and told my mind, and was received as a candidate for baptism. The next day my mind was at ease; all was peace and joy. When morning came it kept in my mind, "All is well." It was a beautiful day, and I went to meeting. The Elder took for his text Luke xix. 41. When we arrived at the place appointed for baptism the water was so beautiful that I thought I could see the smiles of my Beloved. When I was led into the water it was the happiest moment of my life. When I arose out of the water I felt to say,

"O happy was the day  
When Jesus washed my sins away."

I thought my trouble was all gone, for I was happy in the Lord, and all was peace and joy; but I was mistaken, for darkness met me on my way, and I have had trials and trou-

bles that seemed more than I could bear. I found, too, that when I would do good, evil was present with me. If I am a christian, I am the least of all; and if I am saved, I am a sinner saved by grace. May the God of all comfort and grace guide me while I live; and if such is my happy lot, when I am done with earth and earthly things may I meet Jesus with a smile.

"Dear Shepherd, if I stray,  
My wand'ring feet restore,  
And guard me with thy watchful eye,  
And let me rove no more."

MARIAN BOOKS.

SILVER CREEK, Neb., Nov. 10, 1889.

DEAR BRETHREN BEEBE:—As I am alone this afternoon I thought I would pen a few thoughts to the readers of your valuable paper, the SIGNS OF THE TIMES. I have been reading to-day brother F. A. Chick's letter in the SIGNS of September 25th, and feel greatly edified thereby. Although I had read it before, I had not seen so much beauty in it as I did to-day. Perhaps my mind was better prepared for receiving it. The same is true of a letter written by brother Milton Dance. How encouraging it is to read those letters. When we learn that there are others who experience the same doubts and fears that we do, it causes us to hope that we are of the redeemed of the Lord. But I am daily made to feel my unworthiness and shortcomings, and often feel, O that I could be permitted to take the lowest seat among the people of my choice, and listen to the words of our Savior, or the gospel preached in its purity. I am here alone, away from all the people of my choice, and from all my kindred, except my three children which are with me. But I daily pray that I may be reconciled to God's will in all things; for he says in his word that he works all things for the good of his people, who are the called according to his purpose. How thankful I feel to my heavenly Father for the many blessings I have received from his hand. The nearest Baptist Church is forty miles from me, and I am ten miles from any Baptist. The people here are very religious, and have very exciting times; but when the excitement is over their religion is gone. We read in the Scriptures that when the Lord begins a work in the hearts of his children he will perform that work until the day of Jesus Christ. If the work of these religious people had been of the Lord, men nor devils could not have overthrown it. The Savior says, "All that the Father giveth me shall come to me." "That of all which he hath given me I should lose nothing, but should raise it up again at the last day." I believe it takes the same power to awaken a dead sinner that it took to raise Lazarus from the grave. Not until they hear the voice of the Son of God will they come forth. The Scriptures say that God's people shall be willing in the day of his power. They need no urging, but are made willing

by his power. They are willing to become anything for the cause of their Redeemer. They are made to cry, as did Paul, "Lord, what wilt thou have me to do?" Their greatest desire is to live near their God, and to walk humbly before him in love; but the road is beset with many temptations. They have the old enemy to contend with, and their own carnal nature. At times they are almost ready to give up in despair, feeling cast down and forsaken; but, glorious promise! Jesus will never forsake. Cast all your care on him, who is able to save to the uttermost. None of his go away empty. Dark seasons are for our good. Through much tribulation we must enter into the world of glory. Jesus, while here on earth, was a man of sorrows and acquainted with grief. He had not where to lay his head. He was smitten and afflicted, yet he opened not his mouth. He went a mourner all his days, was tempted in all points like unto his brethren, yet without sin. He is ever ready to succor them that are tempted, and will make a way for their escape. He knows all our sorrows, all our griefs, and sees all our tears. So let us look unto Jesus, who is the author and finisher of our faith. Let us not fear what man can do unto us. It will not be long till the redeemed will all be gathered home, to know no more sorrow, no more death, no more sighing; but all tears will be wiped away, and they will sing the song of Moses and the Lamb.

Write on, dear kindred in Christ, for our family paper. O how your kind words cheer our heavy hearts, who are deprived of hearing the gospel preached in its purity. May God be with his humble poor everywhere, is my prayer.

Your little sister in hope,  
ANNA M. MAPES.

LEBANON, Ohio, March 19, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—When reading the many precious letters of the dear brethren and sisters I feel a desire to testify to the goodness and mercy of God to me, a poor sinner saved by grace, if saved at all; but I feel my own weakness so, and my inability to write anything that will edify or build up any of the dear saints, it makes me tremble to think of writing anything for publication; but I will attempt it, trusting in God, who has been my help and my stay in every time of need. I feel that I can do nothing without him. I feel that if I am a child of God, I am the poorest and weakest of them all. Since I have had a hope that God for Christ's sake has forgiven my sins, I have had many dark seasons, and some bright ones. I have passed through many trials, and have been made to drink deep from the cup of affliction; but I feel that God has been with me in it all, and made me feel that his grace is sufficient for me. I have sometimes felt that it is

good to be afflicted; it weans us from the world, and makes us live nearer to our Savior; it makes us look to the hills from whence our help cometh; it makes us think on mercies past, and trust him for all that is to come. I believe trials and afflictions are very needful for God's children. He knows what is best for us, and I feel to rejoice that he does. His loving-kindness and tender mercies are great toward them that fear him and trust in him. He is a friend that sticketh closer than a brother; and when we can cast all our cares on him, who careth for us, O what sweet rest it is to our souls! He doeth all things well. Sometimes, while meditating on his love and faithfulness to his people, and what great things he has done for them, I am lost in wonder, and (I hope) love and praise. O that I could love him more and serve him better for what I hope he has done for me, a poor sinner; for when there was no eye to pity, and I felt that I must sink under the weight and just condemnation of my sins, his own arm brought salvation, and in a very unexpected moment to me. I had worked up all the material I had, and my own righteousness was as filthy rags. I was stripped of everything I had, and stood trembling. I felt I could not take another step. How long I stood there I do not know; but I found myself saying,

"I'm neither fit to live nor die;  
I'm neither fit for earth nor sky;  
Where shall I go? where can I be?  
Lord, where shall such a sinner flee?"

Just as I had finished the last line my burden of sin that I had felt was weighing me down was all gone, and I was as happy as a moment before I was miserable. I cannot describe the joy I felt; it was inexpressible and full of glory. O what a dear Savior I had found! and he was a whole Savior, a complete Savior, the chiefest among ten thousand, and the one altogether lovely. All the praise, both now and forever, belongeth to him.

"'Twas he adorned my naked soul,  
And made salvation mine;  
Upon a poor polluted worm  
He makes his graces shine.

"And lest the shadow of a spot  
Should on my soul be found,  
He took the robe the Savior wrought  
And cast it all around."

Yes, dear brethren and sisters, write on, ascribing all the praise and glory to God. I have been comforted by your letters. I think I can say that I have feasted on them. I do lament a great many times on account of my backwardness in speaking and writing on this glorious subject. I do think it is our duty to show forth his praise, and talk of all his wondrous works, and what he has done for us, poor sinners. I desire an interest in your prayers. O that I could love and trust him more, for I do feel the Lord has been very good to me. He has been with me in all my troubles, and I hope he will forsake me not. I fear I have written too much. Brethren Beebe,

this is entirely at your disposal; do with it as you think best, and all will be right with me. May God be with you, and bless you with the light of his countenance, is the desire of one of the least of the flock, if one at all,

AMANDA BOWEN.

#### CIVIL GOVERNMENT.

"THE powers that be are ordained of God." To ordain is "to appoint, to decree" (see Webster). These "powers" are not persons, because God does not send by angels nor prophets to appoint certain men as rulers. The "higher powers" is the idea or genius of government itself; its representatives are its officers.

God ordained civil government, just as he ordained natural laws, and many other things. "He created the world to be inhabited," and for this purpose "he set the solitary in families." Every family is a little kingdom. For our spiritual needs he ordained ministers. Our Creator perfectly understood our relations to our fellow-men. Since "God is not the author of confusion," in order to prevent the terrible confusion, crime and suffering which are the results of anarchy, and to protect our essential rights, he ordained civil government.

The Lord does not directly ordain any of these things. He does not tell a man whom he shall marry, nor that he shall marry at all; he simply established the marriage relation. He does not send from heaven to anoint his ministers, nor does he decree who shall be the civil rulers, nor even ordain what form of government a country shall adopt. Queen Victoria received her kingdom from her ancestors, not at the hand of God. Nebuchadnezzar was king because his father was a king. Kingly authority in both these cases sprang directly from the people, but its existence in every case is ordained of God. The Declaration of Independence utters the truth when it asserts, "Governments derive their just powers from the consent of the governed." Hence any legislation which is against the consent of the people is an exercise of unjust power.

God is King over all. He is a God of order. Each department of his great government has its own sphere, which is in itself independent, and is not to clash or interfere with any other sphere. The moon and the stars, which he ordained, have never left their realm of night to attempt to rule the day. God has given the head of the family paternal authority, but not to exercise it in any state office, nor in another's family. The minister is ordained to "feed the flock of God," but "not as being lords over God's heritage."—1 Peter v. 2, 3. He must not rule them in any sense as a lord, that is, as an earthly potentate. This would unite church and state, which God forbids.

The Lord designs that we shall respect all the ordinances of his appointing; hence the command, "Let

every soul be subject unto the higher powers;" "Submit yourselves to every ordinance of man for the Lord's sake." We should obey civil law, not alone for its inherent justice, but because God instituted it; obey it within its own sphere, in the exercise of just the power which God gave it.

M. E. STEWARD.

DAYTON, Ohio, Jan. 9, 1890.

DEAR BRETHREN:—I very much admired your request to correspondents to write short communications on experience. I love to read experiences, especially of the weak ones, those who have a little hope in the Lord. These come nearer telling my feelings, for I am one of the least, if indeed one at all, of God's little ones. I have read the experiences of many of the brethren who are high above me, which made me feel that I knew nothing of the work of grace in my poor heart.

In my youth I was brought to fear death, and would avoid the thought as best I could, by engaging in many kinds of foolishness and vice; but at times the thought took hold of me. At such times I would consider to myself. I was young, and wanted to enjoy life; but when I got old I would go to work for God in earnest, cancel all accounts, die, and go home to heaven. In the course of events I was troubled to a great extent, so much so that I had no satisfaction under any circumstances of life. I knew full well and certainly realized that I was a great sinner. I was troubled day after day and night after night, with no cessation, until some power pointed out what to do. I was directed to a church that I had always thought but little of; but I will here state that ever since my first remembrance there was a solemn feeling about me when at an Old Baptist meeting-house, more so than any other denomination that I went to. I was directed (after passing through troubles never to be told) to the Baptist Church called Middle Run, where I talked to the church, but do not know what; yet I was received by the church for baptism. My wife was received at the same time. We repaired to the creek (Middle Run), and both went into the water and were baptized by Elder John A. Thompson. This is what I want to tell. That day, after being immersed, was a day of all days to me. I felt for the first time in my life that God was in all his works. I could not look on anything but God was made manifest. I felt happy, and could sing the songs of Zion with a zeal that I never felt before. That day was Monday after the fourth Sunday in June, 1869. I have passed through troubles, trials and tribulations since that day of days to me; and now, after two decades, I find that (contrary to my expectation that day) I am a poor sinner, and need the arm of the Lord to sustain me more now than ever.

I hope I have realized that "it is not in man that walketh to direct his steps." My brethren have been kind to me, they have put up with my unworthiness, and seem to have more confidence in me than I have in myself. I have tried to serve the brethren with the ability that I hope God gave me in the duties that belong to the church, and for some years have tried in weakness to declare the name of Jesus as above every name, the only name whereby we must be saved, and that Jesus is the way, the truth, and the life.

But I fear that I am making this too lengthy, and it may not be interesting. I will close. May the God of all grace be with you in editing, speaking and writing; also the correspondents, and all the readers of the SIGNS OF THE TIMES.

Unworthily yours,

WELL. C. CORNELL.

SPENCERVILLE, Ohio, May 13, 1890.

BRETHREN BEEBE:—Please give space for my acknowledgment of the receipt of the following contributions in aid of Elder Gorge Cottrell up to this date:

Mrs. Nellie H. Hallock, Conn., 1; W. F. Clark, Ill., 5; W. F. Kercheval, Mo., 2; Decatur Mouser, Ohio, 1.50; Wilson and Mary Ann Purdy, Ohio, 2; Miss M. B. Nivin, Pa., 1.—Total, \$12.50.

A few others sent him directly, among whom was "Emily A. Brown, 904 Lexington Avenue;" but as no state is given, and the post-mark is illegible, her request for information can only be granted through the SIGNS. Brother Cottrell wishes me to return her and all others who have so kindly sent him aid his warmest gratitude.

I will briefly state that he is doubtless past all power to help himself, dependent upon his wife and the brethren, without home or property, and that brethren and sisters who are able and willing would do well to bear him in remembrance, and occasionally forward him a mite out of their abundance. Brother Cottrell was early in life called to serve his God in the churches, and devoted the prime of his life to their service, having charge of from one to four; but though a hard-working man, he had not the gift to acquire property. Please send direct to him (as I live about forty-five miles from him), Elder George Cottrell, Versailles, Darke Co., Ohio. I saw brother Cottrell last Saturday. He was frail and very nervous, yet as cheerful as a good hope in Christ can make a saved sinner. He waits, hoping for his departure and the reward of grace. He said to me that he had preached the truth, and did not regret it. Being isolated, he appreciates letters.

Your brother in hope of eternal life,

A. B. BRES.

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 4, 1890.

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

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

G. BEEBE'S SONS.

### REWARD AND LOSS.

(Concluded from last number.)

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."—1 Cor. iii. 14, 15.

"If any man's work abide which he hath built thereupon, he shall receive a reward." As has been shown, the trial of every man's work in the kingdom of Christ is by the rule of the commandment of Jesus. This test is not confined to the work of the ministers of the gospel, though from the context it seems to be primarily with reference to their work that this expression is used by the apostle. If by the sacrifice of some offensive point of doctrine they have sought to build for themselves a shelter from the enmity of carnal religionists, and to attain popularity with the world, they have therein built of such material as is represented by hay, wood and stubble. All these are food for the fire which shall certainly consumethem. Those who have trusted in such a refuge can receive no reward, since all their dependence shall be destroyed when tried by the devouring fire of the word of God. Such work as is directed by the prudence of natural wisdom will not abide the searching power of that quick and powerful word. The Spirit of truth is the only guide to those who follow Jesus, and by that Spirit they are enabled to perform such work as shall manifest their love to their Lord by keeping his commandments. The consuming fire of infinite purity proves the enduring perfection of every work which is authorized by the word of the Lord, while the same fire burns every refuge of falsehood which is devised by the wisdom of men. Only that work which is done in obedience to the direction of our Lord can abide the trial of the fire of his word. By that infallible test the work of every man in the kingdom of Jesus must be approved or condemned. All that is found in obedience to the direction of that word does certainly abide, for there is no power in earth or heaven which can condemn that which God approves. The reward which is received by the man whose work abides this judgment is not the enjoyment of eternal bliss after he leaves this temporal state of existence; for that infinite blessedness is secured in Christ Jesus to all for whom he died. Nothing can change the purpose of divine grace by which all spiritual blessings are

given to every saint in Christ Jesus. In the text none but the subjects of redeeming grace are under consideration, and no others can either receive a reward, or suffer loss, but those who are recognized as the living children of God. They do not receive a reward for their works of obedience, as hirelings working for wages. David says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward."—Psa. xix. 7-11. In this particular there is no other service which is like the obedience of the saints. The service of their Lord is the highest privilege to which they can aspire; therefore they rejoice in obedience to his commandments. This is true of every injunction of the law of the Lord. The law of the Spirit of life in Christ Jesus is written in their hearts by their God, so that they delight in it. Thus the word of the Lord is fulfilled as declared in his promise to the King of saints. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth."—Psa. cx. 3. In this willing obedience to the law of their Lord the saints find no ground for glorying in themselves, for they know that they are as much dependent upon the grace of God for the will as for the power to do the things which he has enjoined upon them. Paul assigns this very fact in exhorting the saints to attest their salvation by good works. "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. To the natural man it is not possible to explain the sacred principle of divine love which produces this willing obedience in the heart of the subject of divine grace. It can be understood by the revelation of the Spirit alone. When walking in the pathway of obedience to the law of Christ the saint finds in his own heart the answer of a good conscience toward God in the approval of his Lord, which is a reward infinitely surpassing all that eye hath seen or ear hath heard. The knowledge of this reward is confined to those who have been by grace led to yield their members servants to the righteousness of God in following the Lord Jesus in the way which he has led. It is that rest which is

found by the weary and heavy laden in taking the yoke of Jesus upon them, and following him. While carnal reason may raise objections and suggest insurmountable difficulties in the way of this implicit obedience, the lover of Jesus will never fail to receive a reward in keeping his commandments. All such work is built upon the foundation of the immutable word of the Lord, and therefore it will certainly abide the trial of the fire of that word, by which every man's work shall be made manifest. This test is applied to every man's work in the present experience of the saints, and not after they shall have left this temporal state. To the subjects of salvation, who hunger and thirst after righteousness, no reward can compare with the sweet approval of their dear Redeemer. This they do receive in every work of obedience to his commandments. Their rejoicing in the light of the countenance of their Lord is unmistakable assurance that his love abides in their hearts. Their work is revealed as approved of God as the result of the trial by fire to which it is subjected. While no obedient saint can fail of receiving this exceeding great reward in the answer of a good conscience toward God, the effect of that divine approbation never leads them to boast of their own merit; on the contrary, they are humbled in conscious unworthiness just in proportion to their assurance of the goodness of God by which they have been favored to do his gracious will. This marks the distinction between such work as will abide the trials of the word of God, and the voluntary service of the carnal mind, which always produces self-approbation. The abiding work of the saints is always built upon the foundation laid by the apostle, and that foundation is the truth that God himself works all acceptable work in the subjects of his grace. Consequently they who are accepted of God ever adore his grace, while they can never cease to ask, Lord, when did we the work which thou hast approved? They confess by faith with humble confidence, "Lord, thou wilt ordain peace for us; for thou hast wrought all our works in us."—Isa. xxvi. 12.

"If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." If there could be any question as to the restriction of the preceding expression to the saints, it is clear that this declaration could apply to none but subjects of redeeming grace. Even though they suffer loss in the burning of their work, yet their salvation is assured. This can be true only of the subjects of that salvation which is secured in Christ Jesus. The natural man sees in the doctrine of salvation by grace no restraint upon the sinful inclinations of the carnal mind. This was manifest in the argument which Paul condemned, "Shall we

continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" It was slanderously reported of the apostles, and some affirmed that they said, "Let us do evil, that good may come." Of those who charged this doctrine upon them, Paul declares that their damnation is just.—Rom. iii. 8; vi. 1, 2. Those who can thus slander the doctrine of Christ clearly show that they love sin, and confess that they are restrained from acting out their sinful inclinations by nothing but selfish fear of punishment and desire for the enjoyment of everlasting bliss. While governed by that carnal principle they could not endure the revelation of perfect holiness in the presence of God. And when the subjects of divine grace are led by that covetous spirit, all their works are burned by the fire of eternal truth and purity. Even when the knowledge of the glory of God is seen in the face of Jesus Christ, that holy light does not cease to be a consuming fire. However any work may be approved by natural reason and highly esteemed among men, if it has not the authority of the commandment of Jesus it will not bear the trial of his divine judgment. In this fire it is burned, and the saint who has trusted in such work for commendation really suffers loss in the utter destruction of his boasted treasures of self-righteousness. This is illustrated in the message of the Amen, the faithful and true Witness, to the angel of the church of the Laodiceans, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest 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. As many as I love, I rebuke and chasten; be zealous therefore, and repent."—Rev. iii. 17-19. It is manifestly doing violence to the plain letter of this message when it is represented as addressed to the unbelieving world of natural men. The truth is emphatically recorded that this word is "what the Spirit saith unto the churches," and only "he that hath an ear" is the one who is commanded to hear it. In directing all these seven messages to the angels of the several churches specified, the Lord addresses the churches through the angels (that is, the messengers) whom he has ordained to speak his word in the churches for whose benefit the instruction is given. While it is true that the Spirit does teach every saint in his individual experience, it is also ordained of God that the gospel ministry shall proclaim the same truth in the churches. Thus every saint is qualified to judge the

work of these angels by the witness which he has in himself. When the testimony is the truth of God it will be attested by the witness of the inspired Scriptures, which always perfectly harmonizes with every instruction given by the Spirit in the experience of the saints. This test is the fire which makes manifest every man's work of what sort it is. When any cherished sentiment is consumed by this fire, the saint who has accepted and relied upon that sentiment does suffer loss; not that the deliverance from error is in itself that loss, but he suffers the loss of that comfort and rest in the consolation of the gospel to which he has been blinded by that error. All the fancied comfort which he has drawn from the false notion is swept away with the exposure of the error in which he had trusted.

In the closing expression of our text, "Yet so as by fire," is presented a very forcible illustration of the experience of every saint whose work has been burned by the fire of divine truth. He is himself saved from the delusion in which he had confided; but it is as one who has been saved from the fire which has consumed all his possessions. He is left destitute of all the comforts in which he had found satisfaction while he could trust in his work as commendable, and then he realizes that he is indeed "wretched, and miserable, and poor, and blind, and naked." The light of truth does not produce this utter destitution in his condition; it only reveals that misery of which he was unconscious while resting in the delusive confidence of his own riches. When this light shows him his distress and need, the necessity of his case urges him to cry out of the depths of his poverty unto God, who preserveth the simple, and who will hear the prayer of the destitute, and who will not despise their prayer. This provision of grace is for the relief of all such afflicted ones. So it is written in the heart of every ransomed sinner, as in the inspired Scriptures wherein our victorious Lord is adored for his wonderful works to the children of men, "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."—Psa. lxxviii. 18. The delivering grace of our God is always revealed in such a way as to exclude creature boasting; and in his providence, as in his revealed word, he says to his people, "He that glorieth, let him glory in the Lord."

In presenting these thoughts in connection with this text, at the request of an esteemed correspondent, we have not hoped to express all that might profitably be written on the subject. It will afford us much satisfaction to receive the views of any reader who may be impressed to discuss the important points which are embraced in this inspired admonition. Nothing but truth will bear the trial of the fire of divine judgment.

## OBITUARY NOTICES.

My youngest brother, **C. Chesly Morgan**, departed this life April 7th, 1890, aged 13 years, 10 months and 26 days.

His disease was palpitation of the heart, with which he had been afflicted for more than a year. His mind was bright and active at all times, readily taking hold of mathematics, physiology, history and language. He joined the Predestinarian Baptist Church at Zion Hill on Saturday before the second Sunday in August, 1888, and was baptized on the following day by Elder D. J. E. Clark, in his thirteenth year. On the morning of his death he had been feeling as well as usual, and took a long walk. When he returned he sat down behind the table, and never spoke but once. He fainted, and sank down under the table. Mother caught him, and he died in her arms, without any visible sign of suffering. His remains were interred in the Poolville cemetery, April 9th. Elder D. J. E. Clark conducted the services, using for a text, "Weep not for me, O ye daughters of Jerusalem, but rather for yourselves and your children." He leaves a father, mother, four brothers, three sisters, with other relatives and friends, to mourn their loss. He is missed in the family circle, and wherever he was wont to frequent. Our loss is great, but his gain is greater. Though parting here is sad,

"We'll rest in the hope of that bright day  
When beauty shall spring from the prison  
of clay;  
When Gabriel's voice and the trump of  
the Lord  
Shall awaken the dead in the old church-  
yard."

We look forward to the time when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

ALSO,

**George Ezra Stevenson**, little son of brother L. H. and sister Rachel Stevenson, died April 26th, 1890, aged 5 years, 3 months and 26 days.

He had malarial fever, being sick nine days before he took to his bed, and then lived nine days before he died. He was indeed a lovely child, and a favorite with all who knew him. Two or three days before he died he called for his baby brother to be put on the bed to play with him. They laughed and played together, and seemed to enjoy it very much. He suffered a great deal, but when asked how he felt he would almost invariably say, "I feel very well." It was indeed a sore trial to the affectionate father and mother, brothers and sisters, to give up the dear little one. He is now at rest, and will never again have to pass this world of sin, sorrow, trouble, trial and affliction. His remains were interred in the Fendren cemetery on April 27th. Elder J. A. Rutledge conducted the services by making a few impressive remarks, singing a beautiful hymn, and praying.

Let us mourn not for our loved ones, but rather rejoice that the Lord reigns, and works all things after the counsel of his own will; that he is good to all, and his tender mercies are over all his works; that he woundeth, and maketh whole; that he killeth, and maketh alive; that he will be with us in six troubles, and will not forsake us in the seventh. Dear brethren and sisters, let us be reconciled to the will of God. "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." "The eternal God is thy refuge, and underneath are the everlasting arms."

A. C. R. MORGAN.

AUTHON, Texas.

THE days of our years are threescore years and ten; and if by reason of

strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."—Psalm xc. 10.

**Duncan McPhail**, of Aberfeldy, Township of Euphemia, Ontario, departed this life Feb. 21st, 1890, in the 80th year of his age. The deceased was called by the grace of God and professed his hope in our Lord Jesus Christ quite a number of years ago. He loved the truth as it is in Jesus, and was much attached to the ministry of Elder Wm. L. Beebe, who, when living in Canada, stately preached the gospel in this neighborhood. The departed brother in Christ was one who by the grace of God felt himself to be very lowly in his own esteem. His own conscious unworthiness of Jehovah's abounding grace revealed in the face of Jesus Christ seemed ever to be felt by him, and as we viewed him we felt that he was one who knew what it was to walk humbly with his God.—Micah vi. 8. He delighted in the glorious and soul-reviving doctrine of God our Savior, and when able he sought ever to be found in the assembly of the saints, to hear proclaimed the unsearchable riches of Christ. The SIGNS OF THE TIMES he took great pleasure in reading, and looked eagerly forward for each coming number. During his last illness those who had eyes to see beheld the grace of God in him, and were glad.—Acts xi. 23. He spoke of himself as a sinful worm of the dust, and his countenance would glow with sacred joy while he confessed the wondrous mercy and grace of God to his soul. He conversed with evident delight concerning the dear Savior's atoning blood and justifying righteousness; and while his mortal life was ebbing away God was his strength and portion forever. He longed to depart, and to be freed from this evil world; and in sweet anticipation, with his eyes overflowing, he spoke of the blissful hope of immortality, and of that inheritance incorruptible, and undefiled, and that fadeth not away. At his funeral the writer of these lines preached from the words "Know that the Lord hath set apart him that is godly for himself."—Psalm iv. 3.

FRED. W. KEENE.

BROTHER **Henry Reel** died at his home in Logan, March 5th. Had he lived until March 16th his age would have been 87 years. He was a lover of the gospel of his blessed Master, whom he loved and served. He read the SIGNS OF THE TIMES, which he had taken for a long time, and gloried in the truth which was written by so many able brethren in the ministry. After he died I felt very lonely, having no one to speak to who knew the truth. The latter part of his life his eyesight failed some, and I used to read to him. The following lines I think very applicable to his case:

"Our brother has gained his release  
From all that distressed him below,  
Made meet for the kingdom of peace,  
Where pleasures eternally flow.

"He triumphed by faith in his blood  
Who did for his people atone;  
Then flew to the bosom of God,  
To reign with the Lamb on his throne."

He had a beautiful voice for singing; and when I first was acquainted with him he could sing many precious hymns. We had good times in reading the SIGNS OF THE TIMES, and in conversing upon the Scriptures of divine truth.

Brother Reel when young lived near Dayton, Ohio, then moved to Putnam Co., Ind., and several years afterward moved to Harrison Co., Iowa, where he spent his last days. He was always ready to communicate to the poor in cases of necessity, and to help the ministering brethren on their way when traveling.

JOSEPH RICHARDSON.

LOGAN, Iowa.

DIED—At the residence of her son, our beloved sister, **Minerva Walker**, aged 70 years and 11 months.

She was born in North Carolina, and while a child moved with her parents to Hall County, where she grew up, and was baptized in the fellowship of the Harmony Church. At the time of the division she went with the Missionaries, and never again had a home with the Regular Old School Baptists, although she was a lover of the doctrine of salvation by grace alone. She leaves two sisters and three sons to mourn her absence, but we sorrow not as those who have no hope. On the 17th her remains were interred in Union Cemetery, to await the morning of the resurrection.

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

We tender our heartfelt sympathies to the bereaved, who requested this to be sent. Her sons advocate the doctrine contended for in the SIGNS. The writer was not permitted to get the information he desired.

J. W. CARDEN.

EMBRY, Ga.

### APPOINTMENTS.

PLEASE give notice in the SIGNS that Elder C. Bogardus is expected at Burdett on Saturday, June 7th, to preach at early lamplight, and on Sunday, the 8th, at 11 o'clock a. m. Some of the brethren and friends are not aware of the fact. Any who might be on their way to attend the Chemung Association, passing through Watkins, by letting me know by letter or telephone from Watkins that they wish to attend the meeting, I will gladly meet them.

H. B. ELLIOTT.

### ASSOCIATIONAL.

THE Chemung Old School Baptist Association is appointed to be held with the church at Waverly, Tioga Co., N. Y., to begin on Wednesday before the third Sunday in June (11th), 1890, and continue three days.

Those coming to the Chemung Association from the east or west will take the Erie or Delaware & Lackawanna Railroads. Those from the south will take the Lehigh Valley R. R. Those from the north will take the Geneva, Ithaca & Sayre R. R. The place of meeting is about one mile from the depots. The friends will be met on Tuesday afternoon and Wednesday morning. We hope to see a goodly number of the brethren and friends present.

D. M. VAIL.

### YEARLY MEETINGS.

If the Lord will, there will be a yearly meeting held with the New Hope Church, in Greenbush, Warren Co., Ill., beginning at four o'clock p. m. on Friday before the third Sunday in June, 1890, and continuing until Sunday p. m. Our brethren and sisters are invited to meet with us.

I. N. VANMETER, Pastor.

THERE is a yearly meeting appointed to be held with the Old School Baptist Church of Halcott, at Halcott Centre, Greene Co., N. Y., on the first Saturday and Sunday in July, 1890. All are cordially invited to attend, and will be met at Griffin's Corners station on the day before the meeting.

J. H. SCUDDER.

### TWO DAYS MEETINGS.

A two days meeting is appointed to be held with the Middleburgh Church on the second Saturday and Sunday in June, being the 7th and 8th. A cordial invitation is extended to all lovers of the truth, especially ministering brethren.

GEORGE BORTHWICK, Clerk.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

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# Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 11 & 18, 1890.

NO. 24.

## CORRESPONDENCE.

DUTTON, Ark., May 4, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed find postal order for two dollars to pay for the SIGNS. I would like to have been able to send you, as brother J. L. Williams, of Danville, Ark., suggests, at least one new subscriber; but as those who love the doctrine it advocates are very few in my neighborhood, and as I have been confined at home most of the time by the illness of my wife since last September, I have not been able to procure any new subscribers this year. Last year I sent three new subscribers by advancing the money myself. I have been acting as a canvassing agent for the SIGNS for several years; but there was a prejudice raised against it here some years ago by an Elder (?) who came into the country, "boasting himself to be somebody" (Acts v. 36). After a time, but not until with the aid of others he had raised a prejudice in the minds of brethren against the SIGNS, he came to his end. He was called upon to preach a funeral, and in his preliminary remarks he kept saying something about "falling," when some one, perceiving that he was drunk, said, "Yes, and you will fall directly;" and in a few moments he fell, sure enough, headlong in the congregation, too drunk to stand up. O what a burning shame! I could rehearse several instances of persons who have endeavored to gain notoriety by abusing the SIGNS, who have been guilty of gross disorder. But notwithstanding the brethren know of such things, they still regard the SIGNS in the light presented to them by these slanderers. Among other things, the "Elder" above referred to instilled into the minds of brethren the belief that the SIGNS denied the resurrection of the body. Nothing at that time could avail him in his aim like this; for the Salem Association had just passed through a dark and trying time in contending against that doctrine, and had been compelled to cut off a portion of her members on account of it; and having such plain evidence before her that that doctrine would eat as doth a canker, this was one of the "false ways" that she at that time particularly "hated." Finding that a certain brother had been led into the belief that the SIGNS denied the resurrection, I took my first volume of "Editorials," and a late copy of the

SIGNS, and went a distance of ten or twelve miles to meet him. When the subject was raised among the brethren in regard to the supposed error of the SIGNS, which none of them seemed to doubt, and against which I have found that it was useless to reason with them, I asked the brother if he would read an article to which I referred him in the "Editorials." He consented, and began to read. Directly he remarked, "O I know he [Elder Beebe] used to be sound, but he has lately changed." I then presented him the copy of the SIGNS (I have forgotten the number) which contained an editorial headed, "What is done for the Adamic man in the wonderful economy of salvation" (I quote from memory). He began to read, and seemingly in great astonishment presently remarked in regard to some sentence, "Well, that certainly is sound." He kept on reading, repeatedly making some similar remarks, until he had finished. He then rose to his feet, and with great force remarked, in presence of the whole crowd, "Elder ——— has willfully deceived me, and he knows it, and I have no more use for that man." At the time this occurred Elder ——— was in the zenith of his glory, and some time before the affair at the funeral above referred to. I now thought that the great excitement among the brethren against the SIGNS would subside, and when Elder ——— turned out so badly I felt quite sure of it. But in spite of all this, it remains with many to-day. To all who have been so prejudiced against the SIGNS that they (like Nathaniel) are ready to question whether anything good can come out of it, we answer (like Philip), "Come and see." If they could be induced to do this, their opposition would instantly cease. Well might the apostle say of Satan (an adversary), "We are not ignorant of his devices." Most of the Primitive Baptists can perhaps recall to mind the time when the "Hardshell" doctrine, as it is generally called, seemed to them to be further from the truth than anything they could imagine. So the enemy of all righteousness is continually instilling into our minds an aversion to that which is for our good. Knowing that Jesus must come out of Nazareth, he creates a general belief among the people that nothing good can come out of that place. The brethren now are beginning to take and read the SIGNS, and I hope it may become more general; but

the time has been, and since its enemies so exposed themselves too, that the brethren could hardly fellowship one who would read it. It was through the SIGNS that I first learned that there was an afflicted and poor people in the earth like myself, striving against principalities and powers and spiritual wickedness in high places. For a long time the enemy had but too successfully assailed my faith with the suggestion that it was unlike any one else's, and therefore must be wrong. "It is true," the tempter suggested, "that there are few to be saved, and but few right; but you cannot have the audacity to think that you are right and everybody else wrong." Thus my sword was wrenched from my hand, and Apollyon with fiendish cruelty triumphed over me. I was suddenly imprisoned in "Doubting Castle," and every day mauled well nigh to death by "Giant Despair," and all because I did not know that there were "scattered abroad" throughout the length and breadth of the land many more like myself, who could put no confidence in the flesh. My hope was so bound up with my view of the way of life as set forth in the Scriptures, that to relinquish my faith was to relinquish all; and yet I could not believe that I, so liable, nay, so certain, to be wrong, could be right in my view, and every one else wrong. If I held on to my belief in this dark and trying time, in which "for many days neither sun nor stars appeared, and no small tempest lay upon me," it was because I could not let go. I was like a shipwrecked mariner holding on for dear life to a floating spar, amidst the roar of the terrific storm, feeling as if I were ready every moment to be engulfed by the waves or devoured by sharks and monsters of the deep.

At the risk of being tedious I must here relate the circumstances which I believe were ordered of God for my rescue. Before the war, before I was concerned about these things, my aunt, who was taking the SIGNS, bound some volumes with pasteboard of her own make, and preserved them. They were sold at her sale for fifteen cents, and purchased by one of my neighbors. Hearing my father remark one day that he had written Elder Beebe for his views on the text, "For offenses must needs be," &c., I went to my neighbor and asked permission to peruse those old volumes in order to find the reply. He kindly granted

it, and as I began to turn the pages (how dear to my memory yet) my eye caught upon something, and I began to read, when (O joyous tidings to me!) here was one soul whose views of the way of life and salvation agreed with my own. I soon found that not only this writer, but every one who wrote for its columns, from Maine to California, was in perfect accord with this one, and with my own views and experience. It was a great day of rejoicing to me, such as I had never known before, and such as I shall never in this world be able to express. Ah, language, how insipid, how feeble thou art! I seized my sword and put to rout my great enemy who had so long and so fiendishly triumphed over me. I hope my brethren will bear with me for being partial towards the SIGNS. I love the dear old paper, and cannot help it. May the blessing of God rest upon it. I agree with brother Lively, that we should not worship it, nor make a god of it; but let us all get at least one new subscriber, and thus enable it to continue its weekly visits.

I began to write on business, but you see how my mind has wandered. If you think this will be of interest to the readers of the SIGNS you can publish it. I hope you will keep "Extension of Time" a while longer at least. We desire to do all we can.

Yours to serve in affliction,  
C. W. ANDERSON.

GOLDENDALE, Wash., April 18, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find a copy of a letter written by sister M. E. Carter to Elder G. E. Mayfield. The Elder has been much comforted by it, as well as the many brethren and sisters of her acquaintance here who have read her letter; and believing many of her acquaintance in the east will be glad to hear from her, brother Mayfield has obtained her consent to send it to you for publication, if you think proper to do so.

Yours in hope,  
R. CUMMINS.

STUCK, King Co., Wash., March 18, 1890.

ELDER G. E. MAYFIELD—DEAR BROTHER IN CHRIST:—I have good letters from you unanswered. I have been in Grande Ronde Valley, and paid my much-thought-of visit. I had "La Grippe" before leaving home, and had got better. I took

cold in Portland, and had it much worse. I was quite unwell during my visit, and since my return, but am improving now. I did not hear the preaching I had been looking forward to, and may never be so privileged again; but the Lord reigns, and let not his people faint. I have cause of rejoicing that the Lord has put it in your heart to visit them regularly in the future. May he give you to realize in every way that we are blessed in (not for) the performance of our duties. The scattered of the "few names" over there have been much on my mind; scattered as sheep without a shepherd, neglecting the assembling of themselves together. I can think of no valid reason why God's children should not have regular meetings, whether they have a preacher or not. If they are living children they have wants to make known. If we pray to be heard of men, we might covet eloquent words; but we speak to God, who is a discerner of the thoughts and intents of the heart, and he will look to the man of a contrite heart, and that trembleth at his word. As soon as a child is born into the world it manifests life by crying; so if the poor and afflicted people feel no wants, and no disposition to cry, they cease to manifest life. We are commanded to pray with as well as for each other, and we cannot pray with them unless we meet with them. Very lovely to me were the handful of old members there, and I could but esteem them sound in the faith when they endorsed your preaching, and I was glad of a name among them; but if they have the opportunity to have the gospel preached unto them with the Holy Ghost sent down from heaven, they should not fail to give of their temporal things to pay for his coming. It is said of those who provided extra storehouses for their goods, "So is every one that layeth up treasure for himself, and is not rich toward God." I write not these things to condemn, for they are in my heart; and though with no fault or will of mine I am separated from them, my heart is toward them, and I have earnestly desired of the Lord that he would gather them and not scatter; that he would send them an under-shepherd that would feed them with knowledge and understanding; that they be no more tossed to and fro by every wind of doctrine, and by the cunning craftiness of the enemy, whereby he lieth in wait to deceive; but that they may grow in grace and in the knowledge of the truth; that their pastor, as a wise master builder, may not only lay the foundation, but build thereon gold, jewels and precious stones; that they may be taught of the Lord that except they abide in him (in all his doctrine, word and commands) they cannot bear fruit; and the Father is only glorified in their bearing much fruit. They are vessels that he hath afore prepared for his glory. What earnest exhortations are left by the

King and his twelve princes on record for their guidance always, that they take heed to their walk. They are not happy or blessed for knowing these things; but if they know them, happy are they if they do them. Surely God's preachers may well say with Paul, "Who is sufficient for these things?" But their sufficiency is of God, who has made them able ministers of the New Testament; not of the letter, that killeth, but of the Spirit, that maketh alive. God has given no man the power to make sheep for him (it would be an insult to the dignity of a man for a fellow-man to claim the fatherhood of his children; and blasphemy, awful blasphemy, to claim the paternity of God), but to feed them, to warn, reprove and rebuke, with all long-suffering and doctrine; to let not sin rest upon them, neither of covetousness, which is idolatry, nor love of the things of the world, nor aught that is forbidden in the record; neglecting aught that is commanded, for they each and all are Christ's commands; and whoso shall break the least, and teach men so (the church, as no others are capable of receiving instruction), shall be called the least in the kingdom of heaven. But great shall he be called in that kingdom who both does and teaches them. May the Lord gird you with might, and make you strong with the might of the mighty God of Jacob. The work is his, and his servants are to go forward in the observance of all he has commanded, neither courting the smiles nor fearing the frowns of men. But if they refuse to hear when in meekness the servant of God hath instructed them that oppose themselves, the servant is clear, and they will learn how intolerable is the day of judgment; for the Lord is Judge. He will judge his people. But the willing and obedient shall eat the good of the land. I am not speaking of eternal life, which is the gift of God, but of all the walk and conversation in this life that manifest the possession of it; the diligence that we are commanded to give, to make our calling and election sure; for except we walk in the truth, we make our calling and election sure to none who behold in us a disorderly walk and vain conversation, after the rudiments of the world, after the traditions of men, and not after God. The children have received a life which is of God, and the command resteth on them to walk as children of the light.

I have followed the leading of my mind in writing. What you see amiss forgive for Christ's sake; for of all the cumberers of his footstool none yieldeth him meaner praise than I. All our help and hope and salvation are of him. All our springs are in him, and without him we can do nothing. But no words of the Master are vain, and in his strength and by his grace we are to do and teach his commandments.

May the Lord open the way for your going, and make your going a blessing, and enable you, like your head, to not fail or be discouraged till you have fulfilled all his will in the matter; for his servants will not have gone over the cities of Israel till the Son of man be come. To some of his little ones he cometh, removing them from time and time things every hour; and he saith not only to one, but to all, "Watch." Having on the whole armor of God, watch, and be ye also ready, for in a day and hour that ye know not of the Son of man cometh. I am glad the church where you are meet every Sunday. I am glad when the children of the "elect lady" walk in the truth, even as he has commanded. Righteousness and truth go before his face; and except his people walk therein, how can they see him? I am sure that in so assembling they will be blessed, for the blessing comes only in obedience. "Seek ye first the kingdom of God," &c. But if one says, I will seek the things of this life first, and provide for my family, they may find that "all these things" shall not be added to them. I am glad brother and sister Cummins are where they can meet with you. When you go on the third Sunday in April I shall be with you in spirit, if spared, and when you return home again please write to a worm.

In fellowship,

M. E. CARTER.

#### CIRCULAR LETTERS.

*The Baltimore Old School Baptist Association, held with the church at Harford, Harford Co., Md., May 14th, 15th and 16th, 1890, to the several churches of which she is composed, sends greeting.*

DEAR BRETHREN:—We are reminded, as we meet once more in an association, of the fact that for many years we have enjoyed this pleasant privilege, and also that we have written you, the churches of which we are composed, a yearly Circular Letter, in each one of which it has been our custom to call attention to some principle of doctrine relating to the faith or practice of those who are to be recognized as the people of God. Mutual correspondence among those who love God is always good and pleasant when it is characterized by love and a desire for the glory of God and each other's welfare. We believe that this has been our aim for many years past. The letters of the churches, with few, if any, exceptions, for half a century past have come up to the successive associations breathing the spirit of love and good will; and the successive responses of the associations, with equally few exceptions, have been made up of matter that commended itself to the churches to whom they were addressed. May we not say that we have proved how good and how pleasant it is for brethren to dwell together in unity?

Many changes have taken place in the bounds of this association since the churches felt compelled, nearly sixty years ago, to withdraw from the Arminian faith and the Arminian practices that were then growing up among the Baptist people. In all our associations but one who saw that division remains. Ministers and members who took part in the scenes attending that time which "tried the souls of men" are all departed to their reward but one. A generation entirely new has taken their place, and a third generation is now beginning to pass away. Amid all these outward changes does it not become us to ask also, Are we changed in faith or practice from the way our fathers trod? Are we walking in fellowship with them, as they continued in the apostles' fellowship? Are we walking in love to God and to each other, and in the fellowship and communion of the saints? We speak here, not so much of that personal love and fellowship for each other in Christ, which love and fellowship we must feel for every heaven-born soul, whether a member of the visible church or not, but of that fellowship which God appoints in his church here on earth, and which is to be maintained by an orderly walk, and the adherence of each to the law of Christ in Zion. This is a most important theme; and may it not be well for us to consider this subject of church fellowship, as it has a most important bearing upon the peace and prosperity of the churches?

It is certain that such fellowship is most desirable for many reasons. The children of Zion need each other's companionship and sympathy and help during all their pilgrimage below. It is true indeed that our God is able to strengthen and uphold and make joyful the hearts and hands of his followers when they dwell alone, and there are many instances in which he has done so; but generally it is true that our God has put his children in families, that they may give help to each other. It is not good for any of us that we should dwell alone. God has put us together; that the graces of mutual love and forbearance and kindness and forgiveness and helpfulness may be called into exercise. When each one dwells alone there is no occasion for the exercise of these things, and so there is no growth in them. That we may dwell together there must be fellowship and love. Because such fellowship may be disturbed, and the joy of it marred and hindered, it behooves us to be careful of our every step, and of all our conversation among our brethren. The spirit of lordship over our brethren, disregard of the order of the house of God, and departures from the doctrine of God our Savior, are among the causes of alienation and strife where love and peace should abound. In addition to these things, we may also say that often a disposition to heap reproach harshly upon those who have thus

erred is as dangerous to the welfare and peace of Zion as are the evils which are thus censured. Two wrongs never yet made anything right. If we regard our fellowship as churches in a light so precious, let us endeavor to avoid both the one evil and also the other. That disposition which sets itself up as the standard, and insists upon its own exposition of the word, and would seek to fasten the charge of heresy upon any brother who presumes to think differently, finds no countenance in the example of the meek and lowly Master.

Fellowship among churches has given rise to associations, which are but meetings for worship, and that the churches may have a convenient means of hearing from each other. Strictly speaking, we believe that as churches cannot delegate the authority vested in them to any man or number of men, save only to bear letters and announce the decisions of the churches, so we as the messengers of the churches have no authority from the churches save to bear and receive correspondence. We are but the servants of the churches; the churches are in no sense our servants. We must do their bidding, not they ours. Both churches and associations should keep in mind that their one object should be to glorify God, and seek each other's good. "Look not every man on his own things, but on the things of others." Difficulties and alienations may arise, as they have arisen in the past. If they do arise, it is a living and vital question what shall be done with them. Suppose it is found impossible to heal them; still it is an important question, and often one that is hard to decide, What shall we do about them?

Some questions arise which it may be advisable to consider. It is sure that there are some sins not unto death. It seems clear that not all alienations and differences should lead to breaking of church fellowship. It seems also evident that churches may err as well as individual members. As individual Christians may mistake the anger of the old man for the righteous displeasure of the new man, so also may churches be led by the flesh into declaring non-fellowship for their own brethren from whom they should not divide. Such steps have been taken by churches in haste. Churches have separated in anger, both of whom have been equally sound in doctrine and orderly in practice, save in the one thing which led to the quarrel; and often in regard to this one thing both had been equally wrong, while yet each desired to do right.

Now, suppose churches differ, and magnify their difference until a molehill becomes a mountain, while in general both are sound and orderly, and in a fit of mistaken zeal one declares non-fellowship for the other; has she unchurched herself in so doing, or does her act unchurch the

other church, so that their acts as churches become null and void? It seems to us that this is well worth considering. Of course while this ban of non-fellowship continues these two churches cannot recognize each other; but are all other churches involved in this act of the one church, so that they cannot be held in fellowship if they persist in disregarding the declaration of non-fellowship which the one church has made? Now suppose in after years misunderstandings are removed, and all these brethren find that they see so closely eye to eye that they can strike hands and hearts together; is there any reason why they should not as churches come together, each fully recognizing the acts and ordinances of the other as though they had never been divided asunder? It seems very evident to us that a simple declaration of non-fellowship by one church for another ought not to bind all the other churches; and the church making this declaration ought not to expect it, unless other churches for themselves become convinced that it would be a righteous act to do so. Because one man has no fellowship for another; it does not follow that he can or ought to bind every one else to the same way of thinking or acting. If one member have fellowship for a man, it does not bind all his brethren to have fellowship for him; and in like manner his dis-fellowship for a man does not and ought not compel every one else into a similar declaration of non-fellowship. If this be true of individual members, is there any good reason why the same rule should not apply to churches as well? It would seem, upon any other view of the matter, that one church or a few churches could dictate a course of action to all the rest, or else break up the peace and union of all the churches and associations in all their correspondence.

It seems very evident that members of churches or churches may so far differ that they cannot walk together with comfort, and yet both remain in fellowship with Christ, and all their acts as members and as churches remain valid and good. Such differences may be in matters of faith or of practice. A separation from each other, each going its own way, may be unavoidable, in churches as well as in the marriage relation, without involving actual divorce or non-fellowship. It seems to us that in the perfect law of Zion, recorded in the New Testament, cases of this kind are amply provided for. Paul found much to censure in many of the churches, but in no case does he withdraw fellowship from any one of them; and in but one or two instances does he direct a withdrawal from any brother. Upon one occasion there seems to have been a very wide divergence of opinion between Paul and Barnabas, and a dispute arose which could not be harmonized. The result was that they separated, each going in different directions, and

each preaching the gospel of the kingdom. Afterward they became of one mind; and we do not read that either one questioned the official actions of the other during the time of separation. It is sure that not all disputes and separations destroy the official acts of churches and render them invalid. There is certainly a vast difference between denouncing an error and declaring that we have no fellowship for it, and withdrawing church fellowship from brethren who hold it. Our object should be not to cast off the brother or the church who holds the error, but to save them from it. Let us always in all candor oppose error in faith or practice, but be very slow to cast off the brother who is led captive. It is a very solemn thing to withdraw fellowship from a brother or a church, and it should not be done except as a last resort; and then a careful watch should be kept for any sign of repentance, that we may promptly extend an encouraging hand.

There have been instances of alienation and separation among brethren and churches which have continued for a long time, and which have given rise to great strife and bitterness, but which have never led to declarations of non-fellowship. In such instances it would seem that there need be no difficulty about coming together when these alienations and differences shall have been removed by better acquaintance. It would seem that in such cases no question need arise about the validity of the ordinances administered by each while thus separated. When each shall have become satisfied that the other holds the same faith and walks after the same rule, no former alienation nor unkindness of word or deed should hinder a glad recognition of each other as brethren in Christ. Let there be a glad coming together, while the former years of estrangement are deplored. It is said that under the new covenant it shall no more be said that "the fathers have eaten sour grapes, and the children's teeth are set on edge." Grounds which may have led unavoidably to separation a few years ago may no longer exist. If not, then the separation need no longer exist.

It is evident from Scripture testimony that a church may so far depart from the faith and order of the gospel that God will remove the candlestick from its place; and there are some things which cannot be passed by. A church may sin unto death, as well as an individual; but when this occurs may we not expect that the sin will be of such a sort and of such a public nature that all who know her will see that she is a dead body, and an offense to all who love and serve God? Till then should not a church be borne with, though many grievous wrongs may exist there, as among the churches of Galatia and in the church at Corinth? Should not any single church hesitate by and of herself to withdraw fellowship from another church

until all orderly churches are ready to stay up her hands in the matter? These, brethren, are matters to which we would call your attention, and bespeak for them a careful and prayerful consideration.

We are none of us perfect. All make mistakes, all err from the way, all come short of the glory of God; therefore we have need of long patience and forbearance. As we need it from others, let us grant it to others. The fruit which pleases God most is to do justly, love mercy, and walk humbly with God. Let not self-will be mistaken as great zeal for God. The order of God's house is more mercy than exaction. It is not legal, but gospel order. It is not in the letter, but in the spirit. It is for the help of the weak and imperfect, not for the glorification of formalists. Let us therefore be slow to cast overboard a church or a brother, but quick to restore. One may have done wrong. This is not the question. Is he now doing wrong? is the important thing. A church may have departed from the way. Has she now returned to the way? is all we need to know. Be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Brethren, let us be very careful how or upon what grounds we condemn a brother or a church; and may God help us always to be merciful and pitiful. We again send you love and christian greeting.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

*The Delaware Baptist Association, convened with the church at Cow Marsh, to the several churches composing the same, sends the following address:*

DEAR BRETHREN:—In writing this epistle to you we do not assume that you stand in need of admonition or reproof from us, or that anything is wanting that needs to be set in order; but rather we would show that we do not cease to care for you, and would still be mutual helpers of your joy. There is a pathway in which Christians can walk in which peace and fellowship abound, and in which all the steps tend to promote peace, and to cement the hearts and minds of brethren and sisters in Christian love and gospel fellowship. In this day of abundant correspondence and of publishing and circulating papers it can hardly be that there is any lack of instruction or of admonition in order that the churches should be thoroughly furnished. There is more likely to be a lack of giving good heed to the things spoken. We live in a day in which the world appears in holiday attire, and is engaged in presenting her charms and attractions with enticing and bewildering effect. It behooves the children of wisdom to be on their guard. "If ye were of the world, the world would love his own." There is little in a gospel church for the world to love, and little in the

world that the church as such has any business in loving. Worldly influence or worldly material in a church will very soon discover itself in a disposition to court the world and secure its favor and co-operation. The world has institutions of its own to meet the wants of all its own people.

A spiritual church is provided with spiritual comforts, that the world as such does not want and would not enjoy; but in the world may be found a people who, though in it, are evidently not of it. With all that the world can give them they are poor; with all its wealth and pride of cities they are homeless. While it revels in luxuries and festivals, they are famishing with hunger. With all its boasted charity they are outcasts. They are so called out of the world as not to be satisfied with what the world provides. For this cause the Lord himself hath undertaken in their behalf, and hath provided for them. A feast is ordained and established in his holy mount. A city of habitation, whose builder and maker is God, is their dwelling place forever. They are said to be satisfied with the goodness of his house. We might suppose that the church would rejoice in her spirituality; rejoice in being shut in from the excitements and commotions of the world, a quiet habitation. If she fully and faithfully exhibits the Spirit and the fruits of the Spirit in her ministrations, and in the lives and deportment of her members, she will certainly present attractions to the children of light, and all those home comforts that spiritual minded people need. The spiritual beauty and spotlessness of the garments of salvation cannot come in contact with the things of earth without defilement. It is claimed in behalf of many of the devices of men that they are innocent, and cannot do harm. Like the handsomely attired daughters of Moab, they are presented with varied charms and in their most attractive forms to the sons of Israel; but the worship of worldly gods was the object, and pestilence and destruction the end. The church has a husband who is able to supply her every need, and to walk with him her garments must be unsoiled by the world. She must walk in white.

It is easy to talk about being satisfied; but are we always and at all times satisfied with what the Lord has provided for us in his courts, which the inspired psalmist calls the goodness of his house? While we see around us all kinds of efforts to attract crowds to the professed churches, and those efforts are quite frequently successful, it should be the shame of a gospel church if she attracts or desires to attract the giddy and vain—the children of folly and pride. Let the attractions be for those who desire the sincere milk of the word, those whom the Redeemer calls his lambs, and who are longing for the feeding places, and places where they may rest at noon;

those who are inquiring the way to Zion with their faces thitherward, going and weeping. Such we would and such we hope we do attract. If people knew and loved a living Savior they would not be seeking the living among the dead. An image of the cross is revered and idolized, while the cross itself is shunned and despised. How strange it seems that people will compass sea and land to obtain relics, pebbles from the pathways of Palestine, branches from the olive trees of the garden, chips from the manger or from the rocky tomb, as though everything was hallowed that he touched or came near; while the living Savior, the sacredness of his word, the fellowship of his sufferings, the power of his resurrection, the operations of his holy Spirit, and the spirit of obedience to his will in the hearts of his people, are things neglected, if not entirely discarded and set at naught. Men compass seas and deserts, shrinking from no hardship nor expense, to find some literal path whereon he walked in the days of his incarnation; while the strait and narrow way that leads to life, that pathway that leads to his holy hill and to his tabernacles, remains unsought. If they really loved him and respected his authority, they might find him and his holy city and his sacred ordinances much nearer at hand than the hills of old Palestine. The very first step taken by him in his public life they have agreed together to discard, and instead thereof adopt an unmeaning and altogether inappropriate device of the Pope of Rome. The church is an organized body. She has her laws and ordinances, her doctrine and discipline; and as Christ is her King and Lawgiver, it is here that his will is made known, and here that he is obeyed and his authority recognized. The church should respect herself and the authority under which she acts, for in so doing she shows respect to Christ. In her organization she is the body and bride of Christ. The church is warned not only against enemies from without, but also from among themselves. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." It would seem from this that even Christians might be led by their fleshly ambition sometimes to try to rend the churches and lead off a party. It is a matter much to be regretted that churches are not always so well organized and established in the truth as not to be led away by designing men. If they would heed the warnings with which the Scriptures abound, and follow no man who was working divisions and offenses among the brethren, nor allow themselves to be moved away from their steadfastness, such characters would soon lose their occupation. A professed zeal for some points of doctrine amounts to little while their efforts are directed to alienating and dividing the brethren, and producing discord and strife in order to lead off a

party with themselves at the head. Such characters are described as being self-willed, heady, high-minded, &c. They are said to separate themselves, and to despise government. We might say, in a word, Be warned against all disorganizers, whatever their pretensions, and adhere steadfastly to your church organizations. There is room in the vineyard for all your zeal and all your labor. "Be sober, be vigilant." What he says unto one he says unto all, "Watch." Watch over one another for each other's good. Let the breasts of Zion's consolations satisfy you at all times, and you like unto men that wait for their Lord. If the thief should come, let there be no hour in the night that you be found sleeping. Fare you well. The peace of God that passeth understanding be with you.

E. RITTENHOUSE, Mod.

P. M. SHERWOOD, Clerk.

*The Elders and messengers of the churches composing the Delaware River Old School Baptist Association, in session with the church at Kingwood, N. J., May 28th, 29th and 30th, 1890, to the churches whose messengers we are, send christian salutation.*

BELOVED BRETHREN:—We will address you at this time on the subject of adoption. This, like all the subjects presented by the inspired apostles, is profitable to the saints when their minds are directed in its contemplation by the Spirit of truth. The figure of adoption is used by the apostle Paul alone, and by him only in addressing churches among the Gentiles. We will first quote from the epistle to the saints at Ephesus: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." In this strong and clear declaration we observe the same characters spoken of throughout. The saints who are addressed, with all whom the apostle includes by the use of the pronoun "us," who were chosen in Christ, and are blessed according to that choice, are the same who were predestinated unto the adoption of children, and who have redemption and forgiveness of sins through the blood of Christ.

In the letter to the churches of Galatia the apostle says, "But when the fullness of the time was come God sent forth his Son, made of a woman, made under the law, to re-

deem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. iv. 4-7. The redemption of those who were under the law from its curse was, "that the blessing of Abraham might come on the Gentiles through Jesus Christ."—Gal. iii. 14. It is therefore particularly of the Gentiles that the apostle uses the figure here, to show how they are made heirs of the promise given to Abraham and his seed, although primarily the adoption pertaineth to the Israelites.—Rom. ix. 4. As long as the Jews appear as the family of Abraham, and therefore as the children of God, the family is complete, and none can be adopted from among the Gentiles. So in the figure of grafting, which the apostle uses in another illustration of the subject, while the legal tree remained entire no grafting could be done. This figure of grafting is not used to show how sinners are joined to Christ, for the life of a good tree does not cause the graft to bear good fruit; but it is used to show how the blessing of Abraham can flow to the Gentiles. So adoption is not used to show how one can become a real son, but how an alien or stranger can become an heir.

When Christ redeemed them that were under the law their standing was seen to be in him, and not in the flesh of Abraham. "They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."—Rom. ix. 8. Thus a way is seen in which Gentiles are presented through Christ as "Abraham's seed, and heirs according to the promise." The figure of adoption expresses their legal heirship. It also applies to the Jews, for both Jews and Gentiles are now in the same condition in the gospel light, God having "concluded them all in unbelief, that he might have mercy upon all."—Rom. xi. 32. The full force of this figure, therefore, is seen when applied to all the children of God in their Adamic relation, keeping in mind that a stranger only, and not a real son, is adopted, and that no vital relationship can be effected by it, but only a legal right to the blessings belonging to the family, and an heirship to the estate. Redemption from any legal bondage that one may be under is necessary before he can receive the adoption of a son.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." This sonship here referred to must be the sonship by adoption spoken of in the preceding verse, which proves those who are addressed to have already received the adoption of sons. As they were predestinated unto this adoption, and unto the heirship of eternal life, they

were regarded as sons before they were redeemed, yea, before the foundation of the world. It was for sons that the dear Redeemer died, for "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering."—Heb. ii. 10. These were loved when dead in sins, and because of that love "God, who is rich in mercy, hath quickened us together with Christ."—Eph. ii. 4, 5. In and by this quickening the life of Jesus is manifested in these vessels of mercy. This quickening and raising up of those who were dead in sins, this experience of the power of divine life by the sinner, is evidently the same work and the same experience as that which the Savior and the apostle John speak of as a birth; for in that new and heavenly birth the life of Jesus is manifested in the chosen vessel of mercy. But the divine life or spirit, and the man in whom it is manifested, are still kept distinct in the view of that word of God which pierces "even to the dividing asunder of soul and spirit."—Heb. iv. 12. So the Savior expresses this distinction, saying, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

We are to remember also that sonship by birth and sonship by adoption are quite different. The one is referred to in tracing the lineage of a man, the other only in tracing the title to an inheritance. The apostle Paul speaks much of the inheritance, which is the purpose of adoption; and when we consider the peculiar character of this heavenly inheritance, that it is the experience of vital sonship itself, we shall see the wonderful appropriateness of the figure, and that through its use the same glorious truth of divine relationship is ultimately presented by Paul as by John in speaking of a birth.

To the Romans the apostle says, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs."—Rom. viii. 14-17. Heirship is, therefore, always seen to be the purpose of adoption.

We will now look more particularly at the figure of adoption, that we may see its suitability to represent our condition, our experience and our hope. Adoption brings one under the care of him who has extended this favor to him, and gives him the advantage of his power and wisdom and wealth from the time he receives it, and makes him his legal heir, but it does not and cannot give him a vital relationship. The adopted child cannot be made by the mere establishment of this legal relationship to bear the likeness of the

one who has adopted him either in form and feature, or in disposition and spirit. Now suppose this to be the one thing in all the world which he desires and longs for, to be exactly like the one who has shown him such wonderful favor, while in reality he knows himself to be just the opposite in every respect. What sorrow and mourning would be his. His affliction would be in proportion to his admiration and love for his benefactor. He could not but be thankful for the kind and merciful provisions made for his protection and comfort, and there would be a degree of comfort in the very admiration and love for the beauties and excellencies of his friend; but his sorrow would increase as longer acquaintance caused these excellencies to be more manifest, and his own unloveliness to appear greater and more abhorrent by contrast.

But suppose, further, that this adopted son has received a gracious promise that the very thing he so ardently longs for shall one day be his; what joy and comfort would this promise cause him to feel in the midst of his sorrow and self-abhorrence. This is the case with those who have received from our dear Savior the adoption of sons. In themselves they are vile and sinful, burdened with the bondage of corruption, feeling that in them dwells no good thing, and often crying out in spirit, "O wretched man that I am! who shall deliver me from the body of this death?" But they have received the Spirit of Christ, by which they know all things. By this Spirit they are made to know and feel their depravity by nature, and mourn because of it; and by the same Spirit they know and love the dear Savior, and delight in his holy perfections and glorious beauty. This Spirit causes them to thirst for him, and long to be like him; and by this Spirit they receive from him the exceeding great and precious promise that they shall one day be so changed as to be perfectly conformed to his image, "according to the working whereby he is able even to subdue all things unto himself." "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. 2.

Paul says, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." This manifestation of the sons of God he speaks of as "the glory which shall be revealed in us" when we "shall be delivered from the bondage of corruption into the glorious liberty of the children of God." But he also says that we are "waiting for the adoption, to wit, the redemption of our body."—Rom. viii. 19-23. This redemption of our body, which includes the whole "purchased possession," is the adoption, that is, the fulfillment of the purpose and object for which the adop-

tion was given. Unto this redemption we were sealed after we believed "with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."—Eph. i. 13, 14. "Who hath also sealed us, and given the earnest of the Spirit in our hearts."—2 Cor. i. 22; Eph. iv. 30. An earnest shows the exact character of what the inheritance shall be; and by this Spirit of Christ, whose fruit is love and joy and peace and all holy graces, we have a precious intimation at times, and a sweet foretaste of the heavenly inheritance, in receiving which we shall be made wholly like Jesus. Nothing could possibly be more desirable to us than this. We could not imagine a more glorious inheritance, nor ask for a richer endowment. And how unspeakable is the joy that we feel when we are assured that this is the very inheritance unto which we were predestinated and adopted, "to be conformed to the image of his Son."

"No man can come unto me," said the dear Savior, "except the Father which hath sent me draw him: and I will raise him up at the last day." It is the man, the sinner, the vessel of mercy, who is drawn by the Spirit, which is sent into his heart. That Spirit is his life (Rom. viii. 10); and while he continues vile in himself, his life is pure and holy, for it is Christ who lives in him. This is the one who is to be raised up at the last day. This is the one who is kept by the power of God unto salvation, unto the incorruptible, undefiled and unfading inheritance which is reserved in heaven for him, and is ready to be revealed in the last time.—1 Peter i. 4, 5. This is "the redemption of the purchased possession," "the redemption of our body," "the manifestation of the sons of God." Then shall the end of adoption come when the inheritance so earnestly expected and waited for shall be ours. Then shall the need of all earthly figures cease, and all the graces of the Spirit but love, which have been our comfort while here below, shall be swallowed up in the ineffable glory of Jesus when he shall appear with him in glory. Then shall we be satisfied, when we awake, with the likeness of Jesus, our Redeemer, who received by inheritance in the resurrection from the dead a more excellent name than the angels when the Lord said unto him, "Thou art my Son, this day have I begotten thee."—Heb. i. 4, 5; Psa. ii. 7; Acts xiii. 33; Rom. i. 4. Then shall all who have loved Jesus and longed to be like him, all who have received the earnest of his Spirit in their hearts, by which they are manifested as having received the adoption, be fully brought into manifestation as the children of God, "being the children of the resurrection."

Beloved, seeing we are favored with such a hope, and look for such things, and seeing we have such lov-

ing care from our dear Savior, and such tender forbearance, and are given such precious tokens of love from time to time, and such sweet foretastes of the heavenly inheritance, to encourage us during our sojourn here, what manner of persons ought we to be in all holy conversation and godliness.

WM J. PURINGTON, Mod.  
CYRUS RISLER, Clerk.

## CORRESPONDING LETTERS.

*The Baltimore Old School Baptist Association, convened with the church at Harford, Harford Co., Md., May 14th, 15th and 16th, 1890, to the several associations and meetings with whom she corresponds, sends greeting in the Lord.*

DEAR BRETHREN:—As we have met once more in our annual meeting, we desire to again acknowledge the receipt of your letters and messengers, and to send you in return a few words expressive of our continued fellowship for you in the Lord. It is a great joy to hear from our brethren, and a privilege which we think cannot be too highly prized. We are especially glad to find that there are no heresies nor schisms among you. In all our correspondence we have found no differences of faith, but all speak the same things. We also desire to assure you, brethren, that our association stands firm upon the old faith. We have seen no reason to depart from the declaration of principles adopted at Black Rock nearly sixty years ago. We have been kept by the grace of God from the vain theory advanced by some whom we have once loved in the truth, that sinners are not born again, or redeemed by the blood of Christ. Our hope is that God has chosen us, poor sinners, and redeemed us by the blood of Christ, and quickened us from the dead. We desire expressly to make known our opposition to the heresy that eternal spirits, and not sinners, are made alive unto God.

This session of our association has had to encounter rainy weather and bad roads, with places of entertainment at some distance from the place of meeting; but the friends have cared for us with open hearts and hands, and could easily have taken care of twice as many visitors. We desire all to come and visit us at all our associations who desire to do so. Our brethren will make them welcome. We have had good preaching all the time. The Lord has blessed us. We desire a continuance of your correspondence.

We have appointed the next session of our association to be held with the church in the city of Baltimore, May 15th, 16th and 17th, 1891.

WM. GRAFTON, Mod.  
F. A. CHICK, Clerk.

*The Delaware Old School Baptist Association, in session with the church at Cow Marsh, Kent Co., Del., May 21st, 22d and 23d, 1890,*

to the several associations with whom we correspond, sendeth greeting.

DEAR BRETHREN:—Through the kind providence and reigning grace of our covenant-keeping God and Savior we have been permitted to meet together again in sweet communion and harmonious fellowship. Our meeting has been an undisturbed season of refreshing from the presence of the Lord, and we have been made to realize "how good and how pleasant it is for brethren to dwell together in unity." While we desire a continuation of these unspeakable blessings, we are not unmindful of all our brethren everywhere who love our Lord Jesus Christ, both theirs and ours, desiring to pray for the peace of Jerusalem, knowing that "They shall prosper that love thee." Your messengers have come unto us in love and fellowship, bringing precious gifts, for which we feel thankful; and the ministering brethren have abounded unto us in the fullness of the blessing of the gospel of Christ, and we are made to esteem them highly for the work's sake. We desire to continue our correspondence with you, hoping it may be blessed to our mutual good, and to the manifestation of the glory of him who is over all, God blessed forevermore.

Our next meeting is appointed to be held with the church at London Tract, Chester Co., Pa., to commence on Wednesday before the fourth Sunday in May, 1891.

E. RITTENHOUSE, Mod.

P. M. SHERWOOD, Clerk.

*The Delaware River Old School Baptist Association, in session with the Kingwood Church, to the associations, corresponding meetings and churches with which she corresponds, sends christian love and salutation.*

BELOVED BRETHREN:—God in his providence has brought us together in associate capacity. The messages of love from the churches of this association show peace, harmony and christian fellowship. Your ministering messengers have come to us in the fullness of the gospel of Christ; and we have received your Minutes, informing us of your preservation as churches and associations, walking in the commandments of God. Our meeting has been conducted in love and harmony, and we have lifted up the voice together in praise, honor and glory to the one God and Father of all, who is in all and over all, for the salvation of his people, their deliverance from death, and abundant entrance into the everlasting abode of the saints.

Our next session is appointed to be held with the Southampton Church, Bucks County, Pennsylvania, commencing on Wednesday before the first Sunday in June, 1891, when we hope to again receive your messages and correspondents in the love and fellowship of the gospel.

WM J. PURINGTON, Mod.

CYRUS RISLER, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 11 & 18, 1890.

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

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

G. BEEBE'S SONS.

### PREACHING OF THE CROSS.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—1 Cor. i. 18.

No amount of natural intelligence can qualify a man for the work of preaching the gospel of the grace of God. However powerful may be the mind in grasping the science of this world, it cannot be so educated as to comprehend the great mystery of godliness. The very words of the inspired record may be committed to memory, and repeated with all the eloquence of utterance and emphasis, and yet it is not the preaching of the cross. This truth is illustrated in the experience of every sinner who has been led by the Spirit into the light of divine life. Not only in hearing the proclamation of the gospel by uninspired ministers, but even in reading the Scriptures, it is only as the Spirit of truth shall take of the things of Jesus and show them in the heart of the saint, that the preaching comes to him as the gospel of Christ. His natural judgment may accept what he hears as consistent with the doctrine of God, and he may be very desirous to appropriate it to his own comfort and edification, but it is without life and destitute of sweetness to his soul until it is applied by the Spirit through the revelation which is by faith. This peculiarity of the preaching of the cross is one point in which it is distinguished from all the doctrines and commandments of men. In this also is unquestionable evidence of the divine origin of that gospel which finds assurance of its truth in the heart of such as love righteousness.

"For the preaching of the cross is to them that perish foolishness." It is the first consideration in the presentation of any natural theory to make its wisdom and consistency manifest to the understanding of those to whom it is declared. To this end no effort is spared to show its conformity to the recognized principles of reason and commonly accepted facts. When thus commended it is accepted by the wise and educated more readily than by those of less intelligence. The doctrine of salvation which is embodied in the preaching of the cross is not addressed to the natural mind, either educated or simple; it is shown by revelation through the medium of that faith which is the gift of God. In this way all the children of Zion are taught of the Lord. So our Redeemer 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."—Matt. xi. 25, 26. Under this system of instruction the wise and intelligent have no advantage over the simple and untaught. By the grace of God the Scripture preached before the gospel unto Abraham even when he dwelt among his idolatrous kindred, and when there was not a word of our Bible written in the language of mortals. The unborn Jeremiah and John the Baptist received the truth by faith; and it was only by the same revelation that the religiously taught Saul of Tarsus was made to know the truth of the gospel of the grace of God. He must learn by direct revelation before he could even know the Lord, by whose omnipotent word he was arrested in his zealous persecution of the disciples of Jesus.

It is worthy of particular observation that the failure of the wise and prudent to receive the knowledge of the truth is not because they have not sought to attain such understanding, but because it seemed good in the sight of the eternal God to hide these things from them. Our Lord did not deplore this divine appointment as restraining his gracious design to save sinners. Neither did he merely submit to it as an inevitable necessity. By the Spirit of the Lord God which was upon him he poured forth his confession of thankfulness, because it seemed good in the sight of the Father thus to confine the revelation to babes. When led by the Spirit of God all his redeemed people are filled with the same grateful rejoicing which was in their Lord. It is only by that Spirit that they can pray after the manner which Jesus taught his disciples, asking that the will of God be done in earth as it is done in heaven. It is not for want of polished language and appropriate illustrations that the preaching of the cross is foolishness to them that perish; being destitute of the Spirit, they have not that faith by which alone the testimony of Jesus can be received. When his disciples asked why our Lord spoke to the multitudes in parables, "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be con-

verted, and I should heal them."—Matt. xiii. 11-15. This declaration of Jesus condemns every theory of men which represents the salvation of sinners as dependent in any degree upon their own will or works. To the natural mind this truth is incomprehensible foolishness; because that mind cannot receive the fact that the condemnation of death already has "passed upon all men, for that all have sinned."—Rom. v. 12. Not only is this the plain testimony of the inspired record, but it is manifested in the universal reign of death. Yet the carnal mind cannot receive it as divine truth. For this reason every sinner claims the power to satisfy the demands of justice, and so make himself acceptable in the sight of God. So long as he is governed by this delusion the preaching of the cross is foolishness to him. Every one in whose heart God has shined is convinced of the impossibility of teaching the natural mind that sin has already reigned unto death in his own case. The sinner may feel that he is in danger of being finally condemned, but he cannot believe his condition is beyond the reach of relief by reformation and the performance of such good works as he claims ability to render in satisfaction for his transgressions. By direct revelation alone can the utter helplessness of his condition be made known to him. Until he is thus enlightened he can have no knowledge of his need of that salvation which is revealed exclusively by the grace of our Redeemer, which is the preaching of the cross. Reason must ever regard this preaching as foolishness, because it is not possible that the natural man should receive the truth that he "is condemned already, because he hath not believed in the name of the only begotten Son of God."—John iii. 18.

The preaching of the cross does not consist in the description of the awful event which has made Calvary sacredly glorious as the scene of the expiring agony of the Son of God. Although no words can do justice to that dreadful suffering which shocked the earth and darkened the noonday sun, there is infinitely more in the preaching of the cross than all that was there displayed to the senses of intelligent creatures. If that were all of the preaching of the cross it would be as easily comprehended by them that perish as by us which are saved. But it is now, as it was on that occasion, that the very same display of divine justice which proved his triumphant glory to the subject of his grace who was dying at his side, was to others evidence that he was forsaken of God. The wise and religious Jews still cried for his blood and exulted in his death while the heathen soldiers confessed the truth, and glorified God, saying, "Truly this is the Son of God."—Matt. xxvii. 54. In common with all the doctrine of God our Savior, the preaching of the cross finds in every

believer a competent witness of its truth and power. There is no following Jesus without taking up the cross. The fellowship of the gospel is the fellowship of suffering. There is a clear contrast between the preaching of every false doctrine and the preaching of the cross in this particular. While all the devices of men offer ease and temporal comfort as inducements to such as will follow them, the faith of Jesus presents only the path of tribulation and suffering for those who will come after him. The wisdom of this world sees only foolishness in the choice of this pathway of tribulation; and the disciple of Christ does not have to go out of the earthly house of his own tabernacle to find the burden of this enmity. Here is a cross which is unknown to the world. Even to his own reason it is foolishness to take up this cross; and the question may be suggested in his mind, Why should I suffer all this tribulation? Selfishness argues that if salvation is by grace alone, then it is of no advantage to endure the affliction and anxiety which beset the pathway of the follower of Jesus; it seems better to live in conformity to the flesh, and to fulfill the desires of the natural mind, than to bear the cross of self-denial. Sometimes the saints are overcome by these carnal reasonings, and they may even be so carnally minded as to live after the flesh. Then they painfully learn the truth declared by Paul to all the beloved of God, called to be saints, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 12, 13. This life is the answer of a good conscience toward God, and the death is the sense of condemnation felt by the saints in yielding their members servants to sin. Their eternal life is hid with Christ in God, and is not subject to be forfeited by their will or action. When the saints are carnally minded they die to the enjoyment of the light of the divine approval; in that sense they perish, and then the preaching of the cross is to them foolishness. They feel no interest in the truth which had been their joy and life. This is a terribly severe experience; but few of those who have long followed the Lord have escaped its bitterness.

"But unto us which are saved it is the power of God." Evidently all who are included with the apostle in this clause of our text are saved from their sins "through the redemption that is in Christ Jesus;" for to all others the preaching of the cross is foolishness and a stumbling-block. But that salvation is complete in the perfect work of our Redeemer, leaving nothing to be added to it by preaching or by any other agency of created beings. In the connection of our text the apostle says, "For after that in the wisdom

of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This salvation is the deliverance of believers from the delusions suggested by carnal reasoning. Not even the chosen subjects of redeeming grace are free from the perplexing doubts by which their faith is tried; and they are not left to depend upon their own strength for a defense against the power of such assaults of the tempter. It pleased God to provide for their salvation by the foolishness of preaching. This is the proclamation of the gospel of the grace of God in that simplicity which finds a witness in the experience of every believer; and it is a very different thing from that foolish preaching which is approved by the wisdom of the world. When Christ is declared as the end of the law for righteousness unto every one for whom he gave himself a ransom, the faith of the saints receives that testimony without the corroborating approval of reason. Every believer is a competent witness to that proclamation of divine truth, because it is experimentally revealed to all who are led by the Spirit of truth. Such preaching does not command the approval of worldly wisdom; but it saves them that believe from the errors which originate in the carnal mind. Unto such the power of God is manifest in that preaching which ascribes all the glory of their salvation to the finished work of Jesus, whose blood cleanses his people from all sin. The Spirit never teaches that there is anything needful to render the blood of Jesus effectual for the accomplishment of the work which he came to fulfill. All those who are taught of God know that the power of God is displayed in the complete work of saving his people from their sins; therefore they recognize nothing as that gospel unless it is in harmony with all the revealed perfections of God. They cannot accept any conditional theory in which the will of man is represented as more powerful than the purpose and grace of God. The very simplicity of preaching, which seems foolishness to natural wisdom, is a clear manifestation of the power of God unto every one who is saved by the knowledge of the truth. So the preaching of Paul was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that the faith of the saints "should not stand in the wisdom of men, but in the power of God." While the believer is firmly established in the truth by this divine appointment, there is no room for glorying in men by whose ministry the truth has been preached to them. The excellency of the power is of God, and not of the ministry, even though they speak with irresistible eloquence. "That, according as it is written, He that glorieth, let him glory in the Lord."

#### CREEDS AND THE SCHOOLS.

UNDER this caption the New York World of May 24th contains a short article which is so clearly just and reasonable that it seems incredible that any sane mind should fail to see its force. From the formation of the government of the United States the spirit of religious tyranny has sought to break down the barrier which forbids persecution for the enforcement of any creed. The whole power of the popular clergy is now directed to the perversion of the public school system to the destruction of the freedom of the conscience of all men. No religion can be taught without oppressing some portion of the people who are taxed for the maintenance of the public schools; therefore it is manifest that there should be no attempt to convert the public schools into nurseries for any order of religionists. The church of Christ never was and never can be sustained by the secular power. Her brightest and most prosperous seasons have been when all the power of civil governments was engaged in persecuting the followers of Jesus. It is a favorable indication for the perpetuation of religious liberty when a widely circulated and influential secular paper gives expression to such sentiments as are contained in the subjoined article.

"A Protestant Episcopal bishop has recently proposed that the reading of the Bible in the public schools shall be dispensed with, and that in its stead the children shall be taught the ten commandments and the apostles' creed.

"His contention is that while Catholics and Protestants are not agreed as to a correct version of the Bible, they are at one in accepting the commandments and the creed, and that therefore there can be no objection to the substitution.

"But in fact there is the very gravest objection. The reading of the Bible may be an unsectarian teaching; the apostles' creed is a carefully formulated body of the theological doctrine, and to introduce it in the schools would be to convert them at once into agencies for the teaching of dogma.

"If the community consisted entirely of persons who accept the apostles' creed, the good bishop's suggestion might be well enough; but it does not so consist. And the very large body of people who do not accept the creed have precisely the same status before the law in this country of ours as their fellow-citizens who do.

"The whole matter is very simple if rightly viewed. The public schools are the educational agencies of a purely secular state. Their sole function is to give secular education to the children of the state, leaving parents and churches to attend to the religious side of their training.

"It is not the business of the state to teach religion. The state is unfit for that work; and even if fit, it could not undertake it with justice or any show of right."

#### SUPPLIED WORDS.

DEAR BRETHREN:—Please answer two questions for my information. First, Why are the marginal references in the Bible so often referred to? Second, Why are so many words printed in *Italics*, and called supplied words?

J. G. F.

#### REPLY.

THE inspired men who wrote the Scriptures used the Hebrew and Greek languages in making the record. In translating their writings into English the men who were engaged in that work were not able in some cases to determine certainly the best English words to express the meaning of the original words. Then they gave the best their judgment could suggest, and added in the marginal rendering such other words as they thought would express the original meaning. Those words are valuable only as explaining the literal meaning of the original words.

In translating the Scriptures into our language it was necessary to supply some words to make the translation intelligible to the reader. Such supplied words are printed in *Italics*. The reader may supply other words consistent with the inspired record, if in so doing he will observe that he is as liable to err as were the translators of the accepted version of the English Scriptures. Those who speak more than one language know the impossibility of finding words in our language exactly corresponding to those in another. So, those who speak only English know that no two words of ours exactly agree in their signification. By marking as supplied words all such as are not in the original text, the translators desired to avoid the responsibility of adding to the revelation which God gave, while they should give the meaning of the original Scriptures intelligibly to English readers.

#### NO PAPER NEXT WEEK.

IN No. 16 of the present volume we published a notice that we expected to remove the office of the SIGNS OF THE TIMES about May 1st to the corner of East Main and Roberts Streets, but the party of whom we rented has just got the property ready for occupancy. We now expect to move next week; and as we have to take our press and other machinery to pieces to move it, we cannot issue a paper next week, but we intend to give the full allowance of fifty-two numbers during the present volume.

#### NO MORE "EVERLASTING TASKS" FOR THE PRESENT.

OWING to the party who had our plates stored having misplaced them, we cannot print any more of these pamphlets until the type is re-set; and as we have to move our office in a few days, we cannot do the work immediately. We will file all orders received, and fill them as soon as the work is out, which will probably be about the first of July.

#### "THE EDITORIALS." FIRST AND SECOND VOLUMES.

WE still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars see advertisement on last page.

## OBITUARY NOTICES.

My dear wife, **Matilda Monasmith**, died Oct. 24th, 1889. She was born Nov. 22d, 1809, and was 79 years, 11 months and 2 days old at her death. About the year 1830 she obtained a hope in Christ, and was baptized in the fellowship of the Castile Church, Greene Co., Pa., by Elder Barnet Whitlatch. She was a firm believer in salvation by grace, independent of creature works, and was a great lover of the SIGNS. In her death the SIGNS has lost a firm friend. Brethren, pray for me, that I may be enabled by divine grace to say, The Lord's will be done.

E. MONASMITH.

FORMOSO, Kansas.

DIED—At his residence in Washington, Iowa, Sept. 11th, 1888, **John Thompson Anderson**, in the 83d year of his age.

He was a native of Pennsylvania, and united with the Presbyterian Church when quite young. He lived a thoroughly consistent christian life until the Master's call to his final home of rest and beauty.

ALSO,

DIED—On Sunday evening, Feb. 24th, 1888, **Mrs. Sarah Baxter Anderson**, widow of J. T. Anderson.

She passed peacefully to rest, at the age of 78 years. She was a daughter of Greenberry and Hannah Baxter, who emigrated from Baltimore, Md., to West Virginia in 1805. She was always possessed of deep religious convictions, and at an early age joined the Baptist Church, of which she lived a faithful member, having stood firm in the faith through a long and useful life. She has gone to her reward.

MRS. B. WELLS.

ODEBOLT, Iowa.

DEPARTED this life in Bushnell, Ill., May 26th, 1890, **Mrs. Mary Ann Prichard**, consort of Mr. Matthias Prichard, in the 60th year of her age.

The maiden name of the deceased was Evans, and she was born in Licking Co., Ohio, Feb. 6th, 1831, and was united in marriage to Mr. Matthias Prichard, in Ohio, April 4th, 1850. In the fall of 1855 they came to Illinois, and have for many years resided in Bushnell, McDonough Co. Brother Prichard united with the New Hope Church, Warren Co., Ill., many years ago; and the subject of this notice, while on a visit to Ohio, related her experience, and was baptized by the highly esteemed Elder John Prichard, her husband's brother. She afterward joined by letter the church to which her husband belonged. Sister Prichard became the mother of one son and three daughters, one of the latter having been dead some years. I have known the deceased for many years as a very highly esteemed and worthy christian woman, and as a faithful wife, an affectionate mother, and a true friend and neighbor. She met death in triumph, and was ready to go at the call of her Master. I spoke on the occasion of her obsequies to a large and sympathizing audience on the 28th.

I. N. VANMETER.

MACOMB, Ill., May 29, 1890.

By request of the friends of the deceased, I send you the following, taken from a Kansas paper:

"Died—At her home in Blue Mound, Kansas, on Thursday morning, Feb. 27th, 1890, of diphtheria, **Jennie Simmons**, aged 23 years.

"Our community was shocked Thursday morning to learn that death had so suddenly cut down one so full of life and vigor—one with so many bright promises for the future, and so loved and respected by all. Jennie was taken down with the dread disease on Friday night, and in spite of all that medical aid could do, continued to grow worse until about one o'clock Thursday morning, when she

peacefully passed away. She was conscious at intervals to the end, talking to her friends as if she were going on a journey. The mystic river and that unknown realm had no terrors for her. Jennie was beloved and useful in all the departments of her busy life, from the home circle to the remotest bounds of her acquaintance. Owing to fear of the malady, a short service was held at the house on Thursday evening, and the remains were buried in the Blue Mound cemetery."

The deceased was a daughter of our highly esteemed friend and former neighbor, of Olive, A. D. and sister Ann Simmons. She also leaves two married sisters in Olive.

J. V. WINCHELL.

OLIVE, N. Y., May 25, 1890.

**Addison Bennett Jackson** was born in Randolph Co., N. C., Dec. 21st, 1812. He was married to Matilda Griffey, in Cerie Co., N. C., about the year 1833, and soon afterward moved to Grayson Co., Va. About the year 1857 he moved to Bath Co., Ky. Previous to moving to Kentucky he obtained a hope in Christ, and was baptized in the fellowship of the Fox Creek Church of Old Baptists, in Virginia. When he emigrated to Kentucky he had his membership in the Union Church of Regular Baptists. He afterward moved his membership to the Mt. Olive Church of the same faith and order. From there he moved his membership to the Consolation Church of the same faith and order, where he lived until his death, which occurred April 15th, 1890.

Brother Jackson had the misfortune to bury three wives. The first one died in 1867, leaving eight children. He then married Amanda Hatten, who died in 1874, leaving one child. He then married Hester Ann Dale, who died March 14th, 1878, leaving one child. He then married Jemima Gibbs, Oct. 9th, 1881, who survives her dear husband.

Brother Jackson has ever since his confession of Christ been a close observer of the doctrine that it takes to save a man dead in sin, which is by grace, and grace alone. He never could bear to hear a doctrine advocated that was of man's origin, was always quick to refute it, and contended for the faith once delivered to the saints. His house has ever been a home for the Baptists.

His funeral took place in Frenchburg, April 17th, 1890, and was attended by Elders J. W. Moore and T. B. White, surrounded by a host of friends and relatives.

DAVID JACKSON.

## CHURCH HISTORY DEBT OF \$2000.

CONTRIBUTIONS DURING MARCH, APRIL AND MAY.

ALABAMA—J. B. King 1.

FLORIDA—A Sister 1, J. F. Burtshaw 50c, G. F. Tatum, Sr. 5, J. S. Massey 1.

GEORGIA—Elder J. R. Respass (additional) 1, John Davis 2, Mrs. L. F. Hinson 1, Elder Wilde Cleveland 1, Elder M. F. Stubbs 1, John Pye 1, W. P. Merrell 1, Joseph Land 1, Elder H. Bussey 1, Geo. Harner 50c.

ILLINOIS—Mary J. File 1, Julia A. Willeford 1, Sarah E. Willeford 1, John Willeford (additional) 1.

INDIANA—S. B. Luckett (additional) 1, Mrs. Kate Bartley (additional) 1.

KENTUCKY—A. F. Sherfy 1.

MISSOURI—Elder I. J. Clabaugh (additional) 1, Mrs. V. A. Priest (additional) 1.

NEW YORK—S. C. Fancher 1, Mrs. J. T. Bouton 1.

NORTH CAROLINA—A Friend 1, Mrs. Bettie Whitley (additional) 2.25, A Friend 2, Mrs. Mary J. Booker 1, G. W. Newton 1.25, L. J. H. Mewborn 1, C. C. Aydelett 1, John G. Jones 3.

SOUTH CAROLINA—J. R. Allsbrook 1.

TENNESSEE—Mrs. M. K. Trebaugh 3.

TEXAS—B. Huckaby 1.

VIRGINIA—Mrs. Lucie A. Simpson 2.

Total ..... \$ 49 50

Total previously published... 1,707 32

Grand total to June 1st.....\$1,756 82

## YEARLY MEETINGS.

If the Lord will, there will be a yearly meeting held with the New Hope Church, in Greenbush, Warren Co., Ill., beginning at four o'clock p. m. on Friday before the third Sunday in June, 1890, and continuing until Sunday p. m. Our brethren and sisters are invited to meet with us.

I. N. VANMETER, Pastor.

THERE is a yearly meeting appointed to be held with the Old School Baptist Church of Halcott, at Halcott Centre, Greene Co., N. Y., on the first Saturday and Sunday in July, 1890. All are cordially invited to attend, and will be met at Griffin's Corners station on the day before the meeting.

J. H. SCUDDER.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

EVERY WEDNESDAY,

BY GILBERT BEEBE'S SONS,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 25, 1890.

NO. 25.

## POETRY.

### DEUTERONOMY XXXIII. 27.

WEARY soul, by hope forsaken,  
Lift thy longing eyes above;  
Rest thee on this firm foundation,  
God's eternal, changeless love.

When all other refuge fails thee,  
This thy refuge safe and sure;  
Here beneath his wings enfolded  
Thou mayest hide and be secure.

When the tossing billows round thee  
Fright thee with their rude alarms,  
List a gentle voice beside thee,  
Whispering with its soothing charms,  
"Fear thou not, for underneath thee  
Are the everlasting arms."

### THE CHIMNEY-SWEEP.

THE following lines were composed by  
a chimney-sweep who knew the Lord,  
and were often repeated by him.

A chimney-sweep—how black the skin!  
But blacker far he is within.  
This secret, then, the sweep does know,  
Though black as hell, as white as snow.

Water will wash and cleanse the skin,  
But O! 'tis blood must cleanse within.  
That blood which ran on Calvary's tree,  
Though but a sweep, 'twas shed for me.

While through the streets "Tis sweep"  
I cry,

But oft within a heavy sigh;  
A smutty sweep, but O! within  
A den of unclean beasts is seen.

Though but a sweep, I oftentimes weep,  
That Christ should own me as his sheep,  
And on the cross should bleed and die  
For such a smutty sweep as I.

What matter it, dear Lord, to me,  
Though I a chimney-sweep should be,  
If through thy blood I'm freed from all  
The sin that issued from the fall!

A chimney-sweep of low degree,  
Yet loved of all the sacred three.  
Electing love what tongue can tell!  
Though loved of God, deserving hell.

I envy not the rich man's gold,  
If I on Christ but lay my hold;  
There's something more I seek to win:  
'Tis Christ in me, and I in him.

Though but a sweep, can I forget  
The words that my dear Jesus spake  
When on the brink of hell I stood,  
"I have redeemed thee by my blood?"

'Tis all of grace, the sweep must say,  
That he was led to Christ, the Way;  
If ever one has cause to bless,  
Sure 'tis the sweep, through sovereign  
grace.

In by-gone days, with curses foul,  
I've called damnation on my soul.  
Then who has greater cause to say,  
'Tis Christ, the Truth, the Life, the  
Way?

Let none despise the smutty sweep,  
But rather with him let them weep,  
That Christ should own me for a son,  
And for my life lay down his own.

Though black without, 'tis worse within,  
'Tis nothing but a mass of sin;  
Yet after all I'm white and fair,  
More comely than the roses are.

Comely I am through God's dear Son;  
He has poor me his robe put on,  
Which makes a sweep, when led to see,  
Ofttimes to say, Why me? why me?

## CORRESPONDENCE.

### PAUL'S CHARGE TO TIMOTHY.

"PREACH the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."—2 Tim. iv. 2.

This charge of Paul to Timothy, his beloved son in the gospel, is given at a time when the aged apostle feels fully assured that his end is near; and as it applied to Timothy then, just so I conceive it may be applied to all God's called ministers at this day.

Paul gives this charge "before God and the Lord Jesus Christ;" which he does, I apprehend, in order to make it the more impressive. O how the dear old apostle's heart must have been filled with zeal for his Master's cause! He was extremely anxious that the word of God should be preached in all its sublime purity; and bear in mind that all this godly zeal is manifested while the apostle is lying in bonds at Rome. O how wonderful is the grace of God, that can make even the prisoners in chains rejoice with joy unspeakable and full of glory! The minister of God is charged to preach the Word. He must preach Christ, the essential, living Word; he must declare how that through love divine the Father chose the elect in him before the foundation of the world, predestinating them unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will.—Eph. i. 4, 5. He must set forth, by the help of God, the wondrous love of the heavenly King, our Immanuel, who in the fullness of time, and in fulfillment of the many prophecies concerning him, left his glorious home of immortal light and splendor, to dwell in human clay; how that he patiently endured the scornful revilings of sinful men; and instead of destroying them with a word, as was in his power to do, he went about doing good, casting out devils, healing sick, cleansing lepers, making the blind to see, the lame to walk, and even restoring to life some whose spirits had left their tenements of clay.

But more than all, he must often bring before the church their Savior's wondrous love in dying the ignominious death of the cross, in order to pay the heavy debt of sin that was hanging over his people's heads; how that he rose again for our justification, the bands of death not being able to hold him, and now lives at the right hand of God, to

plead for those whose guilt he washed away. Yes, ministers of truth, often present this most glorious, comforting theme to your hearers, for nothing will soothe the tempest-tossed child like the subject of Jesus' love.

Proclaim his dying love,  
Proclaim his risen power;  
Tell how he intercedes above  
For those whose sins he bore.

O all ye who feel that you are heirs of the kingdom, join me in praising God for his wonderful works to the children of men; to the Captain of our salvation, our Prophet, Priest and King, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Heb. xii. 2.

"Was it for crimes that I have done  
He groaned upon the tree?  
Amazing pity! grace unknown!  
And love beyond degree!"

"Well might the sun in darkness hide,  
And shut his glories in,  
When Christ, the mighty Savior, died  
For man, the creature's sin."

The faithful minister must preach the revealed Word in all its purity, and set forth the comforts and admonitions of the same, as far as he is able to understand them. He must preach our almighty Jehovah in all his omnipresent, omniscient and omnipotent power; how that he declared the end from the beginning, and from ancient times the thing that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure" (Isa. xli. 10); doing according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, nor say unto him, What dost thou? (Daniel iv. 35); how that he looketh upon all the nations as a drop of a bucket, counting them as the small dust of the balance, and taketh up the isles as a very little thing.—Isa. xi. 15. He must often remind the poor, exercised child of the wonderful promises our covenant God has given to the people of his choice, and has said, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—Isa. xliii. 1. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains

in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."—Isa. xli. 17, 18. "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

—Isa. xli. 10. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."—Isa. xliii. 2. Yes, brethren of the heavenly kingdom, even though the waves of trouble may foam all around us, and threaten every moment to upset our frail and narrow bark, there is no need for us to fear with such promises to buoy us up; for we know that Jesus is at the helm, and will guide us safely over the turbulent waters of this life, to the sweet haven of bliss, where all is peace and quiet.

"O land of rest, for thee I sigh!"

When will the moment come  
When I shall lay my armor by  
And dwell in peace at home?"

Though we may sometimes be called through the fire, no matter how fierce the heat, we shall not be burned; but, like the three Hebrew captives, we shall be quite invulnerable to the force of the flames; for One like unto the Son of God will shield us from harm. The fire that the christian is at times called to pass through is one of the many things that work together for the good of God's people; for saith the Lord by the mouth of the prophet, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."—Isa. xlviii. 10. The ambassador for Christ must point thirsty souls to the fountain of living waters, and hungry ones to the one and only source where the bread of life can be obtained, and direct weary, heavy laden ones to the cross of Christ, the only place where they can find peace and rest for their burdened souls.

"Ho, sin-sick soul, with saddened brow,  
O'er-pressed with care and grief,  
Come to the arms of Jesus' love,  
There you will find relief."

"Fly to the fount, O thirsty one—  
This fountain open'd for sin;  
For every one that drinketh there  
Shall feel its power within."

He must be instant in season, out of season; that is, at all times and under all circumstances. The blessed and glorious work that he is engaged

in should lie upon his mind, that he may the more assiduously carry out the instructions of God to his undershepherds, and be more capable of feeding the flock of God, taking the oversight thereof. And how can he obtain all this power? Does it consist of some inherent force lying within himself? Nay, verily; the power is of God, and of him alone. By frequently coming to the throne of grace, in genuine sincerity, he will find grace to help in every time of need. Prayer makes his breastplate of faith and love, and his helmet of the hope of salvation, shine forth more brightly, bidding defiance to the powers of the evil one.

"Restraining prayer, we cease to fight; Prayer makes the christian's armor bright; And Satan trembles when he sees The weakest saint upon his knees."

By being instant in season, out of season, he will be more fitted to administer reproof and rebuke when such is needful, which must in all cases be done in a spirit of meekness, and not as lording it over God's heritage. And now we come to exhortation. He must exhort the members of his flock to show by their godly lives and conversation that they have really and truly been born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever (1 Peter i. 23); and demonstrate plainly to all around them that their hopes are not centered in things of this world, but that they look with the eye of faith beyond the rolling waves of Jordan, to the "land that is fairer than day," a city which hath foundations, whose builder and maker is God (Heb. xi. 10); to let their love be without dissimulation, preferring one another above themselves; in short, walking and talking at all times in the fear of God, and in a manner that becometh followers of the meek and lowly Nazarene; letting their light so shine before men that they may see their good works, and glorify our Father which is in heaven (Matthew v. 16). Above all, he must let his daily walk be such that he will be a good example to the flock. As well as exhorting them to a proper performance of their duty to one another, he must seek to plainly show what is their duty to himself. They should pray God to give him utterance, that the word of the Lord may have free course and be glorified. They should seek to give him all the spiritual comfort they can; and if they really feel that he has fed their souls, they should tell him of it, to encourage him on his weary way. I humbly conceive also that it is his charge to show them how that it is their duty to minister to him in carnal things also. I doubt not but there are numbers of true gospel ministers at this day who really believe this to be a part of the counsel of God that they should declare; and yet they are almost dumb upon the subject, just because they are afraid somebody will unjustly call

them "money hunters;" and in some cases I fear it is a lamentable fact that their families are actually suffering for the necessities of life. If it is not right for the preacher to partake of the churches' carnal things, what means part of the ninth chapter of First Corinthians, and many others analagous to it? Says Paul, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Stand up, brethren, in the strength of God, and strive to declare his whole counsel. Cry aloud, spare not, lift up thy voice like a trumpet, and show the Lord's people their transgression, and the house of Jacob their sins.—Isa. lviii. 1. May God give all the members of his kingdom, both speakers and hearers, grace to mutually do their duty in this and all other matters, is my prayer. Like our blessed Savior, John the Baptist, and the apostles, he must preach repentance. We know that he has not the least power to do anything towards "regenerating the sinner," but the word plainly tells us that it pleaseth our almighty Jehovah "by the foolishness of preaching to save them that believe."—1 Cor. i. 21. Therefore he must go forth, sowing in faith and hope, looking to our almighty Father for the harvest, realizing that though Paul may plant, and Apollos water, the increase is with God alone. All these things are to be done in a long-suffering spirit. Ministers of truth, if after a year of arduous toil the harvest appears small, do not be discouraged, but bear up, and go forth hopefully, in the morning sowing thy seed, and in the evening withholding not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.—Eccl. xi. 6. God's children have nothing to fear, no matter what the outlook may be; for it is their Father's good pleasure to give them the kingdom. The last theme in our text is doctrine. The word must be preached, and reproof, rebuke and exhortation administered, in accord with sound doctrine.—Titus ii. 1. Let your words in and out of the pulpit be such as become the glorious gospel of our Lord and Savior Jesus Christ, and at all times earnestly contend for the faith once delivered to the saints (Jude 3); preach the heavenly revealed doctrine of divine predestination, effectual calling, free justification, and eternal glorification; proclaim a God who is entirely omnipotent, and not subject in the least to change or contingency; for making him liable to variation would be, as it were, tearing out the very foundation of the fundamental truths of the gospel. Preach a Savior who is able to save them to the uttermost that come unto God by him.—Heb. vii. 25. Magnify your calling, brethren of God's ministry. The situation he has seen fit to place you in is indeed a high and glorious one; as it is

written, "How beautiful upon the mountains are the feet of him that bringeth good tidings," &c. (Isa. lii. 7). Your God-given position far exceeds anything of a terrestrial nature. Yea, even though all the mightiest potentates of earth should assemble, and seek to give you some high worldly place, still then it would be beyond their power to bring you as high as you already are. All the earthly riches they might bestow upon you would vanish when compared to the treasures that God has bestowed upon you. Though you may be poor in worldly goods, you are exceedingly rich in the grace of God; and by that matchless grace you are made a joint heir with Christ, our Elder Brother, 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.—1 Peter i. 4, 5. Go on then in your noble calling, trusting in the Lord for help, and seeking by his grace to declare his whole counsel; and when the time has come for you to leave this tenement of clay for the land of immortality, may you, with the dear writer of our text, feel that you have fought a good fight, finished your course and kept the faith; and may the Father minister unto you a happy entrance into his heavenly home, where a crown of righteousness awaits all them that love his appearing. Now, brethren, I submit the above to you, and pray that by the grace of God it may accomplish some good. I have written with a sincere motive, and out of love for God's dear little ones; for I feel that, with the poet, I can say,

"I love thy kingdom, Lord,  
The house of thine abode;  
The church our blest Redeemer saved  
With his own precious blood.

"I love thy church, O God!  
Her walls before thee stand;  
Dear as the apple of thine eye,  
And graven on thy hand.

"For her my tears shall fall,  
For her my prayers ascend,  
To her my cares and toils be given,  
Till toils and cares shall end.

"Beyond my highest joy,  
I prize her heavenly ways;  
Her sweet communion, solemn vows,  
Her hymns of love and praise.

"Sure as thy truth shall last,  
To Zion shall be given  
The brightest glories earth can yield,  
And brighter bliss of heaven."

BENJAMIN COX.

LONOKE, Arkansas.

DECATUR, Texas, Feb. 17, 1890.

DEAR BRETHREN BEEBE:—At the request of two churches please publish the following, prepared and read by W. S. Johnson, a Deacon of the Missionary Baptist Church, at conference.

E. BREWER.

IDA, Texas, June 8, 1889.

DEAR BRETHREN:—The time has come for me to sever my religious or church relations with you as a Missionary Baptist; and in justice

to myself and the truth I deem it proper and necessary to honestly and faithfully lay before you my reasons for refusing to further act with you in your mission work, or in other words, running your modern soul-saving machine. I trust you will exercise sufficient christian charity and forbearance to grant me a patient hearing.

First. By a careful search and examination of the record, I find your mission system to be of men, and not of God. It is of very modern origin; it is unscriptural, antichristian, destroys peace and harmony, breeds discord and mischief, underrates the work of the anointed Savior, and distrusts the love and faithfulness of God. It is contrary to reason and common logic; it is a crafty, clerical trick, because based upon "filthy lucre." It is one of the engines of "priestcraft," copied directly from the church of Rome, the headquarters of Babylon; it seeks to capture the purse more than the salvation of souls. It places more confidence in money than the prayer of the Savior. It is a shameful failure without the use of money. Peter says, "Take the oversight of the flock; not by constraint, but willingly; not for 'filthy lucre,' but of a ready mind." Here money is left out.

Second. Your mission system invalidates the gospel promise of salvation through the atoning work of the Savior, and blasts the saint's fond hope of salvation through grace, by placing the preacher and money between the Savior and the sinner, as a means to accomplish his salvation. It gives Christ the lie when he says, "The Son of man is come to save that which was lost." Again, "I have finished the work thou gavest me to do."—Matt. xviii. Paul says, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

Your mission system teaches that the preacher is a prime factor in soul-saving; and instead of being your servants for Jesus' sake, they are your hirelings for money's sake. You stop the money, and you will stop their mouths. Your mission system has fostered upon the country a horde of lazy and shameless beggars, the most imprudent set of tramps that any people were ever beset with. According to your mission system, God's love and eternal purpose, Christ's humiliation, death, resurrection and intercession, are all a failure without men, means and money to perfect the work. This looks like your motto should be Christ & Co., and Co. the important part.

Editors, preachers and lay-members are constantly teasing the people for money. I call it soul money. Even poor widows are made to believe that their all depends upon a free-will offering, and the children are stripped of their nickels, all to save a soul. Like the horse leach's daughter, they never cry, Enough.

Your mission system reverses the order of God's promise in salvation, which is accomplished. Your mission system substitutes human agency. God's order is, sinners are saved and called according to God's eternal purpose and grace, given in Christ before the world began. Your system proposes to save sinners by works; such as prayer, preaching, and the free use of money. Sinners are saved according to God's will. Your system says they are saved by a free will and a free exercise of human agency in bringing them to Christ. Sinners are saved by Christ accepting them. Your system makes salvation depend upon the sinner accepting Christ. Christ comes to seek and save the lost. Your system makes salvation depend upon the seeking and accepting the Savior. Well did the prophet say, "They put light for darkness, and darkness for light; bitter for sweet, and sweet for bitter; good for evil, and evil for good." It is possible that he foresaw this day of apostasy.

Third. Your mission system virtually ignores Christ as a perfect, whole, complete and sufficient Savior, by making second-hand saviors of preachers, deacons, church members, finished off with a liberal amount of "filthy lucre." I fail to see the difference between the claims of Baptist preacher saviors and Roman priest saviors; one is as much a savior as the other. God's purpose in salvation, as revealed in the gospel, is vested solely and alone in Christ, as the only source, power and means of redemption, salvation and final deliverance from sin and death. Your mission system is the result of distrust and want of confidence in God's purpose and promise in Christ. It is the ingenious invention of a hypocritical and corrupt priesthood, who have for fifteen hundred years denied and opposed to the bitter end the soul-cheering doctrine of salvation by grace. They have in every age and at all times shown themselves to be spiritual tyrants, religious bigots, lordly dictators and conscience keepers, mediator and intercessor between God and the sinner. They threaten sinners with God's wrath, in the form of an eternal brimstone dungeon, where the very light is very darkness, and the place rendered more horrid by the cries and wailings of a portion of God's tormented creatures, unless they contribute freely and bountifully of their means and money to your soul-saving mission fund. This is equal to a bull of the Pope, and actuated by the same spirit. Now, brethren, believe me honest in plainly stating these objections to the mission system as constructed by your board of missions, and please excuse me from further acting with you; for I have felt some time that I was in hell, and have been tormented by the agents and emissaries of the king of the bottomless pit; and the door

having been opened, I embraced the opportunity to walk out into the light and liberty of the children of God. My last words to you are, Search for the truth; and when you have found it, embrace it as I have done. Good-by.

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OZARK, Ala., May, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have just been reading the precious SIGNS, and I have had a feast indeed in reading Elder Durand's exposition of the "bow in the cloud." He has ably handled that subject, and brought out many consoling thoughts. I have had many precious seasons in speaking about the ark. I have thought that the ark beautifully represents the covenant of grace, or Christ. Notice that the same God that predestinated the ark, predestinated the flood. There was no use of an ark without a flood; neither was there any use of a Savior without a sinner. When God shut them into that ark, all the powers of earth could not reach one of the living beings in the ark. Notice that all their lives were secure, and all were in the ark, before the flood came. Hence all the life of the children of God existed in Christ in eternity, before they fell. Notice God's discriminating grace in choosing a part, and leaving the rest. He did not have to send preachers there to tame the lions, to get them to come to the ark; but they went in as God commanded (not invited). So they come to-day, of every tribe, as God commands. "My Beloved spake and said unto me, Rise up, my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone, the time of singing of birds is come, and the voice of the turtle is heard in our land." This is the rainy and cloudy day passing away, and the dove with the olive leaf (gospel or glad tidings) in her mouth is coming, proclaiming to Jerusalem that her warfare is accomplished, that her iniquity is pardoned, that she is no longer under the law, but under grace, and she is now freed from the law.

In connection with what I have written, I desire the views of brethren who have light on the subject in regard to the infant. Are all infants saved that die in infancy? If so, why were not all the children and young animals saved in the ark? Why were not the children of the Egyptians delivered with the Israelites? Some say that none of the non-elect die in infancy. Can you prove that? If one dying in infancy saves him, would it not be a blessing to kill all in infancy, and let all be saved? Is not the infant of a day old as much a sinner as the adult? Is not a young crab apple tree as much a crab apple tree as an old tree that bears apples? The child a day old needs a Savior as much as the adult. I see that in obituaries of children, brethren say

that the little fellows are all safe, and are all gone to heaven. Suppose one of the non-elect were to die in infancy, would it go to heaven or be saved, since Christ redeemed the elect alone? If one of the elect dies in infancy, or is one hundred years old, he is saved. Age has nothing to do with his being saved. The child is a portion of Adam, and is under the law of sin and death. All are shapen in iniquity, conceived in sin, estranged from the womb, speaking lies as soon as they are born. They must be born again in order to see the kingdom of God. None are born again but those who are redeemed by Christ. If one who was not redeemed were to die in infancy, he could not be born again, and I cannot see how he could be saved. I feel perfectly safe in saying that all that the Father giveth the Son shall come to him, old, young, rich, poor, black, white, noble, ignoble, bond, free, the king upon his throne, and the beggar in the dust. They shall come, and not a hoof will be left behind. I do not want controversy, but I do want information upon the above subject. It is one that I have ventured to speak on but little, but I can always say that all the redeemed are safe. What bothers me is to prove scripturally that all little children that die are of the elect. I have never said that a child was lost, yet I am puzzled to see all the Egyptians destroyed, young and old, and all Israel saved, from the child to the old man. The reason I want information is that I do not like to speak unless I can fully substantiate every position by the Scriptures. "Speak thou the things that become sound doctrine." I am but a babe, only twenty-nine years old, and I feel thankful for the advice of fathers in Israel. My opportunities have been, and are yet, as poor, it seems, as they could possibly be; yet it is all right, and I desire to be reconciled to my lot. Brethren, let us as brethren be kind one to another, forbearing one another in love. We are too ready to find fault one with another; yet it is our duty as brethren to keep our house clean, and keep out all alien baptisms, institutions, secret or otherwise. Our enjoyment here in a church capacity depends upon our orderly walk and godly conversation. No doubt many will think I am very weak, if they see the above, and will think right, and they can instruct a poor, infirm one. Pray for me.

Your brother, I hope, in tribulation,

LEE HANCKS.

OLUSTEE CREEK, Ala., April 18, 1890.

DEAR BRETHREN BEEBE:—Some very dear brethren and sisters have expressed a desire to hear from me through the SIGNS, and feeling impressed to do so I will make the attempt. Whether it is of the Lord or not I know not. I feel to write just such things as present themselves

to me, and leave the result with the Lord, and you can do with it as you feel to do, and all will be well with me. I feel so little and unworthy that I cannot see why any one should ever desire to hear from me. I know so little of the mystery of godliness that I am ashamed to attempt to speak; for what I write, should it go before the public, will be read by those whom God has made kings and priests, and I feel too little to go before the kings. But be that as it may, I feel to love them and the doctrine they hold to. I love the Old Baptist people better than any people, and the doctrine of the Lord my Savior. I love to see a pure gospel church, one contending for the doctrine, and not caring for what the world may say. I hope I do not court the favor of the world; for the world has always been in opposition to the truth, and always will be. There never has been a time when the world received the doctrine, but has always been opposed to it. My brethren, I hope I have received comfort from reading the SIGNS, but not that it has taught me the doctrine. It has always contended for the same principles that it now contends for, according to my humble judgment. There is no change in it, nor the principles it contends for, and I am glad it is so. At the same time I am glad to say, I hope the change has been with me. I see and understand things different from what I once did; but I hope the teaching was from above. Now I love the things I once hated, and would have been willing for the doctrine the Old Baptists were preaching and advocating to be put to death; but that never will be done. I am glad these things are hid from the wise and prudent, and are revealed to babes. Why am I glad? Because so it seemeth good in the sight of the eternal God, who works all things after the counsel of his own will. He is God, and why call him in question? He is God, and beside him there is no God; who hath said, "My counsel shall stand, and I will do all my pleasure." "As I have thought, so shall it stand; and as I have purposed, so shall it come to pass." I cannot see and feel now that many things are coming to pass that God did not intend to come; and I do not understand that many things are coming to pass now contrary to God's will or purpose; but all things are coming to pass as the eternal God foresaw they would come, and that according to his eternal purpose. When I take up the old Scriptures and see the travels of the children of Israel, and of the saints of old, I wonder what could have sustained them but the thought that the everlasting Arm was underneath them, and that they were upon the rock of God's predestined purpose in all things. Brethren, I believe that principle of the doctrine, and love it, and it is sweet to meditate upon. It is the only thing that quiets me in trouble, in adversity, in

losses and in affliction. When I can hear him say (and feel the force of it), "Be still, and know that I am God," I feel better than when I am restless about the Lord's doings. When I am led, and made to lie down beside the still waters of God's purpose in all things, I feel happy. May God deal with us all as seemeth good to him. I would rather risk my all in his hands than in my own. When I look at or think of the perfections of God, and of the imperfections of myself, I am made to say, Is there any one like me? Surely not.

Brethren, do with this as you think best, and all will be well with me. I do not feel that any of my writings should come before the public. Like the writer, they are imperfect.

Yours in hope,

J. A. MILLS.

CAMP HILL, Ala., March 18, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—As I had to make a remittance for the SIGNS, I felt inclined to write a word or two. The last issue of the SIGNS was rich in experience; it was what we might call an experimental number. I did much enjoy it, and do feel that such issues will be of vast benefit to the household of faith who have the privilege of reading it. It was also doctrinal, but the doctrine of experience, which is very needful to the household of faith. Sometimes I have a spirit to write, and sometimes I have not. I pick up my pen to begin, and I get wrong and tangled up, and put aside the paper and pen and do something else, like I do when I try to preach, and cannot. Then I try to pray; and I find sometimes that I cannot preach, pray nor write; but it may be that I can read some, or meditate, or reflect. I have a few times been so cold that I could not do either; all I could do was to shiver.

We have just had a good meeting at Montgomery, Alabama. It was our regular meeting there, and I have no doubt but the whole church could say from the heart, "The Lord hath done great things for us, whereof we are glad." Last Sunday evening at four o'clock a precious sister Darden followed her Master into the liquid grave, and was buried with him in baptism. She seemed not to fear, but to trust him who said, "I will never leave thee nor forsake thee." She came from the Missionary or New School Baptists. She called the church back into conference, and related what the gracious Lord had done for her. She told a clear and beautiful experience, and was gladly received by the brethren. It was indeed a time of refreshing from the Lord; and we were made to feel that there was joy in the presence of God among the angels over one sinner that repenteth, more than over ninety and nine just persons who need no repentance. We had some able preaching by Elders McGlade, Hess and Curry; and at the

close of the services on Sunday night there was a general hand-shaking and expressions of joy and gladness upon the part of the brethren. I felt that it was good to be there; and I hope it may please the Giver of all good to grant us more and more of his precious grace, that we may abound in the work of the Lord, and that his grace may abound in us. Our little church began there a short time ago with only five members, and now we number about twenty-four. The church is alive. We have about completed our house of worship. I feel like I can truly say that they love each other, and that charity covereth a multitude of faults. They are not fault-finding Baptists, but love one another. It rejoices me to know that they are of one mind and judgment in the Lord, and I hope the Lord may still keep them faithful and humble in his kingdom. The brethren have been willing, and have made sacrifices for the cause's sake, and the Lord has blessed them in their deeds. I hope still to see the work of grace revived in them, and that they may grow in grace and in the knowledge of the truth as it is in Jesus our Lord.

I want to express my appreciation of brother C. W. Anderson's two communications on the church. I hope he will write again. I believe it was given him of the Lord, and it was a treat to me to be permitted to read them. I sometimes feel like it will be better for me not to write, but to enjoy what is written; for I feel that often I take up space that could be filled by better and abler pens. I do not write to fill up, but write what I feel and hope I have experienced, whether it be practice or experience or doctrine. May the Lord bless all his dear children, is my humble desire.

Yours in hope,

W. LIVELY.

BOZEMAN, Gallatin Co., Montana.

G. BEEBE'S SONS—DEAR SIRS:—I would like your views on the two witnesses, Rev. xi. 3.

Also, publish in the SIGNS that we are destitute of preaching in this part of the country; and as there are a few in this valley who would be glad to hear preaching, if there is any minister wanting to come west we would be glad to have him come. There are some so-called preachers here, but there is no food for us in their preaching. I have not heard a Baptist preach since 1882. My husband and I are readers of the SIGNS, and we learn through that paper that there is a Baptist preacher in Washington. I would be thankful if he would come over and preach for us occasionally, if not all the time. I belong to no church, but I love to read the experiences of others, which makes me feel that I have a little hope. Remember us, a poor and afflicted people, scattered in this valley.

A friend,

M. LAY.

## CIRCULAR LETTERS.

*The Elders and messengers of the Warwick Old School Baptist Association, to the churches whose messengers we are.*

We read in the prophecy of Jeremiah xxxi. 1, "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people." Without doubt this prophecy relates to gospel times and gospel characters; and both Matthew and the writer of the epistle to the Hebrews quote from the chapter and so apply it. The chapter abounds with prophecies of the coming of the Messiah, of the calling of the Gentiles, of the new covenant, promises of great spiritual blessings, and assurance of the everlasting continuance of the church of Jesus Christ. "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." "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble." Israel as a nation had one father, even Abraham, and were all embraced in one covenant. Yet they were divided into twelve tribes, and the twelve tribes into many families, and the God of Abraham was the God of all the families of Israel. This Abraham is brought to view in the Scriptures as a type of the Lord Jesus, and his seed or posterity as a type of the spiritual Israel, the redeemed of the Lord, the seed that shall serve him, and be accounted to the Lord for a generation. "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." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 16, 29. In the manifestation of this seed of spiritual Abraham, or spiritual Israel, we find them, according to the type, divided into families, as branches of the one Israel or church of God, all embraced in the one new and everlasting covenant, and all children of the same one God and Father. At stated times the families of the typical Israel came together according to the command of God, as one family, not to make laws, but for the worship of their God, as he had prescribed. He was their acknowledged Judge and Lawgiver. Thus under that old, typical dispensation he was the God of all the families of Israel, and he acknowledged them as his people. Though divided into many families, and each family having its own peculiar dwelling place in Canaan, yet the families were not independent of each other, for they were one brotherhood. The limits of a Circular Letter will not admit of our following the type in all its bearings, but a careful search of the typical law will

show the relation of gospel churches to one another, as the spiritual families of spiritual Israel, how they are to deport themselves, and how they are to proceed in the event of disorders in any one or more of the families or branches of the one church of God, which is the house of God, the pillar and ground of the truth. Had there been a departure from the common law by one of those families, such family could not say to the other families, It is none of your affairs, and we will do as we please. That would have been contrary to the law they were all under. Nor could one family who had heard or knew that there was wickedness in another family wink at it and say, That is their business, and not ours. Each family might have its peculiar way of doing certain things, without being interfered with by the other families, so long as those certain things were not contrary to the common law of God which they were all under. Had one family attempted to dictate to another family in relation to those certain things which were not contrary to the law, they would have been busybodies in other men's matters; which was condemned by that law, as well as by the law of spiritual Zion, as expounded by the apostles, the judges in spiritual Israel. When any tribe or family were guilty of a breach of the law, it was to be taken notice of by the others, and an attempt made to have the evil put away, lest all the tribes or families be made to suffer thereby. We read that at one time there was wickedness committed in one of the tribes, even Benjamin, which came to the knowledge of all the other tribes, who "sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you? Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren, the children of Israel." Therefore the children of Israel, having asked counsel of God, went to battle against Benjamin, and wept before the Lord. And the Lord smote Benjamin before Israel, so that there fell in one day of Benjamin twenty and five thousand men that drew the sword: all these were men of valor.—Judges xx. Moses, in declaring the law of God to Israel, said, "If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; thou shalt surely smite the inhabitants of that

city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword."—Deut. xiii. 12-15. These things are all typical, and were written for the learning of antitypical Israel. They are but shadows, the real substance of which is found in the law of spiritual Zion, among the families referred to in the text quoted from Jeremiah.

As professed disciples of the Lord Jesus Christ, the King in Zion, our Lawgiver and Judge, we, a portion of the families of Israel, or branches of the one church, assemble from time to time, according to the order of the gospel, and are called an association; because as churches of the same faith and order we, having our dwelling places convenient, associate together for the worship of our one common Lord, and to learn of each other's welfare. We do not meet as a legislative body, nor as a body separate and distinct from the church, to legislate for or dictate to the churches. We have no associational "Constitution" nor "Rules of Decorum," which might present the appearance of being an organization separate and distinct from the church, as the New Testament recognizes no religious organization on earth except the church. Had we such associational "Constitution," and were called upon to show authority from the New Testament for the same, we might be put to shame, and have to confess that it was of men, and was of no higher authority than modern mission boards, Sunday Schools, &c. We profess, as Bible Baptists, to hold no doctrine nor practice anything that is not clearly sustained by the Scriptures of truth, in which the church is thoroughly furnished unto all good works. The apostles have left on record all things which the Redeemer commanded them to teach his disciples to observe throughout all time. We cannot add anything thereto, nor take anything therefrom, without subjecting ourselves to the fearful interrogative, "Who hath required this at your hands?" or receiving of the plagues which are written in the book.

There is abundance of Scripture testimony that the churches of the saints in the days of the apostles corresponded one with another by letters and messengers, and when opportunity offered mingled together in the worship of God, and for mutual edification. On certain occasions, as we read, the primitive churches sent messengers and letters, but never delegates. We believe it is therefore right for us to appoint special times and places for worship, and to receive messengers and letters from sister churches, stating their condition, and also to return correspondence with tidings from us. We have found it both pleasant and profitable. May the Lord our God make us careful and watchful, proving all things, and holding fast that which is good.

Thus shall peace be within our walls, and prosperity within our palaces. Thus shall it be known that we are the true Israel of God, and that he who was the God of all the families of national Israel is our God and King. May it be our happy lot as churches to hear the voice of our King, saying unto us, "I know thy works. Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but dolie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. iii. 8-13.

WM. L. BEEBE, Mod.  
BENTON JENKINS, Clerk.

*The Elders and messengers of the Che-  
mung Old School or Primitive Bap-  
tist Association, convened June  
11th, 12th and 13th, 1890, to the  
churches whose messengers we are.*

BELOVED OF THE LORD:—Through the abounding mercy of our God we are once more permitted to address you in the usual way, by a Circular Letter, in which we desire to set forth some of the principles by which the church of the true and living God has been, is now, and ever will be known, in distinction from antichrist; and as we believe that the Bible is the only reliable history or record of the church, we will, by the grace of God, bring our testimony from it. In Acts ii. 41, 42, we read, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Here we behold the church in gospel order, established upon gospel grounds or principles. This took place on the day of Pentecost. Joel, the prophet, prophesied concerning this eventful day, and the wonderful things that should take place; and we read that "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together." We will say that in this multitude there were two

classes of people. One class accused the other of being drunken; the others, hearing the preaching of Peter, were pricked in their heart, and cried, "Men and brethren, what shall we do?" Peter was preaching Jesus and the resurrection, and had said nothing about turning in with overtures of mercy, and accepting of offered salvation to escape hell; nothing of the kind. The gospel preached in its purity always draws the line between living and dead sinners. The dead are often made mad, while the living are made glad. Paul gave testimony as follows, "For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed."—Acts xiv. 47, 48. Those that were baptized on the day of Pentecost were living subjects, and therefore brought forth fruits meet for repentance. They had seen the end of legal or law worship, having been cut off from ritualism, with all outward ceremonies or will worship. This is expressed in their language, "What shall we do?" and this language is applicable only to quickened souls. All others know what to do, or think they do, at least, in their blindness. Peter proclaims the doctrine of predestination and election on this wonderful occasion by saying, "This is that which was spoken by the prophet Joel;" also, concerning the crucifixion of Christ, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." No permissive decree in Peter's preaching, but positive. The thirty-ninth verse reads, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." No more, no less. Paul preached the same glorious truth when he said, "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." Again, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 29, 30. The doctrine of election, predestination, and salvation by grace, was the truth that was gladly received by the saints on the day of Pentecost; and they continued steadfastly in the apostles' doctrine, not wavering, being rooted and grounded in the truth and order of the gospel. They were not carried about by every wind of doctrine, but were steadfast, unmovable, abounding in the work

of the Lord, having no use for any of the Babylonish institutions that our land is flooded with, such as Sunday School, missionary, tract, and so-called temperance societies, anxious-benches, &c. One of the prominent marks by which the church has been distinguished is that she has stood aloof, and continues to, from all the institutions and isms of men, having no fellowship for them, for the plain reason that they are not authorized by the Scriptures; earnestly contending for salvation by grace, through faith; and that not of themselves; it is the gift of God. Not of works, lest any man should boast. Paul, in setting forth the relationship of Christ and his people, said, "If children, then heirs; heirs of God, and joint heirs with Christ." John says, "Beloved, now are we the sons of God." Paul said to the Galatians, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." To the Hebrew brethren he said, "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." We do not think the expression or term "adoption" is used by the apostles to set forth the relation of Christ and the saints, or sons and daughters of the Lord God Almighty, from the fact that their manifestation is presented by the Savior and his apostles by the figure of a birth; as, "Except a man be born again," or, "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." But to our subject. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." They were of one heart and one mind—saw eye to eye in regard to the principles of the doctrine of Christ. The word fellowship includes or embraces very much in the church of God, of great value to them. With it the saints dwell together in the unity of the Spirit, in the bond of peace. Without it a church or an association becomes a Babylon, a place of confusion and discord. When a church is walking in the fellowship of the gospel, they will love to attend to all the ordinances given by the Savior to them, the order of the house will be maintained, and God, the Father, will be honored in and by them. May this be our happy lot as churches and association of churches, and God will have the praise. Amen.

BALAS BUNDY, Mod.  
JAS. C. BEARD, JR., Clerk.

## CORRESPONDING LETTERS.

*The Warwick Old School Baptist Association, convened with the Middletown & Wallkill Old School Baptist Church, in Orange County, N. Y., June 4th, 5th and 6th, 1890, to the associations and meetings with whom we correspond, Greeting.*

DEARLY BELOVED IN THE LORD:—Through the abounding goodness and mercy of our ever-gracious God we have again been permitted to meet in our associate capacity; and we feel that our coming together has not been in vain, for we have had the word preached to us in its purity, and with power. While our brethren who have visited us have come from different states, they have brought no strange doctrine, but have preached Christ and him crucified, and we feel that we have been built up in our most holy faith. We send you our Minutes; and while they show no great ingathering in our churches, you will see by them that we are in peace, and that there are no new theories started up among us. We desire a continuance of your correspondence, both by messengers and letters.

We have appointed the next session of our association to be held with the Warwick Church, in this county, on Wednesday, Thursday and Friday before the second Sunday in June, 1891, where we hope to again greet your messengers, and receive your letters of love and fellowship.

WM. L. BEEBE, Mod.  
BENTON JENKINS, Clerk.

*The messengers composing the Chemung Association, to the associations and churches with whom she corresponds, sendeth christian love and salutation.*

BELOVED BRETHREN IN THE FAITH OF OUR LORD:—Again we have enjoyed the privilege of meeting in the capacity of an association. We have listened to the joyful proclamation of the gospel as presented by the apostles and prophets, salvation by grace, set forth by able ministers of our faith and order. Each has spoken with power, to the comfort of those that have eyes to see and ears to hear. We hope our messengers to you will be received in the same spirit of charity and brotherly love that we feel toward you. We desire a continuance of your correspondence and fellowship.

The next session of our association is appointed to be held with the Abington Church, at Justus, Lackawanna County, Pa., beginning on Wednesday before the third Sunday in June, 1891.

BALAS BUNDY, Mod.  
JAS. C. BEARD, JR., Clerk.

## SUPPLY EXHAUSTED.

OUR supply of blue gilt-edged small hymn books is entirely exhausted, and we do not expect to have any more of them for some time. We have all other styles on hand ready to fill orders promptly.

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 25, 1890.

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

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

G. BEEBE'S SONS.

## RENEWING OF THE HOLY GHOST.

G. BEEBE'S SONS:—Will you oblige me with your views on the Scripture recorded Titus iii. 4, 5, especially on the expression, "Renewing of the Holy Ghost?" Now, kind friends, do not take offense at this request from one of the little ones who is always glad to receive the SIGNS OF THE TIMES, and who believes the doctrine of predestination as set forth in the same. From one in great tribulation,

J. W. G.

## REPLY.

"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; 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."—Titus iii. 4-7.

No higher privilege can be granted to any servant of our Lord than to minister to the comfort of his afflicted and poor people. When one of the lovers of the truth is "in great tribulation," his case appeals with the sympathetic power of true fellowship to the love of Christ in every saint; and if any relief can be afforded to such a sufferer, the reward experienced in such service is far beyond all that earth can afford. If the Lord shall be pleased to enable us to present any views which may be comforting to a lover of his truth who is in great tribulation, the praise is due to the riches of his grace.

In the subject submitted for consideration, as in every portion of the inspired record, it is very important that the context should be observed particularly; for no profit can result from any explanation in which the words of truth are wrested from the subject to which they are applied by the Holy Ghost. This whole epistle is devoted to the instruction of Titus in his official character as a minister of the gospel of Christ, in which he was ordained to serve the churches which were in Crete. Opposers of the truth were to be encountered by him, as they are to be met by all the saints, and especially by all who are called to proclaim the gospel publicly. In the directions given to him and Timothy the ministry of Christ in all ages find authority for their guidance both in the doctrine they are to preach and in their conduct as servants of Christ Jesus, who are set apart to the care of the churches. Nothing is left to their wisdom to determine in this important work. The oldest and most gifted preacher is as wholly dependent upon this inspired rule as is the weakest and

most inexperienced. In the Scriptures the man of God is "perfect, thoroughly furnished unto all good works." However carnal prudence may approve any course of conduct, it is contrary to the law of the Lord unless it is authorized by this only standard of good works. If circumstances arise under which there seems to be no appropriate direction given in this rule, the defect is in our ignorance and blindness; there can be no defect in the perfect word of God.

Although the character of those Cretans, among whom Titus was left, is described as very bad, it is not worse than the description which is given of the whole race of sinful men. All are alike under sin, the religious Jews as well as the godless Gentiles. "As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known; there is no fear of God before their eyes."—Rom. iii. 10-18. Humiliating to our pride as is this summary of the character of the family of the earthly Adam, its truthfulness cannot be questioned. It is the description given by that God from whose judgment there is no appeal. In view of this deplorable state in which man is found to be naturally, it is not strange that the servants of Christ should have need of special instruction from the wisdom of God in regard to their deportment and the order as well as the doctrine of the gospel of Christ. The directions given by this divine authority are entirely different from anything which natural wisdom could devise. While the saints are to be admonished to be subject to principalities and powers, to obey magistrates, and to be ready to every good work, they are "To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Reason would suggest in consideration of the base character of men by nature, that the more fully that wickedness is exposed and denounced the more clearly the contrast would be manifested in the presentation of the perfection of the principle of righteousness in those who are led by the Spirit of Christ. But Paul gives the reason for refraining from this evil speaking. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Then he reminds Titus of the manner in which the saints have been made to differ from them who con-

tinue in the love and practice of sin. In our text the whole sentence is quoted as being so inseparably connected that it must be taken together to show the full force of the contrast presented in the admonition:

"But after that the kindness and love of God our Savior toward man appeared." The appearance of that kindness and love was not its first existence. Even when we were dead in sins it was that great love which has no beginning in time, by which God chose his people in Christ, and ordained that we should be saved from our sins by his precious blood. In the secret place of his own eternal purpose that love was hidden. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."—Jer. xxxi. 3. The revelation of that love is the only power by which sinners are drawn from the willing service of sin to hunger and thirst after righteousness. When this power is manifested in the subject of his grace, sin becomes a burden and distress, and the mourning one for the first time feels the desire to be holy as God is holy in that revelation of himself. The quickened sinner knows that nothing but the infinite light of the holiness of God has shown him the exceeding sinfulness of sin by which his every thought is polluted. This operation of divine grace gives him the desire for freedom from sin, and he confesses himself justly condemned in view of his own vileness. He sees in God the perfection of kindness and love by the same light which shows his own sinfulness. Therefore, without the knowledge of the justice of the law of God by which he is condemned, no sinner can have a revelation of the kindness and love of God as his Savior.

"Not by works of righteousness which we have done." Until it is made known by personal revelation in his own experience, no sinner can know that his own works of righteousness can never justify him in the sight of God. Even after this truth has been revealed by faith in the heart of a subject of grace, causing him to hope in that salvation which is in Jesus Christ, he finds himself constantly inclined to seek in his own works for something good by which he may be entitled to claim the favor of God. The continual failure of this search appears to forbid the hope that he has been delivered from condemnation through the redemption which is in Christ Jesus. This conflict between the testimony of faith and the evidence of reason is one of the peculiar marks by which the subjects of divine grace are identified. The knowledge of that salvation which is in Christ is received only by that faith which is the fruit of the Spirit; and reason cannot receive that testimony, because God has hidden it from the comprehension of the natural mind.

"But according to his mercy he saved us." None but those who have been shown their utter helplessness as lost sinners can ever know anything of that salvation which is according to the mercy of God. While the religious world is filled with doctrines according to the ways which men have devised for escaping the just punishment of their sins, and all make mention of the love and mercy of God as contributing something to the accomplishment of their deliverance, all such theories agree in denying that every sinner is already lost under the hopeless condemnation of the holy law of God. The confession that men are already lost removes the foundation upon which every false system of doctrine is based. Certainly the condemned criminal can do nothing to relieve himself from his guilt. Divine justice has pronounced the awful sentence of death against every sinner, and mercy cannot remove that sentence; for justice is immutable. Nothing but the life of the transgressor can satisfy that dreadful demand; and the truth and immutability of God forbid that justice should abate its requirement. The mercy of God is not displayed by the sacrifice of his infinite holiness and truth. Yet it is according to his mercy that God saved his chosen people. This salvation is not merely the remission of that punishment which is due to their sin; they are saved from their sins, and made holy and without blame before God in love; and this is "according to his mercy." In this salvation every revealed attribute of God is alike gloriously displayed. The immutable demand of justice is fully satisfied, his truth appears resplendently glorious, and his kindness and love are revealed in perfect harmony with all his inconceivable holiness. The power of God alone can save his people from their sins; and that power appears in the grace of God which brings salvation to justly condemned and lost sinners. This is indeed wonderful beyond the comprehension of finite intelligence. God is just and has salvation for guilty sinners. With men this is impossible; but the wisdom and power of God in the revelation of his grace in Christ Jesus has made his chosen people accepted in that divine righteousness of the Son of God, which exceeds the righteousness of the scribes and Pharisees. They are not saved in their sins; the precious blood of Jesus Christ cleanseth them from all sin.—1 John i. 7. By this cleansing they are made holy and without blame before God in love. Thus God has made his kindness and love toward man to appear in saving the subjects of his grace from their sins, and that salvation is "according to his mercy," and "according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. The mercy and grace of God are not of any tem-

poral origin; they are included in his own eternal existence, and they are manifested in time through the revelation of this great salvation of his people from their sins.

"By the washing of regeneration." This washing is not any mere ceremonial application of water, or of any natural material of a purifying character. Under the typical dispensation it was signified by the appointed symbols of literal water and of blood; but none of those divinely authorized observances could do more than sanctify to the purifying of the flesh. Even of the gospel ordinance of water baptism it is expressly declared that it is the like figure to that which was shown in the salvation of eight souls by water in the days of Noah; and lest the saints should mistake the salvation which is received in that ordinance, it is written that it is "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." It only confesses the faith of its subjects in that salvation which is "by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."—1 Pet. iii. 20-22.

"By the washing of regeneration." Much unprofitable speculation has been advanced in regard to this expression; and we have no design to enter upon the field of controversy in the brief remarks here submitted. Whatever may be the further signification of the word "regeneration," it is clear that in its use in our text this "washing of regeneration" signifies that manifestation of the saving mercy of God by which Paul and Titus, and all who have obtained like precious faith with them, are enabled in present experience to bear witness that the salvation which God has wrought is not by any works of righteousness of their own, but that it is entirely according to the mercy of God. Unquestionably in the baptism of our Redeemer into death every one whose sins he bore was identified in him. Then Abel and all the ancient saints, as well as all who were to be afterward developed in their earthly existence, in him answered the judgment which demanded their life; and in his resurrection with them they all arose to newness of life, even to that immortality which was brought to light in his bursting the bars of death and ascension to that glory which he had with the Father before the world was. As all his members were identified in his death, so they are all risen with him above the legal heaven which was clouded with condemnation for them. In that regeneration the Son of man does sit in the throne of his glory, and his inspired apostles do sit upon twelve thrones judging the twelve tribes of Israel.—Matt. xix. 28. The word is not found in any other portions of the inspired Scriptures. Peter says, "Blessed be the God and Father of our Lord

Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 3-5. It will be observed that this text defines that we are begotten again (or, *regenerated*) by the resurrection of our Redeemer. The evidence that we are included in that regeneration is manifested when each subject of salvation is experimentally "born again, not of corruptible seed; but of incorruptible, by the Word of God, which liveth and abideth forever."—1 Peter i. 23.

(Concluded next number.)

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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

#### RECEIVED FOR CHURCH HISTORY.

Omer Summers 5, Lewis E. Summers 2.50, J. A. Weatherall 2.50, Alonzo Johnson 2, Jeff. Beeman 2.50.—Total, \$14.50.

#### MARRIAGES.

ON May 1st, 1890, by Elder P. G. Lester, at the residence of the bride's parents, near May's Lick, Ky., Mr. Robert Lee Turner, of Turner's Station, Henry Co., Ky., and Miss Bettie, second daughter of Mr. and Mrs. Frank Laytham.

MAY 31st, 1890, by Elder John Boggs, uncle of the bride, at his residence near Clyde, Kansas, G. M. Fetter, minister of the gospel, of Pueblo, Colorado, formerly of Hopewell, N. J., and S. Lizzie Garrison, only daughter of P. S. Garrison, of Hopewell, N. J.

MAY 4th, 1890, by Elder J. R. Bolinger, at the residence of the bride's uncle, R. C. Lyells, Mr. John T. Sanders, of Greenwood, and Miss Ruhama Touey, of Beulah, both of Colorado.

#### OBITUARY NOTICES.

Elder Judson Loufbourrow departed this life at his home on the Fern Ridge, in Linn Co., Oregon, Feb. 11th, 1890, in the 66th year of his age.

He was born in Columbus, Franklin Co., Ohio, July 23d, 1823, and was united in marriage with Silence Creath, Feb. 27th, 1845 (who survives him), by whom he had one daughter and two sons. Of these the younger son only is now living. He experienced a hope in Jesus in the year 1867, and was baptized by Elder James Duvall, uniting with the Marion Church, Ray Co., Mo., who licensed him to preach; and by her request, about the year 1874, he was ordained to the work of the gospel ministry by a presbytery convened at the Log Creek Church, in Caldwell Co., Mo. He lived in Kansas about eleven years, preaching as opportunity offered, wherever his lot was cast. He and his wife received letters from the Rich Valley Church, Greenwood Co., Kansas, came to Oregon in the year 1882, and united with the Scio Church, Linn Co., where he continued to exercise his gift, and where his membership remained until it pleased God to call him home. He was pastor of the Bethlehem Church for about the last two years of his life.

Our dear brother was strong in the faith, the doctrine of salvation by grace alone, and ever ready to speak in the name of his Lord and Master. Of late years he was subject (when exerting himself) to difficulty of breathing, showing the approach of the messenger of death, who eventually came in the shape of pneumonia, from which he suffered ten days before yielding up the breath of mortal life. During this time he was calm, patient, and resigned to his heavenly Father's will, saying that he would soon be with Jesus, and be like him. The last words he uttered, which could be understood, were, "The blood shed on the cross by Christ is the only ground of my hope."

His body was conveyed to the Providence grave-yard, about four miles west of his dwelling, and there laid in the dust to await the resurrection morn. Elders John Stipp and Daniel Bridges addressed words of comfort to the bereaved friends assembled on the mournful occasion.

EDWARD LOAT.

Scio, Oregon, June 3, 1890.

SISTER Catharine A. Gaines, relict of brother Richard Gaines, died very suddenly at the residence of her son-in-law, T. B. Rouse, near Burlington, on the morning of Jan. 22d, 1890.

For some time previous to her death she had been enjoying good health. On that morning she complained of a pain in her throat, and did not get up as usual. Mrs. Rouse, her daughter, was in her room every few minutes, and did not suspect that anything of a dangerous nature ailed her mother, who had told her to go on about her work. Mrs. Rouse had not been out of the room to exceed ten minutes when she returned and found her mother dead, not having changed her position from what it was when she left the room.

Her maiden name was Bruce. She was born in Culpeper Co., Va., May 6th, 1810, and consequently was in her eightieth year. She came to this state with her parents in Sept., 1830, and was married to our late brother, Richard Gaines, in Jan., 1838. She united with the Baptist Church at Mt. Pleasant, Boone Co., Ky., by experience, and was baptized March 15th, 1854, remaining a devout member of the same church for more than thirty-five years. She was a firm believer in the doctrine of the Primitive Baptists, and a subscriber and reader of the SIGNS OF THE TIMES for twenty years. Her husband was a subscriber to it almost from its first publication until his death, which took place Feb. 14th, 1870. She leaves

one brother, two daughters, one son, the church, and many relatives and friends to mourn their loss.

The body was laid away in the Odd Fellows' Cemetery in Burlington. On account of bad roads and the inclement weather, by request of relatives of the deceased the funeral services were deferred until the third Sunday in May, when a very comforting discourse was preached to a large congregation by Elder Frank McGlade, of Ohio, from John xvi. 22, followed in some appropriate remarks by Elder H. M. Curry, of Montgomery, Ala., at the Mt. Pleasant Church.

J. D. CONNER.

BULLITTSVILLE, Ky.

My little nephew, **Myron R. Jackson**, only child of J. M. and Lilly Jackson, departed this life May 28th, 1890, after forty-eight hours of most intense suffering, aged 4 years, 6 months and 10 days.

His disease was inflammation of the stomach. Little Myron was noted from early infancy as a child of more than ordinary bright intellect, naturally of a happy temperament, and full of mischief; yet he often astonished us with remarks that led us to know that his mind had conceived ideas of a heavenly nature far beyond one of his years. He was the pride and joy of his parents and friends. But our Father has taken him home, and in his last hours we feel that the Scripture was literally verified, "Out of the mouths of babes and sucklings thou hast perfected praise." A short time before he left us he raised his eyes heavenward and offered up a little prayer. He then raised his hands and said, "O mamma, God will take me to heaven," and kissed his parents good-by. He then tried to sing, "Jesus, lover of my soul;" but he was too weak, and could get no further than the first line. He said, "I can't sing now, but I will soon." Thus his spirit took its flight to that land of peace and joy; and may he who tempers the wind to the shorn lamb send the blessed Comforter to the heart-broken parents, and enable them to bow in submission to his holy will, and to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"Though our hearts are filled with mourning,

Mercy still is on the throne;  
Lord of earth and God of heaven,  
Make us say, Thy will be done!"

SARAH VANVELSAN.

GARNETT, Kansas.

**Mabel E. Miller**, youngest child of Charles and Sarah Miller, died May 15th, 1890, aged 5 years, 7 months and 19 days.

She was a very bright little girl. Although young in years, she was old in mind and in deeds, and none knew her but to love her. Her disease was somewhat complicated. She was taken sick on Friday, May 8th, and all that could be done for her by ourselves and many friends, and also two doctors, was done, but of no avail. She passed peacefully away on Thursday, May 15th. Her sufferings were great, but she bore all with great fortitude, never murmuring nor complaining. She has left father, mother, two brothers and one sister to mourn our loss; but she has gone from this world of sin and sorrow to dwell with Christ at home. Elder Bogardus preached a very comforting and able discourse on the occasion to a large and attentive concourse of people.

"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 hands the boon was given—  
Thou hast taken but thine own;  
Lord of earth and God of heaven,  
Evermore thy will be done!"

HER MOTHER.

CLARK'S GREEN, Pa.

**Una Springer**, wife of brother Ezekiel Springer, departed this life at the residence of her daughter, Elizabeth Lane, in Delonoga, where she was cared for by five of her children. She suffered seven weeks with "La Grippe," and finally fell asleep in Jesus, that blessed sleep, from which none wake to weep. She was a mother in Israel. She was a member of the Des Moines Predestinarian Baptist Church, in Wapello Co., Iowa, where she is missed; but our loss is her eternal gain, for she has gone home to reap her reward. May God bless the children and daughter-in-law who cared for her. I tried to offer a prayer and made a few remarks on the occasion.

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

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

ALSO,

**Mary Rhodes**, the wife of brother John Rhodes, died May 23d, 1890, aged 61 years and 3 days.

She was married to John Rhodes in June, 1845. She was the mother of six children, all of whom, except one, survive to mourn their loss. Sister Rhodes joined the Regular Predestinarian Baptist Church called Des Moines River, in Wapello Co., Iowa, May 27th, 1871, was baptized by Elder Kinkade, and lived a christian life until her death.

She leaves many to mourn, yet we do not sorrow as those who have no hope. The writer tried to preach a discourse on the occasion to a very large and attentive congregation. May God bless the bereaved, and comfort them while in this vale of sin and sorrow.

J. J. ROWLAND.

**Osmer, Bremley, Green**, an old resident of Otisville, N. Y., died April 29th, of general debility. He was the son of Nathaniel and Sally Reeve Green, and was born in Otisville, N. Y., July 13th, 1813. His surviving brothers and sister are Abram T., residing at Freeport, Ill., Lewis, of Washington, and Sarah, wife of Daniel Stanton, of Ames, Iowa. His early life was spent in the lumbering districts of Sullivan County. During the latter years of the stage-coach, and before the construction of the Erie Railroad, he kept hotels at Forestburgh and at Honesdale, Pa. From the latter place he returned to Otisville, thirty-seven years ago, where he has since resided. In 1848 he married Harriet A., daughter of the late Thomas Thorn, of Wawayanda, who survives him. Of this marriage there were three daughters and two sons, Frank P. and Henry Y., both of whom are dead. A daughter Adeline died about one year ago. The surviving children are Harriet E., wife of Albert Manning, of Gaymard, and Helen A., the wife of Dr. Theodore writer, of Otisville. The funeral services were held at his late residence on Thursday, May 1st, and were conducted by Elder Benton Jenkins, after which his mortal body was deposited in the cemetery at New Vernon.

### ASSOCIATIONAL.

THE Des Moines River Association of Predestinarian Baptists will be held with the Des Moines Church, in Wapello Co., Iowa, commencing on Saturday before the fifth Sunday in August, 1890.

Those coming on the K. & D. R. R. will stop off at Eldon. Those who come on the R. T. P. & C. R. R. will stop at Eldon and County Line, where they will be met and conveyed to the meeting. Those who have no pass, let them get a permit at the office where they start to Eldon, where there will be preparations made for the same.

J. J. ROWLAND.

### YEARLY MEETINGS.

THERE is a yearly meeting appointed to be held with the Old School Baptist Church of Halcott, at Halcott Centre, Greene Co., N. Y., on the first Saturday and Sunday in July, 1890. All are cordially invited to attend, and will be met at Griffin's Corners station on the day before the meeting.

J. H. SCUDDER.

### The "Signs of the Times,"

(ESTABLISHED 1832.)

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 26.

## CORRESPONDENCE.

SOUTHAMPTON, Pa., June 4, 1890.

DEAR BRETHREN BEEBE:—Inclosed are some extracts from the letters of sister Abigail Dodge, whose obituary appeared in the SIGNS for January 29th. I think it will be pleasant for those who loved her, and for all who love what is spiritual, to see her dear name once more in the paper, to which she was for many years an occasional contributor. From the life of such a devoted, faithful follower of him who was meek and lowly in heart is there not wafted back on the heavenly breezes an incense of fragrance which will prove encouraging and strengthening to pilgrims of like precious faith who are still journeying in this vale of sorrow? It would be impossible for me to tell how I loved this dear sister, when in youth I was received into the church of which she had long been a member. She was an ever-ready listener to my lisps of Jesus, and that was all my theme. She was glad when I rejoiced, and sorrowful when I mourned, and her tender sympathy was full of soothing. If she reproved, it was in the spirit of charity, which is always kind.

In fond remembrance I again see her countenance, beaming with a holy light, as she told of the sweet comfort and peace of her soul in its earliest love. She said that when that dear servant of God, Elder H. West, was leading her out of the baptismal waters, it seemed that if she should raise her hand it would be in heaven, so near was she in spirit to its shining portals. It was at the age of eighteen that she, with six other young ladies, was baptized; and she told how they would take every opportunity to get together and talk of him who had brought them up out of a horrible pit of miry clay, and set their feet upon a rock, and established their goings, filling their hearts with a new song, even praise to his holy name. She said she felt great sorrow and pity when she saw other of her friends who did not possess this blessed hope, which

" \* \* All the day long  
Was her joy and her song;  
O that more his salvation might see!"

It would have been a sad satisfaction could I have been with her, as was her expressed desire, to hear the last accents before the silver cord was loosed, and the veil of mortality drawn aside; but it is over, and she is at rest. She has entered the gates

of pearl, and I desire in all things to say, "Thy will, not mine, be done." During her illness she often spoke of our departed sister, Marianne Murray, whom she dearly loved. She is now in union and communion with her, and with all the redeemed who have reached their heavenly home. Her longings are now satisfied in that fair country, the unfading joys of which were often revealed to her faith, and where by faith she saw the crystal fountains flow, and heard the blissful harpings fall.

Your sister in a precious hope,  
BESSIE DURAND.

TERRYTOWN, March 8, 1865.

MY DEAR SISTER:—I was much pleased to see brother Warren's experience in the SIGNS. I think it a rich display of sovereign power in bringing him from nature's darkness into the marvelous light of divine truth. I am also greatly pleased with brother James's poetical gift, and hope he will improve it. As every member has its proper place in our natural bodies, so in the spiritual body every member has its office to perform; and we are all members one of another, and one cannot say of another, I have no need of thee. But are there any dead members in a living body, united to a living head? The Scriptures do not carry any such idea.

Dear sister, I think I have enjoyed some precious seasons since I was last at your house; not in the contemplation of anything that I have done or could do, but in the contemplation of what Christ has done for me, together with all the blood-washed family, whether in heaven or on earth. Truly we have great reason to rejoice and be exceeding glad that our precious Lord and Master has not left us to grovel in nature's darkness while here below, and go down to endless woe at last. I think I have the blessed evidence that you and I will outride all the storms of this life, and come off conquerors through him who hath loved us and given himself for us. Yes, dear sister (and I have to stop and wipe the tears from my eyes as I write it), when I enjoy the love of God in my own soul I think much about those I love for the truth's sake. It seems there are but few to whom we can open our whole hearts—just here and there one; and when we find such an one do not our hearts run together as two drops of water?

I have read the first four volumes of the SIGNS during the past winter,

and have found much instruction in reading them. There were sore battles fought in those days, and great victories won, through our Lord Jesus Christ. Many of the old soldiers of the cross have been discharged and are gone home to their reward, and some are yet in the field, with their armor still on, ready to defend the truth. There are some who are young, lately enlisted. O may they prove themselves good soldiers, and keep their armor bright in the service of their Master.

DECEMBER 24, 1865.

I WAS much disappointed in not seeing you and brother Silas here on Saturday. I looked for you all the afternoon, and it was evening before I knew that you could not cross the river. It is often a great inconvenience to have such a barrier in the way, but I love the river. I often look at its clear waters, and think of the river of life, which issues from the throne of our God and passes into small streams, until it reaches the hearts of his dear children, causing them to rejoice with joy unspeakable and full of glory.

Dear sister, I truly long for the time when the people of God shall arise and shine forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners. God has given his people a banner, which is to be displayed because of the truth; but if they fold up their banner, and lay it away in some secure place, and do not display it, he will visit their transgressions with the rod, and their iniquities with stripes. Nevertheless he will not take his loving-kindness from them, nor suffer his faithfulness to fail. I often think of these things while busy weaving all alone, and often feel to say, O that God would revive his work in the midst of the years, and that he would in the midst of deserved wrath remember mercy. But we believe, according to the Scriptures, that there is a set time to favor Zion; and, blessed be his holy name, he will do it in his own time and way. We do desire to see his stately steppings in the sanctuary, his goings forth as of old, when he rode on the heavens for the help of his people, and in his excellency on the sky, and brought them out of bondage, subduing their enemies before them; and he hath gotten to himself a great and glorious name.

MARCH, 1866.

WHAT a comfort to receive epis-

cles of love, telling the same joys and trials that we are passing through. It is like a threefold cord, which is not easily broken. My dear sister, you put me in mind of my own experience in years that are past and gone, when I dared not stir, only as I was led, or carried in the arms of faith. I now look back on those times with sweet gratitude, that I was not left to go my own way. I think I feel to thank and praise and adore the name of our God that I am what I am, although I often have to mourn over my ingratitude of heart. Why, Bessie, I have the greatest reason of any creature living to have my heart always filled with gratitude to God for his great mercy toward me. When I was determined to go away from him and his people, he brought me back with many stripes. Glory be to his holy name, I do know that the Old School Baptist Church is the church of the living God, the pillar and ground of the truth, and that all other doctrine is error, which he will destroy with the brightness of his coming. But where shall I be when Christ shall come to be glorified in his saints, and to be admired of all them that believe? It is often a question with me whether I do love the Lord; yet I do know that I love his people, and mourn over their coldness, as well as my own. O that I could see our little church arise, and shake herself from the dust, and put on her beautiful garments. O how my heart would leap for joy to see sinners converted to God in the old-fashioned way, and coming to Zion with joy and singing.

DECEMBER, 1866.

DEAR BROTHER DURAND:—My mind is at rest, and I have perfect peace and joy most of the time. I can say that my mountain stands strong, my bow abides in strength, and I can rejoice in the God of my salvation; for he has done great things for me, whereof I am glad. I think I can say, with David, that the Lord has become my salvation; whom shall I fear? He also is the strength of my life; of whom shall I be afraid? The twenty-third Psalm is a great comfort to me. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

MARCH, 1867.

"How amiable are thy taberna-

cles, O Lord of hosts." "My heart and my flesh crieth out for the living God." I have had a great desire to again meet with my brethren and sisters in covenant meeting. The Lord knows what is for our good and his glory. It is a very dark time with the church at present; but there are some living members, who are living by the faith of the Son of God, who loved them, and gave himself for them. O that we could always live in the lively exercise of that faith which works by love and purifies the heart. Dear sister, let us praise the Lord for his wonderful goodness and love toward us, in not leaving us to ourselves when we were prone to wander from him, and in keeping us from bringing a reproach upon his glorious cause.

"O for such love let rocks and hills  
Their lasting silence break."

Such love that has been manifested to poor, unworthy me for the last five months is truly astonishing. Although I do not feel quite so much of it lately, yet I cannot distrust what I have felt and enjoyed; for it was the love of God shed abroad in my heart, causing me to rejoice with joy that I can truly say was unspeakable and full of glory. Not long since I was greatly pleased to receive a letter from our father in Israel, Elder Beebe. I assure you that such epistles from a long-trying servant of God are strengthening and most comforting.

Sister Verbryke sends love, and says she longs to see you all, and enjoy your society once more.

"Blest be the tie that binds  
Our hearts in christian love;  
The fellowship of kindred minds  
Is like to that above."

AUGUST 4, 1867.

BELOVED SISTER:—I was disappointed in not seeing you at the meeting at Monroeton. I suppose brother Silas has given you an account of it all before this. In coming home I called at Towanda, and found that sister Ogden was perfectly wild with delight, and carried away with her enjoyment of the preaching. I need not tell you that I enjoyed it, for that you know. Although this is a time of trial, we now and then hear something to make our hearts rejoice. I lately read a letter from a brother, in which he says that he has the greatest reason to rejoice of any creature under heaven, because his dear wife had been brought into the courts of the Lord, and her tongue loosened to praise his name, and now her company is doubly sweet.

I enjoyed a precious meeting three weeks ago at Vaughan Hill. There was something so entirely new and so delightful to me that I wanted to get up and tell them so, and that I was comforted and edified in the contemplation of the subject; for I had never understood Job to be such a perfect type of the church as I then saw him to be in his sufferings. I thought, Why have I not heard some one preach that before? Has

it been kept from the wise and prudent, and revealed to a mere babe at this time of day? The Lord has done great things for us, whereof we are glad; and we should attribute all praise to him, to whom it belongs.

JANUARY 3, 1868.

ARE you basking in the smiles of your Savior, or are you down in the valley of humiliation? I have been in the valley much of late; and the tears of humiliation often fill my eyes when I think of the great honor bestowed on such an unworthy worm of the dust, to be reckoned among the excellent of the earth, and to sit down with Abraham, Isaac and Jacob in the kingdom of heaven. I know that I would not part with my interest in the blood of the Redeemer for all the world, and ten thousand worlds besides. I know that I have a good hope through grace, which buoys me up in every trial. Thanks be to God, we have the promise of the life that now is, and the life that is to come; and when he who is our life shall appear, then shall we also appear with him in glory, and be like him, for we shall see him as he is. What a blessed thought, to be like Jesus! David said, "I shall be satisfied, when I awake, with thy likeness."

We should be reconciled to all the dispensations of providence. I know this is hard for our nature; but when our will is lost and swallowed up in the divine will, then it is very easy to be reconciled. Brother Schoonover asked me last Sunday what made me look so sober. I told him that it was one of my solemn days, when it seemed that I realized myself in the immediate presence of God, beholding his glory, and the beauty and order of his house.

OCTOBER, 1868.

ARE you up in the mount, dear sister, where Moses was when he saw the promised land, or are you down where Paul was when he said, "O wretched man that I am! who shall deliver me from the body of this death?" You are safe, my dear one, in either place; safe with him who hath put underneath you his everlasting arms. I have felt to say of late, "Bless the Lord, O my soul; and all that is within me, bless his holy name." The Lord is greatly to be praised in the assembly of the saints, and to be had in reverence by all them that are round about him. I think, my sister, that we have more reason to rejoice than to despair, for he who is our all hath wrought all our works in us. We cannot of ourselves think a good thought nor do a good deed, although so many think to the contrary. I was over on Sunday to hear brother Silas, but did not see you, as I anticipated. I thought I understood the preaching, and feasted on it. Yes, I felt that it was a feast of fat things, of wine on the lees, well refined. I think I love the truth as well, or better, than when I first heard the joyful sound.

DECEMBER 19, 1869.

UNWORTHY as I am, I could not think of spending my life without having my name enrolled among the living in Jerusalem. "Who shall ascend into the hill of the Lord, or stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his hands unto bribes, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Surely in and of ourselves we have not clean hands nor pure hearts; for in us there is no soundness, from the soles of the feet even unto the head. Just turn over a few leaves and you will find where Christ bore our sins in his own body on the tree, that we might be made the righteousness of God in him. How pleasant it is to know that although we have no righteousness of our own, yet in Christ we have perfect righteousness, which will cover all our sins; and though they be as scarlet, they shall be as wool; and though they be red like crimson, they shall be as white as snow. You say, "Perhaps it is not for me." So I often think; for I live so far beneath what a christian ought to live. I am such a poor, groveling creature, it often seems that my thoughts rise no higher than my head. When I first made a profession of religion I thought that christians were the most privileged creatures on earth; for they had the same thoughts that other people had, and then they had another mind, which would soar away to the eternal world, and see the glory of God in the face of Jesus Christ. How good to know that we have an Advocate with the Father, even Jesus, who hath abolished death, and brought life and immortality to light through the gospel.

JANUARY 31, 1870.

DEAR SISTER:—I came home last Friday, and was much surprised to hear of your father's death. I also found a letter from you. It made me feel sad indeed to think that I shall never again hear his voice in our solemn assemblies. I have often thought that if he should be removed how we would miss his counsel and his prayers in our meetings; but I feel a perfect assurance that our loss is his eternal gain, and that he is now basking in the light of his Redeemer, and has heard the welcome plaudit, "Well done, good and faithful servant; enter thou into the joy of thy Lord." O that we might follow in his footsteps, and live as near to our God as he lived, and set as good an example before the world as he did. I want to go over and see you all as soon as possible. I am thinking of your precious mother, who has passed through so many sorrows; but I feel sure that the blessed Comforter, who has been with and upheld her through them all, will not forsake her now. He is the Father of the fatherless, and the widow's God.

It seems that one after another is

being called away, which makes it look very dark for those who remain; but I do not want to distrust the goodness and mercy of our covenant-keeping God, for he will bring in his people in his own time and way, and take them to himself at his pleasure. Bless his holy name. I do want to be perfectly reconciled to the will of God, so that I can say from my heart, "Thy will, not mine, be done." O Lord, send out thy light and thy truth. Let them lead me; let them bring me to thy holy hill and to thy tabernacles. The holy place of the Lord is Mount Zion, the city of the great King, the church of the living God, whose names are written in the Lamb's book of life. Sometimes I feel so blind, deaf and dumb, spiritually, that I know nothing as I ought to know. At other times I think I see a glimpse of our Savior. Then darkness will flee away, and my soul will be filled with love. Then the Bible, that blessed book of books, appears very beautiful to me, even in the night when I lie in bed, and by faith turn over its leaves and read the many precious promises contained therein, which are so sweet and refreshing to the spiritual mind—that mind that wars against the flesh, and will not be brought into subjection to it. While I am writing my mind keeps running back to your dear father, thinking that we can no more hear his comforting words in times of trial, nor his voice of praise when we meet together in the house of worship. O how he will be missed in the church, as well as in his own dear home.

LEROYSVILLE, Feb. 11, 1871.

DEAR SISTER:—I was glad to hear from you, for I had thought much about you all, and especially brother William. I do hope that the Lord will restore him to health and strength again, for how can he be spared? How can his family spare him? How can the church spare him? But if it is the Lord's will we must be reconciled; and O that we could always say, "Thy will be done." Since I have been here I have had great peace of mind most of the time, and my thoughts have been going out toward all the members of our little church, and it does seem as if the Lord was about to revive his work among us; and how can we think of losing another of our number, and one of our most valuable members? My heart is filled with tender sympathy for you all, which causes the tears to flow from my eyes. We are commanded to bear one another's burdens, and so fulfill the law of Christ. The dear Lord knows what is best for us, for he has said that "all things work together for good to them that love God, to them who are the called according to his purpose."

JANUARY 4, 1873.

O HOW glad I am, my precious sister, that after wading through deep waters, which almost over-

whelmed you, the Lord has brought you out of the turbulent waves, into a place of broad rivers and streams, that make glad the city of God. Yes, my sister dear, I do rejoice in the goodness of the Lord at this time, for he is so much better to us than all our fears. May the high praises of God be in our hearts, that we may be faithful followers of Christ, and may live to his honor and glory. You say, if you "can claim that relationship." Why, my dear sister, I often feel unworthy of your love, yet your words have many times been a great encouragement to me; and when we were last together the thought came to me, Have I ever said anything to encourage sister Bessie? I felt that I must say something for your encouragement; for I know what great good encouraging words have done me in times that are past and gone.

I do not wonder at your deep anxiety about your dear brother, the only one left you, for I often feel anxious about him myself when he is from home, and I think he is out in the cold and storm. I do hope, as you say, and sometimes think I feel to pray, that the Lord, in whom he trusts, will protect him from dangers seen and unseen, and keep him from every evil. I believe the dear Lord has made him a faithful soldier of the cross, and that he will not suffer him to go forth alone, but will fulfill his promise, "Lo, I am with you always." Have we not the evidence that the Lord has been with him, and blessed his labors abundantly since he called him into his vineyard?

I received three letters yesterday, and one was from dear sister Rumney. I do think that your wish was truly realized; for when your letter came I thought I felt very happy. I was rejoicing in my Savior, and thinking that although I was surrounded with company, I had meat to eat that they knew not of.

APRIL, 1873.

I HOPE, dear sister, that you are feeling better to-night than I am. I am very tired, having been at work in the loom all day, and I do not feel that I know anything spiritually. My mind is barren and unfruitful. I have often thought that

"More the treacherous calm I dread,  
Than billows bursting o'er my head."

But so it is; we go into darkness, and do not know how, when all at once the Sun of righteousness will arise with healing in his wings. So, even in felt darkness, we are commanded to trust in the name of the Lord, and to stay upon our God. I found a very dear and spiritual letter from sister French when I returned home. I tried to answer it last evening.

After a refreshing sleep and sweet rest I feel lifted out of the "Slough of Despond." As I look out upon the beautiful earth this bright and lovely spring morning I rejoice that I have a being, and that I shall one day reach beyond all the storms and

all the varied and vexing trials of this life, and shall enter into the haven of eternal rest, to go no more out forever.

JULY 27, 1873.

I FEEL as though I would love to talk with you this Sunday morning, for there is a wonderful solemnity resting on my mind; and O how I would love to hear the voice of our dear brother in the pulpit this day. But I must be content, knowing that our heavenly Father orders all things according to the counsel of his own will, and therefore it is all right; but it does seem a long time to wait until November before I can hear him again. O how good the Lord is! He does not limit us, to meet with us on Sunday or meeting day only, but he meets with us at all times and in all places. Whenever he sees that we need a word of encouragement or of reproof, we receive it from his bountiful hand, which is ever ready to supply our needs. The name of the Lord is a strong tower, into which the righteous run and are safe. Although the enemy is permitted to worry the dear, tried children of the kingdom, yet he can never, no, never, devour them; for they are safe in the everlasting arms of Jesus, which are underneath, to bear them up and carry them. Though so unworthy of the least favor, yet the Lord is crowning us with loving-kindness and tender mercies every day of our lives. O that our hearts may be filled with praise unto him, to whom all praise is due. I think I feel something like a little child in the arms of its mother, a perfect trust and rest in the arms of our blessed Savior, from and through whom all blessings flow.

I have been reading for the third or fourth time a book that I bought a few years ago, called "The Trial of Job." I have enjoyed it much, and think it a wonderful book. I think the man who wrote it was endowed with power from on high, and has brought out things both new and old.

NOVEMBER 30, 1873.

I WENT to Waverly, as you know, and did enjoy the meeting both days. If I know my own heart, there is nothing I enjoy like the company of the saints, whom I esteem as the excellent of the earth. I have used and still intend to use all lawful means to be in their company, and hear them speak of the glory of Christ's kingdom, and talk of his power. O the sweet mystery of that kingdom which is not of this world, but is of that better and brighter world, where sin and sorrow can never enter—where there is no need of the sun to give light by day, nor the moon by night; for the Lord is the light thereof, and he will wipe away the tears from all faces. He is a sun and shield to all who put their trust in him. He will give grace and glory, and no good thing will he withhold from them that walk up-

rightly. But I am such a poor, unthankful creature that I do not feel worthy of the least crumb from my heavenly Father's table, neither do I feel worthy of the love and fellowship of his dear children. If I can only sit at their feet it is all that I can ask.

What amazing grace, that takes the poor, the maimed, the blind and the halt, yea, the beggar from the dunghill, and sets him among princes. O what wondrous love, what wondrous grace, has been so freely bestowed upon us, that we should be called the children of God. Therefore the world knoweth us not, because it knew him not. My beloved sister, it doth not yet appear what we shall be; but when he appears we shall be like him, for we shall see him as he is. Therefore let us glorify God in our bodies and spirits, which are his; his by creation, his by redemption, his by a glorious resurrection from death, hell and the grave, and by a triumphant ascension into heaven. I have often thought that if it were not for these soul-cheering promises, which our precious Savior has left on record for us as we journey through this vale of tears, I should surely faint and fall by the way.

SEPTEMBER 27, 1874.

IT must be the love of God, which passeth all understanding, that has united our hearts in such an indissoluble union. I think I do feel to thank my God that he has given me (shall I say it? Yes, given me) a sister in our own dear church whose greatest delight is to hear and talk of heavenly things. How good the Lord is in bearing with the weaknesses and infirmities of his erring children. He has promised, and his promise stands firm as the eternal throne, that he will never leave nor forsake them, for they are engraved on the palms of his hands. The Lord often suffers his little ones to get into darkness, and then brings them out unharmed. He tries them in the furnace of affliction, and then brings them forth without the smell of fire on their garments. Then do our hearts glow with gratitude to him, who brings us out with a high hand and an outstretched arm, into a large room, and makes our feet like hind's feet, that we can run in the way of duty, and walk in the strait and narrow way that leadeth unto life, though few there be that find it. O how important that we should walk before the world in such a way that no evil can be spoken of us or our religion; not only our religion, but that of our blessed Savior; honoring him in our daily lives, who for our sakes became poor, that we through his poverty might be rich; rich in faith, and heirs of the kingdom; heirs to an inheritance incorruptible, undefiled, and that fadeth not away. O that the Lord would rend the heavens, and pour down righteousness from the skies, and that truth might spring up in the

streets of the new Jerusalem, which is the church of the living God.

I have received a precious letter from sister Lockwood since I saw you, and also one from sister Marianne. Well, what shall I render unto the Lord for all his benefits? I will take the cup of salvation, and call upon his holy name.

MARCH 26, 1876.

OUR dear brother and sister, Silas and Rosina, had a hard storm to go to Waverly in. I thought of them a good many times yesterday, and also to-day; yet I do believe if one goes right on in the way of duty he will be blessed, for in keeping the commandments there is great recompense of reward; not for doing, as we do not stand in our own righteousness, but in the everlasting righteousness of our dear Redeemer.

One morning last week, as I awoke, my mind was running away back to Mount Sinai, and the glory of God in giving the law by Moses. Directly my thoughts took a sudden turn, and ran forward to the gospel day, when these words flashed through my mind, "For the law was given by Moses; but grace and truth came by Jesus Christ." Then I was enabled to see the far greater glory of the gospel dispensation, than in that of the law, which was to be done away. But the blessed gospel, which is the power of God unto salvation, will stand forever.

I thought we had a very interesting subject presented to us two weeks ago, for our comfort and consolation; and for one I felt to rejoice that the Lord had raised up witnesses to stand in defense of the gospel. I well remember that beautiful verse in the hymn which our brother selected to read at his ordination,

"Hast thou a lamb in all thy flock  
I would disdain to feed?  
Hast thou a foe before whose face  
I'd fear thy cause to plead?"

AUGUST 20, 1876.

I CANNOT say that my sky is without clouds, yet I have some indications that they will be cleared away. At times I seem to have a perfectly clear sky, just momentarily; then again a half-day at a time. So I hope the blessed Savior is about to visit me with his mercy once more, and bring me out into light and liberty again. But I am so prone to wander, and to forget the tender mercies and loving kindness with which he crowned me in the day of my espousals, when the candle of the Lord shined upon my head, and by his light I walked through darkness; for his word was a lamp unto my feet, and a light unto my path.

Sometimes I chatter like a crane, or a swallow, and mourn sore like a dove, and mine eyes fail with looking upward. I often feel to say, O Lord, undertake for me, and restore unto me the joy of thy salvation, and uphold me with thy free Spirit. But why should I complain when I

have so much more than I deserve? for I deserve nothing but eternal banishment from the peaceful presence of the Lord. I am so sinful and so negligent of duty; yet with all my many failings I believe the Lord has looked upon me in days that are past. Then I could hold up my head, and say with Job, "I know that my Redeemer liveth," and that I shall see him "for myself, and not another." Though I have been walking in darkness for a season, I cannot for a moment believe that the Lord will cast me off forever. No, for he has shown me so much of his glory and goodness and mercy.

"And can he have taught me to trust in his name,  
And thus far have brought me, to put me to shame?  
Since all that I meet shall work for my good,  
The bitter is sweet, the medicine food;  
Though painful at present, 'twill cease before long,  
And then O how pleasant the conqueror's song.

WYALUSING, April 15, 1879.

SINCE my illness I have felt very weak, and cannot sleep well. Speaking of writing to you, I thought yesterday if I always felt as I did then I should never write to any one again. Such terrible darkness that it seemed I could not take the Bible or hymn book in my hand. But last night I think I had a kind of vision, between waking and sleeping.

It seemed that there was a book standing at my right hand, on the end, and it was printed from the top to the bottom, in columns, one word in a place, and another right under it. I thought they were the most beautiful words I had ever seen; but it is impossible for me to tell how lovely it appeared to me. Every little while some beautiful verse of Scripture, or part of a hymn, would burst forth from my heart and leap out of my lips, such as, "God is my refuge and strength;" "The Lord is my Shepherd, I shall not want;"

"When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise  
Than when we first begun."

"Out of Zion, the perfection of beauty, God hath shined." And I would say, "O how beautiful! how precious!" "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." I cannot begin to tell it all, nor the sweetness of it, which I can never forget. The richness of the words still shine in my soul, and have renewed my spiritual strength, so that I feel lifted out of darkness, and can walk and not faint.

FEBRUARY 4, 1880.

It seems to me that I see more of my nothingness than I ever did before. I have, some part of the time since my return home, had great doubts of my adoption. It would almost frighten me to think there was a possibility of my coming short at

last. Then I would think, It cannot be that the Lord would suffer me to go on so many years, being deceived and deceiving others. I could not think of one dear christian friend in all my acquaintance that did not think I was a christian; but what was that to me, if I had no evidence myself? Well, my sister, I think I can venture to put my whole trust in the Lord Jesus Christ, and feel that he died for me, and that he hath put away my sins by the sacrifice of himself; and I think I also have the evidence that he hath put away the sins of my dear sister, and sent them into the land of forgetfulness, to be remembered no more forever. Our heavenly Father never chastens his dearly beloved children in anger, but in love he causes them to pass under the rod, and he will surely bring them into the bond of the covenant.

APRIL 18, 1880.

I HAVE felt that my mind was more fruitful since our last meeting than it has been for some time, and I often find myself meditating on the goodness of the Lord to me, a poor worm; and I think I have some pretty full assurance, at times, of my adoption into the heavenly family. I know that I have a very poor way of telling my exercises, and that I am ignorant and unlearned, and very unworthy of the mercy and grace the dear Lord has bestowed upon me; yet I think I can say in truth that he is my refuge and strength, and a very present help in every time of trouble.

One night last week I dreamed that I saw a light toward the south, that had commenced to illuminate the horizon; and I thought that when it reached to me I should go right up to heaven. I felt very happy, and this verse ran through my mind,

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there."

When I awoke my happiness still remained, and my dream seemed so real. This morning I was awake two hours or more before any one was stirring, and had a very pleasant time. The Scriptures were all open to my mind, and I could see such a beauty and glory in them that I could say, "I know that my Redeemer liveth;" and when I am called to lay this body down in the dust I shall see as I am seen and know as I am known.

JUNE 30, 1880.

MY DEAR SISTER:—You have been on my mind so much of late that it seems as if I must write to you. Susie, Leila and I went over to the old homestead last Friday, and staid until Saturday evening. On Friday night I could not sleep, and old memories kept coming up in my mind; some that were very pleasant, and some that were not as

pleasant. My first experience seemed to come very vividly back to me, and I thought of the many places where I had tried to pour out my soul in prayer to him who hears in secret, and will reward his people openly. Much of the night I seemed to be telling you what I had passed through years ago. Saturday I went to the old house, and gathered up my old letters that I have been receiving for years. I have this week been looking them over, and have found some that are too precious to burn. O how precious such letters were at the time of their reception! and they are precious still when I read them over.

In your letters you sometimes speak of unworthy me as your older sister; and I have often thought of you as my younger sister, since you came into the church. One night, a short time ago, I dreamed that we were together on Vaughan Hill, and you asked me to walk with you. As we were walking along the road you said, "These are the words that gave me so much comfort;" and, as I looked, I saw you had a little pamphlet in your hand, from which you were going to read. I was so rejoiced that I could not wait for you to read, but stepped right before you and said, "When, Bessie?" In my gladness that the Lord had lifted the weight of grief from your heart, I immediately awoke, before you had time to read the words. It seemed very real to me, but it was nothing but a dream. Dear sister, I should be wonderfully glad to hear that the dear Savior had removed the dark cloud of sorrow, and given you to see again the beauty and glory of his salvation as you saw it when the candle of the Lord shone round about you; and, my sister, I have not the least doubt but what your heavenly Father will bring you out in his own time and way, heal all your sorrows, and give you joy for mourning, and you will come off conqueror through him who hath loved you, and given himself for you.

JANUARY 10, 1882.

I HAVE enjoyed more peace of mind since our December meeting than for a long time. It did seem that I had almost forgotten all the Scriptures I ever knew; but in the silent watches of the night it all came back to me in a beautiful and glorious chain, from Genesis to Revelation. O how I did want to be among the dear household of faith, so that I could speak of the glory of Christ's kingdom, and talk of his power. When I think of this great love wherewith we were loved, even when we were dead in trespasses and sins, I feel humbled in the dust before God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Every man that hath this hope in him, purifieth himself, even as he is pure." Is that not a wonderful ex-

pression? It never came to my mind in that way before; but I think it is something like washing their robes and making them white in the blood of the Lamb. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall reign with Christ forever and ever."

MARCH 19, 1883.

O THAT I had the pen of a ready writer, that I might say something for the comfort of my dear sister, whom I love for the truth's sake. I know that I often feel more than I am able to express. I feel to-day that the Lord is a strong tower to me. O that I could praise him for what is past, and trust him for what is to come. Since I have been writing, my mind has run away back to my early exercises, when I thought I experienced the love of God in my soul. O how I loved the Lord's house, loved his ordinances, and loved his people. But now it sometimes seems that I am destitute of spiritual exercises; but I am not destitute of feeling, and have no fears of being cast off at last, although I feel deeply my unworthiness in the sight of him who is just and holy, and cannot look upon evil; neither can he behold iniquity. O that I may never be left to bring a reproach on the blessed cause that I love, for I know I love the cause of truth.

JANUARY 27, 1884.

It did me a great deal of good that you remembered me in speaking of your first experience. Those were pleasant times, and O such pleasant meetings as we did have! Sometimes it comes over me with a kind of shock, to think that I should be one for whom Christ died and gave his precious life as a ransom. This morning I awoke with these words on my mind, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" These words have been on my mind most of the time through the day, and have given me much enjoyment. I was much disappointed yesterday in not meeting with you all, but the weather was so cold I dared not venture out. It puts me in mind of the time when the grasshopper shall be a burden. I can say with you, dear sister, that I long to see the tender lambs coming to the fold with everlasting joy and singing. I hope soon to welcome our dear young friend Hattie; for I have talked with her, and have good evidence of her hope, and am sure she would feel strengthened to come into her Father's house, where there is food for every hungry soul. I know that I felt strengthened when I was

Gathered into the fold,  
With believer's enrolled,  
With believers to live and to die."

When I feel the love of God in my heart I still feel young, and can go

about the house with a quick step. O how pleasant to feel this love divine actuating our bodies as well as our minds, bringing us into sweet subjection to him we love; and we love him because he first loved us.

MAY 23, 1885.

MY DEAR SISTER:—I am glad that you are comfortable in your new home, but I feel very anxious to know how dear Anita is. Give her my love, and tell her I hope she will soon be well. I often think of her and Victor, and the dear children. It has certainly been a severe trial to me to have you leave the dear old place, where I have had so many pleasant seasons, and go so far away, where I cannot see you; and O how I shall miss our dear brother if he cannot come here at all. But I must learn submission, for I believe it is all right, as the Lord would have it. He had great liberty at our last meeting. His text was the first verse of the thirty-second chapter of Isaiah, the same words that Elder West preached from the day that I was baptized, just fifty-four years and one month ago. It was pleasant and refreshing, I assure you, to hear again about the "rivers of water in a dry place, and the shadow of a great rock in a weary land."

My beloved sister, I was wonderfully glad to get that last letter of yours. It was a precious message to me. It seemed to stir up my mind. I do not know that I dare say my "pure mind;" but I hope it was not my carnal mind, for that is not stirred up with such beautiful and lovely things as you wrote about. You say that I have been a comfort and help to you. I know you have told me before, but now that you are gone I seem to feel it more deeply. O how glad I am that I, a poor, unworthy worm, who feels so destitute of everything that is good, should be a comfort to one dear soul in the household of faith. You, my dear sister, have many times been a great comfort to me. I well remember when I first heard that you had experienced religion, what a feeling it gave me; and when you, with such joy and gladness, came into our little church, I felt that I had returned to the days of my youth, and my soul mounted upward as on eagle's wings. O what pleasant times we had in talking of how the Lord hath brought us from darkness to light, and translated us into the kingdom of his dear Son; and it is still pleasant to call to mind the sweet seasons when the Lord rained blessings on the church. Since those happy, golden days you have seen much sorrow, but have been wonderfully sustained in it all. I have always felt sympathy for you in all your afflictions, being bereaved of your loved ones; for they were loved by me for the truth's sake, and I do feel that you have great reason to rejoice and be exceeding glad for the blessed assurance that they were

accepted in the Beloved, and that they are now singing praises in the church triumphant. May the Lord abundantly bless you all, is my heartfelt desire. Do write me a long letter soon, for you know I want to hear from you all. I send much love to dear sister Clarice and brother Silas, our beloved pastor; also a kiss to little Edith, the darling child. Although I feel cast down, and the tears will flow, yet I think I can trust in the name of the Lord, and stay upon my God. Your unworthy sister, with sincere affection,

ABBIE DODGE.

It has been with much hesitation and with tender emotions that I have copied these portions from the dear letters written by the hand that will write no more, hoping that the words which have been to me as "apples of gold in pictures of silver" will come as a cup of cold water to some thirsty soul.

B. D.

ALBION, Ind., April 16, 1890.

EDITORS SIGNS OF THE TIMES:—DEAR BRETHREN:—A recent letter from brother John Seitz was too full of comfort to not be shared with other weary pilgrims, and so I inclose it to you. You may publish the spiritual part of it, and I know brother Seitz will not object.

Yours in hope,

EMMA L. SMITH.

NEAR TIFFIN, Ohio, March 30, 1890.

DEAR SISTER EMMA:—Your very welcome letter came duly to hand, and was read, and its spirit has been remembered till now. There was in it the language of complaint, "So dull, so cold, so uncomfortable." Well, we are subject to moods, to lights and shadows, to depressions and exaltations. When in the depths of gloom or sorrow we sometimes deplore the fact that we cannot live always above the clouds, in the sunshine of God's love and favor. But we forget that in midsummer, when we can almost see the plants grow, we often suffer most from lassitude. Our spirits droop, and life seems hardly worth the living. Surrounding conditions seem powerless to lift up or cast down. As "the wind bloweth where [and when] it listeth," so some unseen power quickens the dead, humbles the proud, terrifies the guilty, cheers the faint, comforts the afflicted, heals the sick, lifts up the fallen. When exercised by faith we can realize how such faith can make us whole. Again, we find ourselves in trouble, and vainly try to find relief by "exercising faith." But we find "it is not of him that willeth, nor of him that runneth; but of God, that sheweth mercy." When hedged about with enemies and obstacles, we oft are obliged to "stand still, and see the salvation of the Lord." Indeed, I question whether we ever take a step or "stand still" without being

obliged to do so by a power greater than we. Is this blind "fatalism?" I do not so understand it. Not blind fate, but an all-seeing eye watches over us for good. By the Spirit, "the word of his power," he rules and governs the universe, from the revolution of the planets to the tiniest object. The fact that to each he has given a law for its government, only proves the greatness, the infinite scope, of his wisdom and power; because in every case he indicates his authority by enforcing the law. But his ways are above ours, as the heavens are above the earth; and while we often ask, "Why was I formed thus or led thus?" the only answer is, "Because it seems good in his sight." I think it not strange that you, with other pilgrims, should pass by Bunyan's "Lions," and "Vanity Fair," and "Slough of Despond." If you did not meet these things it would show that you were not on the right road to the "Celestial City." But how kind, how loving, of the heavenly Father to prepare resting places and "banqueting houses" on the way; bread to feed the hungry, seasoned with milk and honey, and refreshing streams to gladden the hearts. Neither is the pilgrim left to grope his way in darkness from station to station. All the way he is led by a friend sticking closer than a brother. Though dark to us, he sees and rules all things, and has promised to bring us off more than conquerors at the end of the conflict. Have we sins tormenting, as thorns in the flesh, he speaks, "My grace is sufficient for thee." Are we tempted? With the temptation he will make a way of escape. Are we weary and heavy laden? "Come unto me, and I will give you rest," he says. Do we feel poorer than the fowls of the air? All fullness dwells in him, and "no good thing will he withhold from them that walk uprightly." "Yes," I fancy you reply, "but am I the one to whom these assurances are given?" Well, do you earnestly crave, do you pray for them? If so, they are promises to you personally, according to my reading of the Scriptures. Jesus declared, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven." Very naturally the inquiry arises, How then can any rich man be saved? What is impossible with man, is possible with God. Man cannot subdue the pride of the human heart, but is like Job, who defended his righteousness against his kinsmen; but a word from the voice in the whirlwind, and Job acknowledges, "I am vile." So the rich man humbled by that word which is sharper than any two-edged sword, becomes as poor as the poorest, and becomes like a little child, and thus by the grace of God is prepared for heaven. No one can enter there while rich in his own esteem. This is forcibly shown by the Master when describing the rejected,

who said, "Have we not prophesied in thy name, and in thy name have cast out devils, in thy name done many wonderful works?" These fancied themselves rich in good works. "Then will I profess unto them, I never knew you: depart from me, ye workers of iniquity."

But why call your attention to the Scriptures, which you no doubt read more diligently than I do? for I confess my neglect in this regard. But I must tell you my fears touching the evidences of humility. That is a trait of christian character. In the first place I see more of pride and vanity than of humility in my heart; and even when hoping that I have been humbled by the good Spirit, I find a spirit of pride claiming credit for this supposed humility. No wonder the Master said, "Watch," as well as "Pray," lest the tempter enter in to destroy. Thus I am driven to the fountain, that precious fountain, that cleanses from all sin. Though oft in doubt, yet I am still hoping that for poor, sinful me it flowed on Calvary, and that

"The Lamb that was slain,  
But liveth again,"

is making intercession for my many follies and shortcomings. Thus I am kept from despair. I hope you have had many days of cheerful enjoyment in the light of the gospel since your last letter to us, and have many more to come. There is much in your calling as a teacher to try your patience and fidelity, but also the opportunity for the play of sympathy and affection for the minds entrusted to your care. \* \* \*

While trying to live in peace with all men, I expect while a citizen of this world to feel an interest in the welfare of my fellow-mortals. I sometimes hope to enter into that immortal state, where no unclean thing can come, and perfect peace and love follow the jarring strife of this life. Excuse my scattered thoughts, and when the Spirit moves write to us again. We shall be happy to receive your letters at any time. My wife joins in best wishes and sisterly regards. Your friend and little brother,

JOHN SEITZ.

CAMP HILL, Ala., May 10, 1890.

ELDER G. BEEBE'S SONS:—DEAR BRETHREN IN THE LORD:—I feel like perhaps I am intruding on the space in the SIGNS, and it may be my writings crowd out better matter; but still I feel inclined to write and submit it to you as editors to do with as you see fit; and if you do not think it will be of comfort or instructive to the readers of the SIGNS, withhold it.

There is a Scripture which is upon my mind, and I trust I know it by experience. "We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies. The Lord hath brought forth our

righteousness: come, and let us declare in Zion the work of the Lord our God."—Jer. li. 9, 10. "Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord."—Jer. i. 14. I remember when this text was made manifest to me, and I felt the force and power of it, after I had been delivered from Babylonian captivity, and had found a place in Zion, the city of God. I was raised a New School, or among them, and remained there fifteen years after I had obtained a hope, amidst all the confusion of tongues with the Babel builders, and knew no better. I thought they were the church; but when it pleased the Lord to show me my error, I was made willing in the day of his power to refuse "to be called the son of Pharaoh's daughter," and to choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than all the treasures of Egypt.—Heb. xi. In the year 1865 I obtained a hope in Jesus, if I ever have, and joined the New School, and went to work on the tower and city of Babylon, and thought I was right, until the year 1880, when the confusion was revealed to me, and my eyes were completely opened, until I could see things plainly. I could tell the difference between peace and confusion. In July, 1880, I was received at Mt. Olive Church, in Lee County, Ala., and was baptized by Elder W. M. Mitchell. There were about twelve who soon followed from Union Grove, which I was serving before I left there. After I was received there was a joy, rest and peace that I am unable to describe. I was liberated to speak after I was received, and ever since I have found no place to get out of preaching. I was also made to "spare no arrows" at Babylon, and since then I have received no orders from headquarters to cease firing; and as long as we are here in a militant state we shall have to fight. Paul exhorts the soldiers to put on the whole armor of God, and to stand against the wiles of the devil; and he assures us that we are engaged against principalities and spiritual wickedness in high places. This we know; and as we are commanded to spare no arrows at Babylon, we cannot afford to disobey our Prophet; for whosoever will not hear that Prophet, shall not live.—Deut. xviii. We know that when we are faithful we shall suffer persecution; for they that will live godly in Christ Jesus shall suffer persecution.

"We would have healed Babylon." We understand by Babylon the religious world outside of Zion. There are but two spirits—the Spirit of Christ and of antichrist; the Spirit of truth and the spirit of error; Zion, the city of peace, against Babylon, the city of confusion. Wrangling, jangling, disorder, seem

to be her element. In that she lives, in that she delights; while peace and order seem to be the delight of the city of God. Babylon is represented as being diseased, and we believe she is. She is compared to a frog. John said, "I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." She is leprous and unclean, spotted, speckled and striped with all the combined elements of the world. She is said to rest upon her own base, and that is in the sand; she is founded in the dust, and shall certainly fall, for she is founded on the sand. We may trace all error back there; she is the spring of error and delusion, and is arrayed against the truth of God. The whole brood of Arminian cohorts came out from her, and she still produces her children by the hundreds, until she is like the Midianites, like grasshoppers for multitude, arrayed and camped against God's chosen few. She is diseased, comparable to dropsy. She is much bloated, and has reached enormous proportions. She is tapped by her Doctors of Divinity, and still she is not healed. She inhabits the malarial district of the flesh, and has her winter chills and summer fever, until she is thought at times to be delirious, and acts very queer, and runs at considerable lengths. Her fever runs very high about dog-days, and cools down in October, especially in the rural districts; but in the city her fever comes in the winter, and she resorts to the springs in summer for her health. She has a mysterious affection in the shape of a tumor, and it is difficult to tell whether the tumor is a part of her or not; but the Doctors of Divinity have finally decided that it is the woman. This tumor is the Sunday School. After consultation they decided that it would endanger Mrs. Babylon to cut off the tumor, and have decided to let it remain. She is not healed. I used to be there, and attended as a nurse. I never bore the title of D. D. If there had been a hundred subjects, and one hundred and one titles to be distributed, I would not have had one. She has D. Ds. by the score, but they do not heal her. She is not healed. With all the do pills and anodynes, still she is not healed. I spent all the living I had with them, and only grew worse. I am a witness to these things, and I know whereof I speak. I speak that I know, and testify to the things I have seen. She, like Jezebel, has her eight hundred and fifty prophets, while the prophets of God are but few, sought out and hunted down by her, seeking their destruction. "Mystery, Babylon, the mother of harlots, and abominations of the earth." While Jezebel was thrown from the window and trampled under feet, her hands and her skull and her feet were found, and we see she still travels and works and devises.

She has assumed another form, but it is the same old spirit of antichrist. She is not healed. The mystery of iniquity is still found in her, and she still devises mischief against the truth, and is found fighting against God. I remember when I was delivered how (when I saw there was no hope of recovery) I was made to flee away from her, and forsake her and her treasures, and all her so-called pleasant places; and she is not yet healed. The only remedy for God's children among her is for them to forsake her. "Come out from among them; saith the Lord, and be ye separate; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." Like the man who proposed that if any one would send him five dollars he would give them a remedy for getting rid of the may-pops. After sending the money the man received this sovereign remedy, "Move away from them." This is all the remedy God has given in his word. It is sovereign and sure, and will heal all his people who are among them. "Come out of her, my people," is the Lord's word to those who are entangled in the meshes of Babylon, and have the cobwebs of human philosophy wound around them. Babylon hath entrenched herself in the fortress of worldly popularity, and her bulwarks are the philosophy and sophistry of men of earth. "She is not healed." Spare no arrows at her, for she hath sinned against the Lord. She hath mingled her wine, she abideth not in her house, she holds out a golden cup in her hand, full of the filthiness of her abominations. She hath hired men, and the golden cup has its charms, and many are deceived thereby. She is rich in the world, sits upon a throne as a queen, and says she is no widow. She is decked with ornaments, and on the scarlet colored beast, arrayed in purple. In her pride and arrogance she despises and scorns the church of God, who is described as a widow, who trusts and fears God, and is desolate, a widow indeed. "The King's daughter is all glorious within." She is the bride, the Lamb's wife, the church of the living God, the pillar and ground of the truth. God has raised up the sons of Zion against the sons of Greece. The Lord is in Zion, she shall not be moved, but shall abide forever; for as the mountains are around about Jerusalem, so is the Lord round about his people, from this time henceforth, even forever.

I have given a few scattering thoughts as best I could.

Yours in hope,

W. LIVELY.

#### SUPPLY EXHAUSTED.

OUR supply of blue gilt-edged small hymn books is entirely exhausted, and we do not expect to have any more of them for some time. We have all other styles on hand ready to fill orders promptly.

## EDITORIAL.

MIDDLETOWN, N. Y., JULY 2, 1890.  
Entered in the Middletown, N. Y., Post Office as Second-Class Mail Matter.

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

G. BEEBE'S SONS.

### RENEWING OF THE HOLY GHOST.

(Concluded from last number.)

G. BEEBE'S SONS:—Will you oblige me with your views on the Scripture recorded Titus iii. 4, 5, especially on the expression, "Renewing of the Holy Ghost?" Now, kind friends, do not take offense at this request from one of the little ones who is always glad to receive the SIGNS OF THE TIMES, and who believes the doctrine of predestination as set forth in the same. From one in great tribulation,  
J. W. G.

#### REPLY.

"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; 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."—Titus iii. 4-7.

"And renewing of the Holy Ghost." Upon this clause of the text our views are especially requested, and it is worthy of the closest investigation. It must be borne in mind that "No prophecy of the Scripture is of any private interpretation;" therefore the wisdom and study of the natural mind can be of no advantage in arriving at the right understanding of this inspired expression. The same Spirit of Christ by whom the apostle was moved to write, must take and show to every saint the truth which is therein recorded. In receiving this instruction the wise and prudent have no advantage over the simple and uneducated babe in Christ. All alike must be taught of God, who can reveal the knowledge of his truth as fully to the unborn Jeremiah and John as to the highly educated Saul of Tarsus. While it is true that prophets and teachers are among the gifts bestowed upon the church of Christ, not even the inspired John would assume ability to teach the little children to whom he wrote anything which they had not already known by the abiding anointing which they had received. Natural knowledge may be communicated from the learned to those who are less enlightened; but this is not the order which God has ordained for the perfecting of his children in spiritual wisdom. Nothing is profitable to the edification of the saints but that truth to which they can bear witness from the record written in their own heart by the Spirit of truth, whom the world cannot receive, neither knoweth him. Even when the gospel was preached by our Lord himself, his speech was not understood by the self-righteous Jews, because they could not hear his word. They believed not, because they were not of his sheep.—John viii. 43; x. 26. It will not be claimed that the natural mind can receive the truth when preached by

uninspired men, more readily than when the Lord proclaimed it with his own tongue. Hence it is manifest that the instruction in our text is confined to such as are saved according to the mercy of God by the washing of regeneration. All for whom Jesus died are subjects of that renewing of the Holy Ghost in being delivered from the power of darkness, and translated into the kingdom of the dear Son of God.

While the renewing of the Holy Ghost is not merely the reformation of the carnal mind of the sinner, it is not to be inferred from this fact that the sinner is not the subject of that salvation which is revealed by the work of divine grace in giving the light of eternal life to them who were dead in sin. By bitter experience the saints must know the truth declared by our Lord to Nicodemus, "That which is born of the flesh is flesh." In the renewing of the Holy Ghost that flesh does not become spirit. It is and must remain flesh; and the saints who are in this tabernacle must continue to groan, being burdened, earnestly desiring to be clothed upon with our house which is from heaven. Only when mortality shall be swallowed up of life shall this groaning cease. But the seal of the holy Spirit of God appears in that earnest desire for deliverance from the bondage of corruption; and that divine seal assures the final salvation from sin of every one who feels the oppression of the evil principle of that carnal mind which forbids that he should do the good he sincerely desires to do. By the indwelling Spirit of Christ alone can any man hunger and thirst after righteousness; therefore every one who has that mark is identified as already blessed. This witness is present even in the darkest hour of temptation to doubt. It may momentarily be hidden in the darkness, but the anxiety of the saint for light attests that the seal remains.

Because of conscious bondage under sin the saints are often tempted to doubt their ever having been subjects of the renewing of the Holy Ghost; and under that temptation they regard their evil inclinations as conclusive evidence that their hope is delusive. But the light of truth shows their very distress on account of their vileness as proof that they are led by the Spirit of God. By this renewing of the Holy Ghost they are quickened again unto a lively hope by the resurrection of Jesus Christ from the dead. The carnal mind cannot feel sin as a burden. The love of righteousness must produce that grief which results from the service of sin. Such grief cannot arise from the natural heart, in which sin is the reigning power. By this test the subjects of the renewing of the Holy Ghost are unmistakably identified.

The temptation may be presented to the saints to regard this expression of our text as an encourage-

ment to live according to their carnal desires, since they may yet be saved at last by the "renewing of the Holy Ghost." In this application of the words of the apostle the tempter manifestly perverts the truth, changing it into a lie. The effect of a correct understanding of the inspired testimony of the grace of God is always to cause his saints to abhor every evil work and way. They do not refrain from sinful actions simply from the fear of future punishment, but because the Spirit of Christ in them produces the love of holiness. Sin is itself abhorrent and distressing to them. Being dead to sin, they cannot live therein. Those who claim a professed belief in the infinite grace of God as an excuse for their wicked conduct, thereby manifest that they love sin, and by their conduct deny the holiness of that God in whom they pretend to believe. There is no limit to the infinite grace of God; therefore we dare not say that such willful abuse of the doctrine of God our Savior indicates that those who are guilty of it are certainly not included in his salvation; but it is written by inspiration concerning the saints, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x. 26, 27. Language is not capable of expressing the fearfulness of that chastening which is endured by the children of God when they walk in presumptuous contempt of the law of Christ. Paul describes it as death and the psalmist says, "The sorrows of death compassed me, and the pains of hell got hold upon me; I found trouble and sorrow."—Rom. viii. 13; Psa. cxvi. 3. Neither of these expressions can be applied to those who are not living children of God. They but faintly portray the fearfulness of that chastening which the saints endure in eating the fruit of their own doings when they yield their members to the service of sin. Well may we pray, as Jesus taught his disciples, "Lead us not into temptation, but deliver us from evil."

It is alone by the Holy Ghost that our spiritual strength is sustained under the perpetual conflict to which we are subjected in our warfare against sin. By this renewing we receive the victory. When walking in the Spirit we do not fulfill the lusts of the flesh.—Gal. v. 16. The experience of the need of this continual renewing of the Holy Ghost forbids all boasting and confidence in the flesh. Thus the saints are qualified to bear witness to the truth of the declaration of Jesus, "Without me ye can do nothing."—John xv. 5. Left to their own strength none of the saints could do more than the zealous and devoted Peter, who profanely denied that he knew the Lord. In daily experience all

need that salvation which is according to the infinite mercy of God, "by the washing of regeneration, and renewing of the Holy Ghost." It is by this power of God that the elect strangers are kept "through faith unto salvation, ready to be revealed in the last time."

"Which he shed on us abundantly through Jesus Christ our Savior." As it pleased the Father that all fullness should dwell in the Son, every provision for time and for eternity is given to his people in Christ. In him is the righteousness which justifies them in the sight of God, and in which they are "holy and without blame before him in love." Every manifestation of divine grace is infinite in its fullness. Less than this would not suffice for saving his chosen ones from their sins; and the revelation of this salvation shows no limit to the grace by which sinners, who were by nature the children of wrath, even as others, are cleansed from all sin. The rich abundance of divine mercy in saving his people from their sins can never be comprehended by finite intelligence, much less can it be described in the language of mortals. Inspired writers have used the strongest terms in recording it, and yet have confessed their inability to find words strong enough to tell the unspeakable wonders of his grace. There is nothing lacking in the mercy of God to his ransomed people. In the gift of life in Christ Jesus is included all spiritual blessings; and neither in time nor in eternity can they ever have need of anything which is not given them in him. Such amazing mercy may well be characterized as being "shed on us abundantly." But it must be observed that it is only "through Jesus Christ our Savior" that we have received this abundant grace of God. This is attested in every subject of the redemption that is in Christ Jesus by the abiding witness of the Holy Ghost, which leads them to abhor the sin by which they are held in bondage. Wherever this divine witness is found it produces the desire to be free from sin; not from slavish fear of future punishment, but because those who are led by the Spirit of God really love righteousness. They can conceive of no deeper hell than conscious sin, and desire no more heavenly joy than to be perfectly conformed to the likeness of their redeeming Lord. By the renewing of the Holy Ghost which God has shed on them abundantly through their Savior they have the witness now that they are saved according to his mercy; by this gracious assurance they are made to hope in that grace for final deliverance from the bondage of corruption, under which they groan, and to look with earnest desire for the glorious appearing of Christ for their final release from the body of this death.

"That being justified by his grace, we should be made heirs according to

the hope of eternal life." In this portion of our text every burdened sinner must be deeply interested. Not only does it reveal the truth that this salvation secures heirship according to the hope of eternal life, but it also shows that such heirs are sinners under the condemnation of the holy law. None but sinners can be justified by the grace of God. There is no grace in the legal approval of those who have not transgressed the holy commandment of the law. Those angels who never knew the corruption of sin are not justified by grace. They are holy in the righteousness of sinless obedience to their Creator, but there is no grace displayed in their acceptance before God. Only those who are condemned by the law can be justified by the grace of God in Christ Jesus, who came into the world to save sinners, and not to call the righteous, but sinners, to repentance. Paul includes himself among those who are "justified by his grace." He does not speak of the eternal life of the saints as being thus justified, for that life is nothing less than the incorruptible holiness of God. He claims himself to be the chief of sinners, yet he asserts that he and those whom he includes with himself are justified by the grace of God. The end attained by that justification which is by divine grace is that we, who are thus justified, "should be made heirs according to the hope of eternal life." This is the wonderful way in which God is just and the justifier of them that believe. It is impossible to show this glorious mystery of godliness to the natural comprehension of man. Even to the saints themselves it is revealed exclusively through that faith which is the fruit of the Spirit of God. Reason can neither see nor receive this truth. If it could be explained to finite intelligence it would not be "the mystery of godliness." The most abstruse facts of natural wisdom are no mysteries, because they can be understood by the light of reason, and grasped by the intelligence of the wise and prudent. God has hidden the wisdom of this salvation in the infinite light of his own eternal glory, and it is never known except by the revelation of Jesus Christ. This is given to babes. By the grace of God sinners are justified, so that the law cannot condemn them; and they are thus prepared to "be made heirs according to the hope of eternal life." This inheritance is in Christ Jesus, and it is "reserved in heaven" for those vessels of mercy whom God has prepared unto glory. They are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Thus their heirship is "according to the hope of eternal life." This is the same hope of which the apostle says in the beginning of this letter, "In hope of eternal life, which God, that cannot lie, promised before the world began." This is "the hope of the gospel," "which is Christ in you the hope of glory."—Col. i. 23, 27.

## OBITUARY NOTICES.

On Sunday evening, Feb. 24th, 1889, at four o'clock, **Mrs. Sarah Baxter Anderson**, widow of John Thompson Anderson, passed peacefully to her rest, aged 78 years, lacking 8 days.

She was a daughter of Greenberry and Hannah Baxter, of Brooke Co., W. Va., where she was born, Feb. 27th, 1811, and a granddaughter of Elder Joshua Butler, a Baptist preacher at Baltimore, Md., about one hundred years ago. At the age of twenty-four years she was joined in marriage to John Thompson Anderson, of Independence, Washington Co., Pa., where they lived until 1840, when they moved on a farm near Steubenville, Ohio. In 1842 they returned to Independence, Pa., and lived there until 1855, when they moved to Sauk City, Wisconsin. In 1857 they came to Washington Co., Iowa, and improved a farm, where they lived for twenty-nine years. In 1886 they moved to this city (Washington, Iowa), and spent the evening of their lives. Her husband died Sept. 11th, 1888. They had born to them five sons and two daughters. The eldest son, Marion B., died in Feb., 1872. The daughters, Mrs. Anna E. Wells and Mrs. Sarah M. Craig, and the four sons, Absalom, Samuel, John Thompson and Charles O., are all living in Iowa.

The deceased was always possessed of deep religious convictions. At about the age of thirteen years she made a profession of her faith, and when twenty-two years old joined the Primitive or Old School Baptist Church, of which she continued a consistent and faithful member to the end of her life. For forty years she has carefully read and preserved her church paper (the SIGNS OF THE TIMES), not a number being missing. Having stood firm in the faith throughout a long life, she has gone to her reward, leaving us to mourn our loss of a good mother.

A. ANDERSON.

WASHINGTON, Iowa.

**ELDER G. BEEBE'S SONS**—Kindly publish the notice of the death of my sister, which occurred at her home in Attica, Wyoming Co., N. Y., May 23d, 1890, after a severe illness of nearly three months from a disease of the heart. Her age was 76 years, 3 months and 4 days. She fully realized what the result of her malady must be, and said to me,

"When a few more griefs are tasted  
I shall fall to rise no more."

Her husband, J. R. Williams, passed away February 27th, 1886, less than one year after the celebration of the fiftieth anniversary of their marriage. Many readers of the SIGNS will remember our father and mother, the late Jonathan and Sophia Vaughan, and some will recollect **Mrs. Williams**. She was the eldest and I the youngest of a large family of children, all of whom have "crossed the river" except the one who tells the story. She read the SIGNS OF THE TIMES, and believed the doctrine therein advocated. She is missed and mourned by many; but those who most deeply feel the nearly crushing sorrow are her children and her lone sister,

EMMA S. V. L.

**DIED**—In Albion, Maine, April 13th, 1890, sister **Mary Fall**, aged 97 years and 1 month.

She was our aunt—a sister to our mother, and the widow of brother Tristram Fall, who died years ago. I baptized her in the fellowship of the Old School Baptist Church of North Berwick, Maine, about thirty-one years ago; but living more than one hundred miles from the church, she got there but a few times after that. She naturally had good health. They raised a large family of children; and she being one of the kindest companions, mothers and neighbors,

she was highly respected by all who knew her. She gave good evidence of being a child of God; and when the time came that she must die she was ready and willing to go. May God bless the children and all that mourn.

WM. QUINT.

NORTH BERWICK, Maine.

## CHURCHES CONSTITUTED.

NEAR Haddam, Washington Co., Kansas, on June 7th, 1890, at a school-house called Blocker, the Regular Primitive Baptist Church called MILL CREEK was constituted.

The brethren and sisters present having previously called for the assistance of several brethren, Elders James H. Ring and James M. True responded.

Elder True was chosen Moderator, and Deacon A. Rector Clerk.

An introductory discourse was preached by Elder True, from Matthew xvi. 18.

The members present unanimously agreed to proceed with the constitution, upon the Articles of Faith as held by the Predestinarian Baptists throughout our country.

The name chosen and agreed upon by which the church is to be known is the Regular Primitive Baptist Church of Mill Creek, in Washington Co., Kansas.

The Moderator pronounced them a church in order, and gave to each member the hand of fellowship, followed by Elder Ring and the brethren and sisters present.

The business of the presbytery being ended, adjourned in order.

AFTER the church was organized, proceeded to business as follows:

Chose the brethren who were Moderator and Clerk of the presbytery as Moderator and Clerk *pro tem*.

Chose Elder James H. Ring as pastor, and brother A. Rector Clerk.

Opened the door for the reception of members.

Agreed to send the foregoing proceedings to the SIGNS OF THE TIMES for publication.

SUNDAY, June 8, 1890.

THE church gave opportunity for the reception of members, whereupon sister Jane Silers handed in a letter from the Concord Church, of Illinois, and was received into membership. Also, Daniel Silers came forward and related his experience, and was received for baptism at our next (July) meeting.

A. RECTOR, Clerk.

## ASSOCIATIONAL.

THE fiftieth annual meeting of the Northwestern Predestinarian Baptist Association will meet with the Providence Church on the third Friday in August, 1890, five miles southwest of Lena, Stephenson Co., Ill. Those coming by rail will be met at Lena on Thursday evening and Friday morning. All sound Old Baptists are invited to attend, especially ministers.

BENJAMIN SALLEE, Mod.

THE Des Moines River Association of Predestinarian Baptists will be held with the Des Moines Church, in Wapello Co., Iowa, commencing on Saturday before the fifth Sunday in August, 1890.

Those coming on the K. & D. R. R. will stop off at Eldon. Those who come on the R. T. P. & C. R. R. will stop at Eldon and County Line, where they will be met and conveyed to the meeting. Those who have no pass, let them get a permit at the office where they start to Eldon, where there will be preparations made for the same.

J. J. ROWLAND.

## YEARLY MEETINGS.

THERE is a yearly meeting appointed to be held with the Old School Baptist Church of Halcott, at Halcott Centre, Greene Co., N. Y., on the first Saturday and Sunday in July, 1890. All are cordially invited to attend, and will be met at Griffin's Corners station on the day before the meeting.

J. H. SCUDDER.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,  
IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

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

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 9, 1890.

NO. 27.

## POETRY.

### TRUST IN GOD.

I NEED not care  
If days be dark or fair,  
If the sweet summer brings delight,  
Or bitter winter chills the air.  
No thought of mine  
Can penetrate the deep design  
That forms afar, through buds and bloom,  
The purple cluster of the vine.  
I do not know  
The subtle secret of the snow  
That hides away the secret of the violets  
Till April teaches them to blow.  
Enough for me  
Their tender loveliness to see,  
Assured that little things and large  
Fulfill God's purpose equally.  
How this is planned  
Or that I may not understand;  
I am content to know, in faith,  
That all my times are in thy hand.  
Whatsoever share  
Of loss or loneliness or care  
Falls to my lot, it cannot be  
More than thou wilt for me to bear.  
And, none the less,  
Whatever sweet things come to bless  
And gladden me, thou art the source  
And sender of my happiness.  
Add this to me,  
With other gifts so free,  
That I may never turn my face  
In any evil hour from thee.  
Not on the sand  
Of shifting faith and feeling stand,  
But wake and sleep with equal trust,  
Knowing my times are in thy hand.

### HEBREWS IV 9.

BEGONE, my sad fear; perplex me no more;  
I soon shall appear on yon blissful shore;  
No trials distressing, no conflicts, no pains,  
When sweetly possessing the rest that remains.  
My vigilant foes, the world, flesh and sin,  
United oppose, without and within;  
But this consolation makes pleasures of pains:  
In yon habitation a rest there remains.  
The world with its cares my powers cor-  
rode,  
And numerous snares I find on the road;  
But O! when my spirit shall burst from  
her chains,  
How sweet to inherit the rest that re-  
mains.  
Too often I feel corruptions succeed;  
Conjunctive with hell, my course they  
impede.  
All seek for my ruin; but Jesus sustains,  
And keeps me pursuing the rest that re-  
mains.  
My soul, then in hope thy journey pursue;  
To Jesus look up—he'll bring thee safe  
through.  
'Twas love that first drew thee; that love  
he retains,  
And soon he will show thee the rest that  
remains.

## CORRESPONDENCE.

SCALESVILLE, Ind., June 9, 1890.

G. BEEBE'S SONS—DEAR BRETH-  
REN:—It has been some time since I  
have written anything for our family  
paper, the SIGNS OF THE TIMES;  
but it is not because I do not prize  
it above all publications I have ever  
read, except the Bible, but because  
of my weakness and inability to  
write as others do, to the edification  
and comfort of the dear little ones.  
I have a desire to write, but I often  
fear it is all of the flesh. Unworthy  
as I feel this morning, I shall make  
the attempt, trusting in the Lord to  
direct my mind and pen; for certain  
I am that if he does not prompt me  
to write to his children, it will be to  
them as a chattering noise, as sound-  
ing brass, and as a tinkling cymbal.  
It will amount to nothing. For a  
starting point I will notice the fol-  
lowing words recorded in Ezekiel ix.  
3, 4: "And he called to the man  
clothed with linen, which had the  
writer's inkhorn by his side; and  
the Lord said unto him, Go through  
the midst of the city, through the  
midst of Jerusalem, and set a mark  
upon the foreheads of the men that  
sigh and that cry for all the abomi-  
nations that be done in the midst  
thereof."

The Lord has seen fit in all ages  
to present types and shadows in in-  
structing his people. Israel as a  
nation were his peculiarly favored  
people. "Jacob is the lot of his in-  
heritance." Of all the nations which  
were upon the earth, none save this  
one had the law given them direct  
from God; neither were any other  
people commanded to observe this  
law. Jerusalem is said to be the  
holy city, where God saw fit to bless  
his people. It was customary for  
Israel to meet there once every year  
and offer sacrifices according to the  
law, for the sins of that nation. But  
Israel had forsaken the law of the  
Lord, and were worshiping idols,  
which is an abomination in the sight  
of God. Israel being God's chosen  
people, typified the church that is  
spoken of in so many places in the  
New Testament. How many are there  
to-day who cry and sigh because of  
all the abominations that are prac-  
ticed and preached in Israel, among  
God's chosen people? Look around,  
dear children, and what do you see?  
"Ah," says one of those that sigh  
and cry because of the abominations,  
"I see a man here that professes to  
be called of God to preach the gos-  
pel of the Son of God, and I once

had confidence in him that he would  
preach the truth in spite of men or  
devils; but alas! I learn to my sor-  
row and grief that I am deceived.  
I see him trimming his ways to seek  
love—the love of this world. The  
doctrine of election and predestina-  
tion is no more his favorite theme;  
and if he speaks of it at all he takes  
much care to wrap it up or sugar-  
coat it, so that it will not be offen-  
sive to the congregation, and some  
of those whom he has conscripted or  
deceived and got them into the  
church. But, blessed be God, they  
are not in the church, nor ever will  
be, unless God himself puts them  
there; but they cause the children  
much trouble."

Says another, who has the mark,  
"I see a man who claims to be a  
Primitive Baptist preacher, and the  
world are running after him, and  
crying out, He is the kind of  
preacher I love to hear. He  
preaches such things as we can un-  
derstand. He tells the people that  
if the sinner is lost it is his own  
fault (which virtually says that if he  
is saved it is by his good works), and  
we believe this doctrine. But that  
hard doctrine, that we all had a  
standing in Adam, and sinned in  
him, is too hard for us to believe;  
and we are glad to see this old fog-  
yism losing ground, whose advocates  
teach that God works all things  
after the counsel of his own will."

Says another, who weeps when  
they of Zion say, "Her glory is de-  
parted," "We have men among us  
who claim to be of the Primitive  
order of Baptists, who teach that  
God uses means to awaken dead sin-  
ners; that the preached word may  
be the means of awakening sinners."

Now, dear children of the living  
God, especially the preaching breth-  
ren, we hope you will consider this  
matter well. If God uses means in  
the awakening of the dead sinner,  
why not the wickedness of men be  
the means, as much as the preacher?  
See Paul's case, who had consented  
to the death and torture of the  
saints, and held the clothes of them  
that stoned Stephen; and while he  
was on his way to Damascus, with  
letters of authority to bind all whom  
he might find calling upon the name  
of Jesus, and bring them to Jerusa-  
lem to be punished, how the Lord  
met him on the way, and let him  
know that it was Jesus he was per-  
secuting. If the Lord uses means in  
the awakening of dead sinners, it  
seems to me that the persecutions of  
the saints are also means.

Alas! says another one, who has  
the mark upon his forehead, this is  
not all. I see that the church has  
become slack in executing the laws  
which the King has given her to be  
governed by, for fear some one will  
be offended. Some churches have  
suffered their members to join the  
institutions of the world, which are  
also an abomination. "Ye are not  
of the world, but I have chosen you  
out of the world; therefore the world  
hateth you." "How shall we that  
are dead to sin live any longer  
therein?" What a mistake God's  
children will make if they attempt to  
live on the husks which the swine  
do eat. They cannot do it.

Then, dear brethren, you who sigh  
and cry for all the abominations  
that are done in the midst thereof,  
come out boldly on the Lord's side,  
fearing nothing; for if the Lord be  
for us, who can be against us? If  
we strive lawfully, he will fight our  
battles. Contend earnestly for the  
faith which was once delivered to  
the saints; shun not to declare all  
the counsel of God; do not give way  
to those who say, "O well, we know  
that some things are not exactly  
regular, but it is better to bear with  
them than to have a fuss." But  
there is no need of having a "fuss."  
"The law of the Lord is perfect,  
converting the soul." There are two  
ways to go at some things—a right  
way and a wrong way. There is  
but one right way to execute the  
law which Christ has given his  
people to be governed by; that is,  
to take him at his word. "More-  
over: if thy brother shall trespass  
against thee, go and tell him his  
fault between thee and him alone:  
if he shall hear thee, thou hast  
gained thy brother. But if he will  
not hear thee, then take with thee  
one or two more, that in the mouth  
of two or three witnesses every word  
may be established. And if he shall  
neglect to hear them, tell it unto the  
church: but if he neglect to hear  
the church, let him be unto thee as a  
heathen man, and a publican."—  
Matt. xviii. 15-17. The great  
trouble, and that which causes a  
"fuss," is that we do not go "alone;"  
that is, we do not go in the right  
spirit, but are too apt to manifest a  
spirit of revenge, and a feeling  
within us that if the brother does  
not make an acknowledgment we in-  
tend to have him excluded. Is this  
the right way to labor with an of-  
fending brother? I tell you no;  
but we should wait until we feel  
humble ourselves, and approach him

in the kindest manner we know how, telling him of his fault in a kind spirit, and trying to make him feel that we wish to heal the wound, instead of rasping his feelings to aggravate them and make the matter worse. I have had some experience in these things. A long time ago I heard that a brother had accused me of dishonesty in a business transaction. Of course it roiled my feelings when I heard of it; but the Lord certainly put it into my mind to wait until I felt more reconciled. I dreaded to go to the brother to try to settle the matter, for fear we would make the matter worse; for I felt that if he did not give some explanation or make some acknowledgment we could not live in the church together; so I waited until a certain day, when I felt that I could talk to him without getting angry, let him say whatever he would. I went and found him hoeing in a field. I picked up a hoe that was lying there, and commenced helping him hoe. We hoed on for some time, and finally I told him what I had heard, in a kind manner. He did not deny it, but said he had done wrong. We were both melted to tears, the matter was at an end, and we have had a greater attachment for each other since that time than we had before.

The Scriptures are all we need as a rule of faith and practice. Not a case will ever come before a brother or the church but what there is a rule in the Scriptures governing the case. The great cause of so much trouble in the church is that we fail to execute the law. When there is a wound in any part of the body it is too often neglected, or partially plastered over, until it becomes a great sore, and the whole body is thrown into a fever; and sometimes the fever gets so high that people lose their senses, and if they do anything they are as apt to do wrong as they are to do right; and they very often take the wrong medicine, which will aggravate the wound and cause it to spread, instead of healing. Not only the member that first caused the trouble, but others also, will become so affected that amputation will be necessary, or the whole body will die. "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."—Matt. xxviii. 20. Are we authorized to teach anything that Jesus has not commanded, or to observe anything that he has not commanded? Has he commanded us to treat a church with contempt that does not belong to some association, or that has seen fit to withdraw from some association, for her own peace and satisfaction, believing that some of the ministers and some of the churches practice some things that are unscriptural, and declaring non-fellowship for the association as a body?

Brethren, I have written as my mind has led me. Should you publish this, please correct mistakes.

Your brother in hope,

C. C. HEATH.

SOUTHAMPTON, Pa., June 21, 1890.

DEAR BRETHREN BEEBE:—On Monday afternoon, May 12th, I got off the cars at the pleasant village of New Holland, Ohio, where I was met by Mr. John Parker. After a short walk we reached his house, and I entered the room occupied by his sister, Mary Parker. On the eighth day of September, 1868, I had last seen her at her home near Logan. Her father, Elder John Parker, and her mother were both then living. It was a pleasant home, and I can never forget the pleasant little family group that lovely morning as I bade them good by, and was taken by her father to Logan, on my way to my next appointment. She was then about eighteen, a member of the church, and in good health; and a pleasant and prosperous future in this life might well have been predicted for her. But the Lord's ways are not our ways. In other ways than we would choose, and far different, he prepares those who shall be his in that day when he makes up his jewels, that they may reflect his image and show forth his praise. A path of sorrow, affliction and physical suffering that is indescribable was the one marked out for this dear sister by her loved and loving Savior, whose tender love is infinitely beyond that of the tenderest mother.

What a change! How different the scene from that of nearly twenty-two years before! Then a bright, cheerful girl, standing in the glow and buoyancy of youth and health, looking hopefully toward the future, but with an evident desire to be a true follower of the meek and lowly Savior. Now a lonely woman, long used to pain and weariness of body, father and mother gone, shut in from the busy scenes of the world, separated from her kindred in Christ, and knowing well what soul trouble is. As I entered the room and looked upon her careworn, suffering, patient, pleasant face, I recognized something of the features and expression; but I remembered more especially the trials and hopes and joys that she has expressed in her letters, the features of her inner life that we have thus become familiar with; and in sweet fellowship and sympathy I took the hand of our poor, dear, lonely, afflicted, highly favored sister.

She sits upon the edge of a lounge, the only position possible for her. Pillows are piled up at her right side upon which she can recline her head a little for a short time. She sleeps but a few minutes at a time. Her left foot is in a sad condition, requiring frequent attention. Her left limb above the knee is fifty-three inches around. This will show the difficulty in maintaining her slight position upon the couch, which must be cushioned with firm material, nothing soft. She sometimes gets a little sleep while her head reclines forward, but is then liable to fall from her seat.

But I will not undertake to speak

of her condition physically. It has been described in her letters, probably as well as it could be. It would be difficult to fully present the reality. She asked me, "Do you think I have exaggerated my case?" "No," I replied, "it could not be exaggerated." I wondered how she could read and write, for she cannot bear the weight of a small book on her lap. Some things that might be for her advantage and comfort were suggested, and had been thought of by her. The liberality of brethren and friends has helped her somewhat, and will more fully help her to obtain what will be of service to her. There are enough of kind, sympathizing hearts and willing hands only waiting to know how help can be intelligently given. To them I will say that her brother has a pleasant home which he shares with her, and from himself and his wife and daughter she receives such kind attention as they can give. It will be readily understood that a family in moderate circumstances can barely supply what is absolutely necessary in so extreme a case as hers. I have asked her to get such things as she thinks will be an advantage to her, some of which we spoke of when I was there, and let me know the cost. For I have the assurance that many are anxious to help provide her with anything that will render her condition more comfortable.

I will state for the information of those interested that I brought to her from friends where I had been, \$18.25. Since my return from the West brethren and friends have handed me for her sums amounting to \$45.50, which I have just sent to her. And I will now say that I will cheerfully serve any who are impressed to make me the bearer of their liberality to her. I wish all who are minded to contribute in this manner to give me their names and addresses, not to publish, but that I may have a record of them. One kind friend sent me two dollars for her anonymously. Brother Hiram Horton sent with his contribution the hymn No. 609, Beebe's Collection:

"Blest be the tie that binds  
Our hearts in christian love."

I was at her house four hours. At four o'clock I spoke to her and a considerable company of her neighbors and friends. I read the one hundred and sixteenth Psalm for a subject. Very poor my preaching appeared to me, as it most generally does, and far short of the glory of the sublime theme. But the power is in the word, not in the earthen vessel; in the gospel, and not in the manner of preaching it. If it were not so I could never go on trying to proclaim the unsearchable riches of Christ. The Lord was pleased to bless the word spoken to the comfort of our dear sister, for whom the appointment was made, and who was the only member of the church before me. Whether it found a lodging place in any other heart I do not know.

A few sentences from a letter to sister Bessie will give a glimpse of her feelings, and will show how encouraged the poorest and weakest of the Lord's servants should be to go whenever the Spirit moves them to go, notwithstanding any apparent obstacles that may be in the way, and to "be instant in season, out of season," preaching the word, however unprepared and unfit they may feel for so exalted a work: "Your dear brother has come and gone. Like a golden beam of sunlight after clouds and rain was his brief visit, falling into my darkened, shut-in life. O how my gladdened soul drank the honeyed sweetness, the delicious nectar that flowed to me through this earthen vessel, with its interlining of pure gold, from the great fountain source. How sweetly did my weary soul rest, and bathe and bask in the sunshine of that love which made 'heart to heart responsive beat;' for your brother seemed to utter no sentence which did not find a responsive echo in my hungry, half-famished soul. And is it any wonder, since with but one exception I have not heard the voice of one of the Lord's dear under-shepherds since I heard Elder Danks at the Indian Creek Association? It must have been eleven years ago. Your brother's coming seems so like a beautiful dream; and I feel to move softly, quietly, lest I awaken and find it only a delicious hallucination. I had prayed so earnestly that his visit might fall on a day when I would be 'clothed and in my right mind;' and how graciously did the dear, indulgent Lord grant me my petition. O, Bessie, dear I forgot that I was ill and suffering while listening to the words that fell from your brother's lips."

Our dear sister has been, as she wanted to be, a true follower of the dear Savior; but it has been for her, as it must be for all his followers in some measure, a path of peculiar suffering. Those who follow him must go where he went, which none would voluntarily do; for he went through sorrow, pain and death. In all who know the power of his resurrection there must be a knowledge of the fellowship of his sufferings, and a conformity to his death. Only through partaking of his sufferings can any partake of his consolation and joy. In many different forms the afflictions come to the Lord's people. He assigns to each what is best for him. However greatly they may seem to differ in kind and degree, the final result is the same in all, for it is to humble them before the Lord, that his name alone shall be exalted in their salvation. One may be so afflicted in loss of kindred and friends and possessions, and in extreme bodily pain, as to excite sympathy in all, and cause friends to sit silent in astonishment, as in the case of Job, and yet be favored with such a holy and sublime trust and confidence in the Lord that not even his own hand apparently raised

to slay him can destroy it. "Though he slay me, yet will I trust in him." Another may be favored with all temporal blessings, and yet be so lacking in the felt power of spiritual life that no true comfort is enjoyed here, and so weak in faith that death is a constant source of terror.

How many sad sufferers there are among the Lord's dear people! Our afflicted sister recognizes and sympathizes with the sufferings of others. Sad, inexpressibly sad to our human view, as her own case is, I cannot but regard her as highly favored of the Lord, to be kept so exercised upon spiritual things; to be given such holy trust in the Lord, and the peace of God which passeth all understanding, to keep her heart and mind through Christ Jesus; to be so "strengthened with might by his Spirit in the inner man" under all her sufferings that she is made an example of the power of God's grace to sustain the weakest of all his dear children under the heaviest and bitterest trials, and of the power of his love to call forth "songs of sublime adoration and praise" in the deepest night of affliction.

Your brother in hope of eternal life,

SILAS H. DURAND.

P. S.—I have just received a letter from which I will quote the following: "Once more, my good, kind brother, I owe you thanks and gratitude; but I feel at just as great a loss for means or words whereby I may express the emotions of the mind as I did at the other times. And since you know my deficiency in this way, will you not kindly take it for granted that at heart I feel the deepest gratitude and thankfulness to the blessed Giver of all good, to you, and to the dear souls who have so generously ministered to my needs? I would I could see each kindly face, each dear brother and sister into whose heart the dear Lord caused this beautiful charity for one sorely afflicted to flow, and by the pressure of the hand, the gratitude in look and speech, cause them to feel what a weary burden their kindness and sympathy has lightened, and how sincere and deep is the thankfulness in my heart."

S. H. D.

"WATCH and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Matt. xxvi. 41.

DEAR BRETHREN:—This Sunday morning I have a desire to write to the faithful in Christ Jesus. I do not know that I will be enabled to write one word of comfort to any of the dear saints of God; for I am very low in spirit. I know if I am not guided by the Spirit of truth, what I may write will be as sounding brass and a tinkling cymbal.

The words I have quoted are the words of Jesus to his disciples just before he was betrayed. A dying man's last words are generally given more weight as truth; so if it were possible that any of the words of

Jesus should have importance above others, it would seem that his last words should. I have had much meditation upon that prayer of Jesus when he lifted up his eyes to heaven and said, "Father, the hour is come." What hour? The hour wherein Jesus should glorify the Father, and the Father glorify his Son; the hour that he should be delivered into the hands of wicked men to be crucified.

The portion of that prayer upon which I have meditated most is in the ninth verse as recorded by John. "I pray for them; I pray not for the world." If an Old School Baptist were heard to make such a prayer as this he would at once be denounced as a blasphemer. How often it is the case that we hear the loud professors of this day, when praying in public, pray for the wicked and ungodly, but never mention their own case. They seem to forget the command of Jesus in our text, "Watch and pray, that ye enter not into temptation." I do not wish to be understood to say that I am opposed to praying for sinners, for I am not. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."—1 John v. 16. Again, our Lord and Master has commanded us to pray for our enemies; to "bless, and curse not." I often feel that there is not another creature of God upon the face of his footstool that is so vile and sinful—none so prone to "enter into temptation" as I am. How true it is that we often can see others' errors easier than our own. There are characters to-day who claim to be living a sinless life, and to be sanctified. This is more than the eminent apostle could claim; for said he, "I know that in me, that is, in my flesh, dwelleth no good thing." "The good that I would, I do not; but the evil which I would not, that I do." I know that in this life none of us are perfect and free from sin. I know, too, that I have many grievous faults, and often do I mourn and weep on account of them; and O how needful I find it is for me to "watch and pray;" to watch over my words and actions, not only among the saints, but before the world; and yet, with all my watching and prayers, I fall far short of walking as becomes the child of God.

My faith has been much shaken in some who have a standing among the Baptists as Elders. The apostle Paul, in his letter to Timothy, has fully described the requisite qualifications of a Bishop, or Elder, among which is, "He must have a good report of them which are without." I have had a name or standing among the Primitive Baptists for nearly thirty years, and during this period I have met with some who were duly ordained as ministers of Jesus, and I have to confess that they were able defenders of the doctrine we believe; yet in their daily walk before them

that are without (the world) their conversation was such that a stranger would adjudge them to be horse-jockeys rather than professed ministers of Jesus Christ. When one who has been set apart by the church as a minister of Jesus will suffer that little member, the tongue, which James says is "a world of iniquity" "among our members," and "setteth on fire the course of nature," to boast great things, to such an extent that wherever he goes among those of the world his word is not believed, I must conclude that he is far from having "a good report of them which are without." There are two things, yes, I might say three, which if a man does not possess I have no confidence in him as a genuine Baptist, and they are truthfulness and honesty. When any one lacks these my faith in him is very weak. The third is, I cannot see how any one can be a good Baptist and be a lazy person. Paul's command to the Thessalonians was that if any would not work, neither should he eat. I think I fully realize that in the flesh none of us are perfect, but it seems that some have more grievous faults than others. I might so far "enter into temptation" as to try to deceive my fellow-man in regard to earthly things; but a greater temptation than has yet overtaken me will have to come upon me before I will ever try to deceive the church or my brethren. I never have yet pretended to my brother that I loved him, while at the same time I was treasuring up in my heart bitterness and enmity against him. I say I do not feel that anything would induce me to do this, yet I know not what great temptation may befall me while in this world of sin and temptation; hence I try to be as charitable toward all who "enter into temptation" as in me lieth. I try to remember the apostle Paul's admonition to his Corinthian brethren, "Wherefore let him that thinketh he standeth, take heed lest he fall."

Dear brethren, several days have passed since I wrote the foregoing, and upon reviewing it I am inclined to commit it to the flames, and not trouble you to read it. It is not what I anticipated writing when I commenced. I am now in charge of the post-office at this place, and have written it while in the office; and being frequently disturbed while writing, my mind seems completely shut up. I will send it, however, and leave it to your better judgment whether to publish or not. I am frequently asked by strange brethren, as well as by those who knew me when I was but a boy, to write for the SIGNS. I can truthfully say that I never wrote a letter for publication which, upon reviewing, I really felt was fit to appear in print; yet I am, as I before said, frequently asked by correspondents, "Why don't you write more for our family paper, the SIGNS?" I do not think that I am easily flattered, but I do sometimes conclude that some of our

Father's children can draw some comfort from some of my letters; therefore I am prompted to write. One other thing gives me strength, and that is that I never have written a letter and sent it to you for publication but what you published it. I have, however, frequently written letters which no mortal eye but my own ever read; and it may be, as old Elder Flournoy once said, that I have burned my best letters.

I have just written a reply to a brother Jones, of Texas, and given him my views on Acts xvii. 26; and if not asking too much of you, I would like your views through the SIGNS on the same Scripture.

I will add no more. May God enable us all to watch and pray, lest we enter into temptation, is my prayer, for Jesus' sake.

J. H. YEOMAN.

ROSITA, Colo., March 28, 1890.

REISTERSTOWN, Md., June 16, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you the inclosed letter, which I received a few weeks ago. I have the writer's consent for it to be published. I think it will prove a comfort to many little ones, as it has been to me.

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

WARWICK, N. Y., April 8, 1890.

ELD. F. A. CHICK—DEAR BROTHER IN CHRIST:—According to promise I will try and write you. If you remember, I promised you in this way, if I ever felt that I could write you I would do so. I do not feel now capable of writing you, but for some reason I have the desire to write; and why I should, I do not know. Whenever I write to any of the dear saints my letters seem so little, so insignificant, just like the poor writer, that I feel I will never make the attempt again; and here I am writing my first letter to you. It is a mystery to me why I should, for I do know there is nothing in me or of me that can interest any of the dear saints. If ever a word or a line comes from my pen that can be received, it is of the Lord, for there dwelleth no good thing within me. I am, if I know myself, very sensible of my sins. I know that I am nothing but corruption. I do so long to be free from sin; but I know I never shall while I stay in this time state.

"Sin, when viewed by Scripture light, Is a horrid, hateful sight; But when seen in Satan's glass, Then it wears a pleasing face.

"When the gospel trumpet sounds, When I think how grace abounds, When I feel sweet peace within, Then I'd rather die than sin."

I can say with dear old Paul, "The good that I would, I do not; but the evil which I would not, that I do." As I advance in life I see more and more of my sinful nature, and at times feel to abhor myself. I often feel that if the church could see me as I see myself, they would have no fellowship for me. How worthless

and useless I feel myself to be! and yet I have a name and place among the dear saints. I sometimes wonder if I am a wolf clothed in sheep's wool, or if I am a little lamb. If a lamb, then a child of God; and if a child, then an heir, and a joint heir with Christ Jesus our Lord. I think I realize how dependent I am on the dear Lord for everything, for my life, and my thoughts, and words to express them to others; and without his will I can do nothing. How weak and helpless I am! How keenly I am made to feel it when passing through a severe trial! I never can forget my experience of a year ago last fall, while in New York. I will not try to tell you the agony of my heart; but just as I was ready to sink, the precious Savior was there, his loving arms were about me, and he comforted me as no earthly friend can. When we hear the still, small voice speaking, "Peace; be still," then all is calm, the furious storm is over, the sun shines forth and illuminates our soul, and we are made to rejoice. Let me tell you some of my feelings during the winter after my experience in the fall. It was indeed a precious season to me. I was not so elated, neither was I on the mountain top. It was a calm, peaceful feeling. I felt like a poor, weary child that had been on a long, tedious journey, and had just come to a place of rest; and I was resting—resting in Jesus' love. That was all I asked—all I wanted. O to feel his love and have his presence with me! I felt to say, Precious Jesus! and to call God my Father. My love seemed so strong. There was not a time I took up the Bible but what I found some word of comfort, and I could see so much beauty in it all. My feeble hope was strengthened, and my faith made stronger. I thought then I would never doubt again; but as the spring came, and the earth was covered with its green mantle, and the trees in full foliage, the birds singing, and everything seemed to be rejoicing, the dear Lord was pleased to hide his face from me. I could not behold his presence. The dark cloud came, the doubts and fears returned, and my winter had begun.

"How tedious and tiresome the hours  
When Jesus no longer I see;  
Sweet prospects, sweet birds and sweet  
flowers  
Have lost all their sweetness to me.

"The midsummer sun shines but dim,  
The fields strive in vain to look gay;  
But when I am happy in him,  
December's as pleasant as May."

Dear brethren, how true it is, no matter what season it is, or what our surroundings are, if we are happy in him, December is as pleasant as May. I feel to cry out now,

"Dear Lord, if indeed I am thine,  
If thou art my sun and my song,  
Say, why do I languish and pine?  
And why are my winters so long?"

"O drive these dark clouds from my sky,  
Thy soul cheering presence restore,  
Or take me unto thee on high,  
Where winter and clouds are no more."

As the following summer advanced the clouds kept growing darker and darker. Finally it became dense darkness to me. I thought never again could a ray of light make its way through. I felt that I was not what I professed to be; that instead of being a follower of Christ, I was a hypocrite. But thanks be to his holy name, in his own good time he was pleased to lift upon me the light of his countenance, and I was again made to rejoice, and felt to say,

"Praise God, from whom all blessings  
flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host;  
Praise Father, Son and Holy Ghost."

Once when I was feeling so cast down, and thought of my weak eyes, I did murmur and say, "Why am I thus?" These words came to me, "Who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Then this passage presented itself to me, "Consider the lilies how they grow. They toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?" O how I felt to rebuke myself. After all the blessings and mercy he has been pleased to bestow upon me, I thought, what an ungrateful wretch I am! Has he not promised to take care of his children? and can I not trust him? I realized how weak my faith was. I do desire to be conformed to his holy will, and feel to say, "Thy will be done." Whom can we go to but unto Jesus? He is our refuge. He heareth our cry, and he pitieth us. He is the good Shepherd, that careth for his sheep. All our help comes from him. O that I might love him more and more. My cry is, "Nearer, my God, to thee." If my name is found written in the Lamb's book of life, then I will be with him and like him. O glorious thought! to be like him, and reign with him forever.

You asked me to write you my experience. Perhaps I will at some time. A portion of it was published in the SIGNS some five or six years ago. I have not written what I thought to write when I commenced, but I have followed the train of thought. I see my letter is too long. I hope you will bear with me when reading it; and if you think it is worth an answer, I shall be pleased to hear from you. I was well pleased with your article in last week's SIGNS. I have had much trouble in regard to "eating and drinking," &c. I hope I have written nothing amiss. Remember me in your prayers.

From a little sister, in hope of eternal life,

MARCELIA THOMPSON.

JASPER, Newton Co., Ark., Feb. 17, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—I would like very much to give you a brief history of my life, and how I became a Primitive Baptist; and if you think it is worth anything you are at liberty to publish the same in the SIGNS OF THE TIMES.

During an association of Primitive Baptists, held with Mount Gilead Church, Newton County, Arkansas (the church I have belonged to for twenty years, and have the pastoral care of), I was brought to see my deplorable condition, by that divine light which comes from him who worketh all things according to his own counsel. Leaving my mother's home, I wandered in the western wilds for almost twelve months before I returned home; but the kind hand of providence was leading me. This was about the year 1848. In this awful condition I remained until the breaking out of the rebellion. Raising a company, I went into the service, where I remained until the close of the war, when I returned to my home in Newton County, still no better, but rather worse. Of the Old, Primitive Baptist ministers who had lived in Newton County, some had moved away during the war, some had died, and there was not a Primitive Baptist minister in the county. The Free Will Baptists sprang up and became quite numerous, preaching the doctrine of do and live. I requested a young preacher to send an appointment to preach at my house, which he promptly did; and on Saturday, at the close of the service, I was more deeply convicted than before. God, who commanded the light to shine out of darkness, shined in my poor heart. O how miserable and helpless was my condition! I could say with the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?" On Sunday, during preaching, in my mournful and helpless condition I saw the blessed Son of God hanging upon the cross, with his languishing and pitying eyes placed upon me, and saying, "Your sins caused my sorrows and sufferings." O blessed Lamb of God! I never can forget those mournful looks. It seemed that my poor heart would burst with pain and grief. Like Mary of old, I could have bathed his blessed feet with the streaming tears from my eyes. Glory and honor be to his dear name. A bruised reed will he not break, until he send forth judgment unto victory.

In this helpless and languishing condition he led me along for about eight months. Under the dark cover of night I resorted to a secret place; and while upon my knees, invoking God's mercy, I saw, as it were, the gates of hell opened, and felt myself gradually gliding into the regions of darkness. I had done all I could do, and saw eternal salvation altogether in him. I cried in pitiful tones, "Lord, thy will be

done, and not mine; but if it can be possible, save me from this yawning hell. If I am damned, it is just; if I am saved, it is of thy mercy." In a moment my burden was gone, and I seemed to be in a new world. The stars seemed to rejoice and bespeak the praises of the immaculate Lamb of God. I felt to be a new creature in Christ. Old things had passed away, and all things had become new. I never had been a Bible reader, but I believed that every christian ought to join the church; and I believed that if a christian joined any of the so-called churches he had complied with the commandments that were given by the great head of the church; so I joined the Free Will Baptists, as they called themselves. I began to read the Bible, and to search after the truth of the sacred volume; and feeling an impression to preach the glorious gospel of the Son of God, I was the more diligent in my study. I soon began to see that, according to the teaching of the Bible, the society I belonged to were not preaching the doctrine as I understood it. I could not find in the Bible the "do and live" doctrine, that man by his own good acts or deeds could merit the grace of our Lord Jesus Christ; but that man's eternal salvation was in the hand of him who has all power in heaven and on earth. I at once left that society, and began to search for the true church. I learned from the Bible that Christ is the head, and the church is the body, and not bodies.—Eph. iv. 4-6. The question with me was, Who is that body, and how can I find it? I did not want to attach myself to those despised Old Baptists, as they are frequently called by their enemies. But I sought wisdom of him who giveth liberally.—James i. 5. I began to inquire and search for the bride, the Lamb's wife, by fasting and prayer, day after day, week after week, and month after month. The Lord led me, like Abraham's servant of old, in the right way, and I found the bride of my lovely Master. In his goodness and mercy he brought me to see that the Old, Primitive Baptists were his chosen people; and by his revelation to a poor, weak vessel like me, I have no hesitancy in believing that they are the church, and stand upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, and are keeping the ordinances as they were delivered to them. I conferred not with flesh and blood, but at once joined the Primitive Baptists. I was baptized, ordained and set apart by them to the work of the ministry, to labor wherever God in his providence should cast my lot; and the longer I live the firmer I feel in the faith. Yet I feel to be a poor, helpless creature, not able within myself to do anything to the honor and glory of my blessed Lord; but the Master is able to bring strength out of weakness, and light out of darkness.

Brethren, I have merely given an outline of my travels. Fearing I may weary you, I will bring my remarks to a close, asking for your prayers, that I may ever continue to speak the things which become sound doctrine. May heaven smile upon all my dear brethren, is the prayer of your humble servant, if meet to be called a servant.

In bonds of love,

A. R. McPHERSON.

WAVERLY, N. Y., June 20, 1890.

BRETHREN BEEBE:—Believing that many of the afflicted and poor people of God would be benefited by reading the (to me) precious letter of sister Miller, I send it to you for publication. She tried for several years to live with the Methodist denomination, but the spiritual food that her soul longed for was not proclaimed by their hirelings, and so she was compelled to leave them. She then went to hear the New School, with the same result—no food. Finally she came to the Old School Baptist Church, where she found a home with the people of her choice, and the writer baptized her and her husband last summer, at Justus, Pa.

Your unworthy, sinful brother,

D. M. VAIL.

CLARK'S GREEN, Pa., March 14, 1890.

ELDER VAIL—DEAR BROTHER:—We received your very welcome letter, but it is with fear and trembling that I make the attempt to answer it. I feel very small, poor, and destitute of anything that will interest you. Still I feel that I am indebted to the same Lord for every mercy that I have received, both temporal and spiritual, that you are. He is the inexhaustible fountain of all the treasures of nature, grace and glory; and I feel sure that not one blessing could flow down to such vile, hell-deserving sinners as we but in and through the blessed Savior. It is he that weighs out our sorrows, measures out our pains, upholds, supports and keeps us every moment, whether we recognize his hand or not. He alone speaks, and it is done; commands, and it stands fast. I do not believe that the faith to believe these things can be found in carnal minds, but must be given by the free and sovereign power and grace of almighty God.

We went to Mt. Bethel, to the New School Baptist meeting, Sunday evening, and I felt while there, and since, very thankful in my heart that I have been kept by almighty God from uniting with such a people, and that the dear Lord has shown me the vanity of such worshiping. It seems that they worship their own works, judging them from their own words. They say that we can serve the Lord or not, just as we will. But "who is he that saith, and it cometh to pass, when the Lord commandeth it not?" It is the Lord alone that can put that divine spark of spiritual life into the heart

of the dead sinner, quicken and make him alive, and show him his vileness. I did not always think this way; but in my experience I have been taught it; also how helpless I am. It was not until all my strength was gone that I received a hope in God's mercy; therefore I speak from experience when I say that it is from the Lord alone we receive a precious hope through grace.

MARCH 15, 1890.

I FEEL dull, sad and weary this morning, and cannot see in myself one good thing. All is vain, dark and wild. I am prone to sin, and to wander from the God that I profess to love. Sin is mixed with all I do, think or say. When I would do good, evil is present with me. I am carnal, sold under sin, continually doing and thinking that which I hate. If it were not for that memorable night when I saw my room illuminated with a light that seemed to me to exceed the light of the noon-day sun, and heard those precious words spoken to me, "Peace; be still; thy sins, though many, are all forgiven," and I was made to rejoice in that Savior that bled and died to save his people from their sins; I say, if it were not for these (to me) precious things I should give up in despair, and say, There is no hope for me. But when ready to give up, these things come up in my mind so forcibly and fresh that I cannot give them up. Often when in darkness and gloom these words came into my mind, "The Lord knoweth them that are his;" and if I am one, even the least, I will not be forgotten; for his eye neither slumbers nor sleeps. If I am not one of his, I feel to say that all is right. God is too wise to err, and too good to be unkind.

"Just and holy is his name;  
I am all unrighteousness."

I cannot do anything in my own strength to merit his favor. I realize this at times, and then I have a sweet rest from all my labors. O who would not sing praises to such a Savior, when they understand these things?

"I would not live always, I ask not to stay,  
Where storm after storm rises dark o'er the way."

But I will not weary you any more at this time. Hoping that you will be wearing the mantle of charity when this reaches you, I will close. Write again.

Yours very unworthily,

SARAH E. MILLER.

PINE BLUFF, Ark., June 20, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I will write a few lines to let you know some of my joys and sorrows. I often think of Daniel when he was in the den of lions. The king had said unto Daniel, "Thy God, whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and

with the signet of his lords; that the purpose might not be changed concerning Daniel." "And when he came to the den he cried with a lamentable voice unto Daniel; and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Dear brethren, this has been a comfort to me for some time. I have been in the den of lions; but the Lord always sends his angel and locks their jaws, so that they hurt me not. Not long since I had a trial of this kind, and when in the den the lion could do nothing but growl. To make it plain, I will tell you of some of his growlings. He said, "Jesus Christ came into the world to try to save it." I replied, "What a 'try' God you serve. Who ever heard of a 'try' God?" He then went to the Bible for proof, but failed to find it. I said, "Christ came to his own, and they received him not;" at which he growled. But I asked to read a little further. He said, "As many as received him, to them gave he power to become the sons of God." I then quoted a little further: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man." "So, sir," said I, "you see it was not of the will of man." Then he growled again, and said, "The Lord said, 'Come unto me, all ye ends of the earth, and be saved.'" Said I, "Sir, that is not in the Bible." He said, "O yes, sir." Said I, "You are mistaken; let me read it for you: 'Look unto me, and be ye saved, all the ends of the earth'—that part which God gave eyes to see, ears to hear, and hearts to understand; a particular part of earth; as Jesus Christ said, 'I am the way, the truth, and the life.' That 'the' meant a certain part of the earth, which God had given eyes to see." Then he growled by saying that the Lord was not willing that any should perish, but rather that all should turn and live. But the Lord's angel locked his jaws. I told him that he had misapplied all the Scripture, and I would read it for him. I told him that "God is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. Now, sir, do not preach a 'rather' God any more forever, for who ever heard of a 'rather' God?" So the mouth of the lion was shut, and I could handle him as I pleased. This brings to my mind how the Lord keeps all his children, even unto the end of the world.

Another lion said in his growl, "According to your doctrine, you believe that part will be saved and a part will be lost." Said I, "Sir, do you not believe that?" He replied, "No." "Well, then," said I, "you believe that all will be saved."

"No," he replied, "I do not believe that." "Then, sir," said I, "you believe that all will be lost." He said, "No, sir, I do not believe that." Then said I, "What do you believe?" Right there the jaws of the lion were locked again. According to the Scripture, more than eighteen hundred years ago Jesus Christ bore our sins in his own body on the tree. He was delivered for our sins and arose for our justification. Again, I believe that all God's children were saved with an everlasting salvation in the Lord. "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." If our gospel is hid, it is hid from those that are lost (not to be lost); so not to be saved, but are saved, and called in time. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall;" for the Lord will always send his angel and stop the lions' mouths.

Brethren, I have written this, and will leave it with you. If you see proper to publish it, all right; if not, throw it away, and it will be all right with me.

Your brother in hope of eternal life beyond the grave,

D. WESTALL.

RUSHMORE, Ohio.

BRETHREN BEEBE:—By permission of sister Morris, and by request of others, I send you a letter written by her to be printed in the SIGNS OF THE TIMES, if you think it worthy a place in the paper.

Yours in hope of a blessed immortality,

J. G. FORD.

RUSSELL, Kansas, March 21, 1890.

ELDER J. G. FORD—MY DEAR BROTHER:—I will try to write a few lines, that you may know that I have not forgotten you; but my mind is so clouded and unsettled that I feel even now that I have nothing to write that will be of any interest to you. I fear you will think that your letter was no comfort to me; but, dear brother, it was full of soul-cheering words, and was food and drink to this poor, hungry soul for many days. It seemed to take my thoughts back to the last time that I heard you and Elder Brees preach. O how precious those soul-cheering words were to me that day! and how sad my poor heart felt, and the unbidden tear would start, when I thought that perhaps it was the last gospel sermon I would ever hear. While sitting there, listening to those precious truths, my mind went back to the time when I hope the Lord first spoke peace to my poor, troubled soul, and brought me to his banqueting house. Surely his ban-

ner over me was love. O what a beautiful day that was to me! Although the forenoon was rainy, I thought I never saw nature so lovely. Everything seemed to be praising God; and as we stood by the river, while my dear husband was laid beneath the yielding wave, the water looked very beautiful, just as I had seen it in my dream a few nights before. In my dream I was walking by a beautiful river, and these words were spoken to me with such force that it awakened me, "Be baptized; be baptized." O how gladly did I step into the water that day, little thinking of the trials and temptations that were before me. O the dark seasons that I have had to pass through, filled with doubts and fears! Why should I complain? Surely his grace is sufficient for his dear ones; but am I one of the chosen ones? Why am I cast away in a strange land, among strangers? Surely God has a purpose in it. I read in the SIGNS a letter from a colored brother, speaking of his lonely condition, and it brought the tears to my eyes. I thought, Is there another poor soul as lonely as I am? I take great comfort in reading the many precious letters in the SIGNS. Surely I have something to be thankful for; for without our dear paper we would get no preaching at all. But am I as thankful as I ought to be? The Lord surely had a purpose in sending me away from church privileges.

"God moves in a mysterious way  
His wonders to perform."

Then what right have I to complain? Am I not as clay in the hands of the potter, to be done with as the Lord sees fit?

Dear brother, I have written a few poor, rambling thoughts. I have been a long time about it, and sometimes abandoned it altogether; but being alone this morning, and thinking of you and your unanswered letter, I thought I would finish it. It is only a few rambling thoughts, and poorly written and composed; but you know my weakness, and how incapable I am of performing anything good. I will send it as it is, asking an interest in your prayers. Give my love to sister Ford, and to the dear old Sugar Creek Church in general.

Your sister in hope,  
NANCY E. MORRIS.

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## EDITORIAL.

MIDDLETOWN, N. Y., JULY 9, 1890.

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

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

G. BEEBE'S SONS.

### A PLACE PREPARED.

DEAR EDITORS:—Will you please give your views through the SIGNS OF THE TIMES on John xiv. 1-3, especially on the second verse, and oblige one who is not a member of the church?

M. E. M.

### REPLY.

"LET not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John xiv. 1-3.

One of the most prominent peculiarities of the doctrine of the gospel of the grace of God is the consolation which shines in every manifestation of its truth. This is exactly suited to the need of that sinner who knows himself justly condemned, and finds no way in which to deliver himself from his sins. Such lost and helpless characters need not be exhorted to mourn; for they cannot refrain from that grief under the darkness of despair by which they are oppressed. The one earnest desire which fills their whole heart is that they might be delivered from their sins, so that they can be conformed to the perfect holiness revealed in the just law of God. That desire can find its fulfillment in nothing but the revelation of the perfection of righteousness which is in Christ Jesus, in whom is all their trust for justification. While they enjoy the manifestation of his presence they have fullness of joy; and when he is hidden from their view they are in heaviness.

It is not difficult to understand the need of comfort for those disciples to whom this consoling discourse was immediately addressed by our Lord. They had followed him, and his gracious words had been their strength and support in every distressing trial; but now he had told them that he was about to go where they could not then follow him. Even though they were all like Peter, ready to lay down their life for his sake, he must for a season be hidden from them. No wonder that they were troubled at this announcement. It must be observed that all this comforting sermon was exclusively addressed to those who were already his disciples, who had left all and followed him. No others needed its consolation, and it will apply to none but such as do really love the righteousness which shines in the face of Jesus Christ. But if it were not profitable to the saints in all ages of time there would have been no need

of its being left on record in the inspired testimony of Jesus. It is still profitable to every one who mourns under the darkness of the hiding of the face of their Redeemer, in whom is all the light of hope and life to them who have fled for refuge to trust in the name of the Lord. The provision of this comfort for the saints is of itself evidence that they must be subjected to such tribulation as will make them feel the need of such support. In the close of this instruction Jesus declares his purpose in speaking these words to them. "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." The words here spoken are not designed to bring comfort to the natural hearts of his saints; hence he does not say *your hearts*, as if they had separate and individual griefs to be assuaged. He speaks of that "one heart" of which "the multitude of them that believed" were possessed, as recorded in Acts iv. 32. That heart is Christ in the saints the hope of glory. Under the darkness of that tribulation which is the heritage of the saints in the world, they are often unable to see the evidence of the love of God to them; but this encouraging word of their Lord is the angel of consolation which strengthens them to believe in him as their Refuge, even as they do believe in God as the sovereign Ruler over all the circumstances which trouble them. However they may be overcome by doubts of their own interest in the salvation which is revealed in Jesus, there is an abiding confidence in God in every believer. This is a sure witness in them of the presence of that Spirit of truth by which they are sealed unto the day of redemption. They may even be tempted to doubt whether they do really believe in God; but the fact that they cry unto him for deliverance is conclusive proof that they do in their darkest times believe in him. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. xi. 6. But the belief in God as gloriously perfect in all his holy attributes can bring no comfort to the troubled soul without the revelation of all that perfection in Jesus as the Savior of his people from their sins. Hence they have need of the gracious commandment of our Lord by which they are made to believe also in him. This is something more than the admission that the testimony of the Scriptures concerning him is abstractly true; it is the knowledge by faith that Jesus is the present Savior of each troubled one who is made to feel his need of that righteousness which is found nowhere but in the grace of God revealed in Christ Jesus. Such belief in Jesus not only gives assurance of the final salvation of the believer, but

it also brings to all such deliverance in all the conflicts encountered in their sojourn in this present evil world. Thus he gives to them that love him the victory over sin and temptation now, as well as securing to them the joy of eternal blessedness with him in that glory which he had with the Father before the world was. No trial, affliction or temptation can mar their perfect rest while they are supported by this belief in Jesus.

"In my Father's house are many mansions." The prevalent idea among natural religionists makes this expression refer to the glory reserved for the saints after they shall have been taken from this temporal state. This application has been made the basis for some of the most inconsistent theories which prevail among men. It is common for professed preachers to appeal to the carnal selfishness of men, urging them to great exertions to secure the occupancy of the more desirable mansions in the heaven to which they aspire. They represent that there are the same different grades of position there as in this world; and while the more energetic and liberal in this world are to be assigned to the first class of accommodations, there are inferior quarters for those who have been less diligent in this life. While such absurd notions can hardly be entertained by those who really know the truth that salvation is of the Lord, some have been bewildered by this false teaching so that they can scarcely determine what is the real signification of this expression of our Lord. Aside from the fact that this interpretation of the text involves the existence of carnal selfishness in the heaven of divine perfection, which would forbid the possibility of perfect happiness, such a sentiment is in conflict with the plain declaration of the prayer of our Redeemer, which includes all them which shall believe on him. He prays, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John xvii. 21-23. Certainly where this perfect unity of the Spirit is, there can be no such difference among the glorified saints as is pictured in the imagination of such carnal teachers.

By reference to the inspired definition of the house of which Jesus here speaks, it will be seen that it does not refer to the eternal rest of the saints in ultimate glory. Paul says that the house of God is "the church of the living God, the pillar and ground of the truth."—1 Tim. iii. 15. Again he uses the same illustration in exhorting

the same servant to a correct course of conduct in his ministry. "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work."—2 Tim. ii. 20, 21. Surely it cannot be that any true servant of our Lord can trust in his own ability to qualify him for acceptance in the presence of God in the kingdom of eternal glory. The context manifestly applies to the deportment of the servant of the Lord in his ministry in time; and the results specified are seen in the present usefulness of each saint in his connection with the organized church. This is illustrated by the example of the apostle himself as declared 1 Cor. ix. 27, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Not even the ability of Paul in preaching the gospel could be profitable to the saints, if his deportment practically had been directed by the evil principle of his carnal mind. So, the practical conduct of any believer who walks after the flesh effectually destroys the force of the most conclusive arguments which he may bring to the defense of the truth of the doctrine of the gospel. He thus becomes a castaway and an illustration of the folly of the course of conduct which he has pursued, instead of being a vessel unto honor as exemplifying the power of divine grace in his walk and conversation. This may be a small matter in the estimation of those who have not the love of God in them, but to the real lover of righteousness it is of the utmost importance.

The many mansions which are in the house of God are known experimentally by the saints under their various conditions. Mansions are dwelling places. It is inconsistent to suppose that any of these mansions are designed for the occupancy of those who are dead. Not only must it be understood that they are for living occupants, but they are exclusively for the members of the family to whom the house belongs. While walking in obedience to the statutes of their Lord the children dwell in the mansion of the light of his countenance, having the answer of a good conscience toward God. When they live after the flesh they dwell in darkness and suffer his chastening rod. If they deny their dependence upon the power of his grace for support in every time of trial they are shut up in darkness to teach them their utter helplessness. Thus there are mansions suited to their need in every condition. All these various places of abode are in the house of God, which is the church of the living God, the pillar and ground of the truth. Neither

the pleasant places of heavenly joy, nor the dark and fearful mansions in which the chastening of the Lord is felt, can be known to any but the children whom the Lord loves. The endurance of affliction by the rod of his wrath is not less conclusive evidence that he owns his suffering children, than is the light of his approving countenance. All their times are in his hand, and he gives their sufferings as well as their joys. Both are among the good things which he will not withhold from them that walk uprightly in Christ Jesus the covenant of salvation. Even to such as fear the Lord and obey the voice of his Servant, it is given to walk in darkness and have no light. This is for the trial of their faith; and they are thereby enabled to testify that "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him."—Nahum i. 7.

"If it were not so, I would have told you." As the only Teacher of his disciples, Jesus has not failed to tell them all that is profitable for their comfort and assurance in the belief of the truth. He leads them into the great mystery of godliness, not by enlightening their natural understanding, as men are taught earthly wisdom, but by the revelation of his truth in them through faith, which is the fruit of his Spirit abiding in them. From this declaration the saints are authorized to rest in the confidence that they are instructed by their Lord in everything which is for their good; and that instruction is not to be attained by their diligent study; it is given them by revelation. It is not like the equivocal and uncertain utterances of a heathen oracle. He speaks plainly in the heart of his followers, and his Spirit is their ever present guide leading them into all truth. They are safe in rejecting any doctrine which they have not been taught by his word. So it is written, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John ii. 27. Not even the inspired apostle would assume the ability to teach the little children of God anything which they have not learned by this divine teaching. They are not at liberty to give heed to any man or angel who would impart any other doctrine, but that which they have been taught by the Spirit of truth in their own individual experience. Jesus has told them the whole truth of God; and that truth is attested by witness of the inspired testimony of the holy Scriptures.

(Concluded next week.)

#### NEW SUPPLY.

WE have now a new supply of the pamphlet entitled "An Everlasting Task for Arminians," which we will mail to any address on receipt of ten cents for a single copy, twenty-five cents for three copies, one dollar for twelve copies, or five dollars for one hundred copies. For further particulars see advertisement on last page.

#### SUPPLY EXHAUSTED.

OUR supply of blue gilt-edged small hymn books is entirely exhausted, and we do not expect to have any more of them for some time. We have all other styles on hand ready to fill orders promptly.

#### PERSONAL.

ELDER E. V. White, of Leesburgh, Va., has received a letter of inquiry from some one at Skinquarter, Va., but the writer failed to sign any name. If they will send him their name he will answer them.

#### "MEDITATIONS ON PORTIONS OF THE WORD."

By Silas H. Durand.

400 pages, cloth bound. Price, \$1.00. Will be sent (postage paid) to any address on receipt of price. Address orders to Elder Silas H. Durand, Southampton, Bucks Co., Pa., or to the publishers of this paper.

#### OBITUARY NOTICES.

OUR dear mother, **Polley Elliott**, departed this life Dec. 29th, 1889, at the close of a long and useful life. She fell asleep in Jesus at the home of her daughter and son-in-law, Susan and John Rhodes, near Dallas, Polk Co., Oregon, with whom she had lived for nineteen years. She leaves a devoted husband ninety-one years old, nine children, grandchildren and great-grandchildren to mourn their loss.

She was born in North Carolina, Aug. 4th, 1800, making her age 89 years, 5 months and 25 days. She moved from there with her parents, John and Ellen Vanderpool, to Missouri, in the year 1819. She was married to Willis Elliott in 1822. She was quite young when the Lord called her out of darkness into his marvelous light, and for many years has been a faithful witness to the truth as it is in Jesus. She was baptized in fellowship with the Fishing River Old School Baptist Church, at the age of twenty-two years, by Elder Clark. She and her husband moved to Oregon in 1867, and put their letters in the Luckiamute Old School Baptist Church, where they have remained. She was sick one hundred days, and suffered a great deal, but was patient through it all, and died in happiness and peace with her Savior. She sang as long as she had breath to sing, and talked of her Savior, saying that all was well with her. She was laid to rest in the Odd Fellows' burying-ground. Her funeral was preached May 25th, 1890, by Elders V. J. Turnidge and W. S. Matthews, and was attended by a host of relatives and friends.

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

"Peaceful be thy silent slumber,  
Peaceful in the grave so low;  
Thou no more wilt join our number,  
Thou no more our wrongs shall know."

"Yet again we hope to meet thee,  
When the day of life is fled;  
Then in heaven with joy to greet thee,  
Where no farewell tear is shed."

SUSAN RHODES.

SISTER **Abigail B. Fergusson** fell asleep in Jesus at the home of her daughter, Elizabeth M. Reed, June 8th, 1890. She died of heart failure and dropsy. Her illness lasted about four weeks. She was compelled to sit up all that time on account of shortness of breath, but she exhibited the most remarkable patience and christian fortitude. She would only say, "I am so very tired." She retained her mental faculties unto the end, often speaking of her hope in Christ, and saying, "Jesus appeared to me in my thirteenth year, saying, 'Trust in me; I will never leave thee nor forsake thee;' and he never has."

Elder Ring spoke on the occasion from Romans viii. 1-3 (it was her selection) to an attentive and we hope appreciative audience. Her mortal remains were then consigned to the tomb to await the coming of Jesus. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first."—1 Thess. iv. 16. She has left a number of relatives (even to the third generation) and many friends to mourn their loss, but they mourn not as those who have no hope.

Sister Fergusson united with the Regular Baptist Church in her youth, and was faithful unto death. She was a constant reader of the SIGNS OF THE TIMES from its first publication, and so highly esteemed it and the doctrine it advocates that she was greatly worried when the senior editor died lest the paper would not continue up to its original standard; but she has often remarked since, "It is just as good as ever." Her maiden name was Morris. She was married in 1831 to Rice Fergusson, somewhere in central Illinois. He died in 1855, and left her with a family of three sons, one daughter, an aged mother and an indigent sister to support. She did her duty nobly and well, laboring almost night and day for their maintenance. After the death of her mother (in the 95th year of her age) she came west to live with her only daughter, Mrs. Elizabeth M. Reed (the loving wife of your unworthy servant), in Republic Co., Kansas, where she spent the most of her remaining days, occasionally visiting her relatives in eastern Kansas and Illinois. "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."

AMOS REED.

HADDAM, Kansas, June 14, 1890.

NEARLY one year ago, after much suffering, **Mahala Gertrude Brelsford** left the poor, frail body for joy unspeakable and full of glory. She was born in Mercer Co., Ohio, June 14th, 1861, and died June 23d, 1889. She was married to Daniel H. Brelsford, Sept. 18th, 1881. She leaves two dear little children and a kind husband, with many friends and relatives, to mourn their loss. She was an exception for kindness. All loved her who became acquainted with her. She was my adopted daughter, and I loved her much. Her maiden name was McNeal. Some time before she died she was in great trouble about her sins. I said to her one day, "How is it, Halie, that you don't read the Bible any more?" She said, "Because everything I read condemns me." Then I was sure that the Lord had begun a good work with her, and that he would finish it. I went into her room one morning and she said, "Aunt Rebecca, I want to tell you my dream, though it seems like I was awake. I thought I was lying down, and the Lord came to me and said, 'Peace; be still. Thy sins are all forgiven thee.' I thought I arose and sent for Mr. and Mrs. Walcott. I then thought that perhaps I had

been too hasty, and was deceived. Then it came to me, Can I doubt him when he has promised? Looking back where I had lain I saw the words, 'Thy sins are all forgiven thee;' and I felt reassured that my sins were all forgiven. Then I thought that some one stood by me with a book in his hand and said, 'Don't you want to put your name down here?' 'O no,' I said; 'my name is written up yonder.' I looked up, and saw a large book with many names in it, and read my own." This is just as she related it to me. I asked her once, "Halie, do you have any doubts or fears that you might be deceived?" "O no," she said; "how can I, when the blessed Jesus came himself?"

REBECCA M. CRAFT.

CONOVER, Ohio.

My afflicted brother in the flesh, **Joseph Beebe Jefferson**, son of James and Malinda Jefferson, departed this life March 20th, 1890, aged 27 years and 9 months, after an illness of eleven days from "La Grippe" and pneumonia.

The deceased was a helpless invalid all his life, having been afflicted at the age of six months, then a perfect and healthy child, from which he did not recover for three years. From the effects of his long illness, disease and doctors' medicines, he was left partially paralyzed. Although he grew to be quite a large man, he never walked a step in his life, and his general appearance was that of a blighted flower. I was summoned to his bedside four days prior to his death, and was with him until his departure. He said to me, "I am not going to get well, and I want you to stay with me until I die." O the joy and comfort I was permitted to have with him while the destroyer was doing his work! My tears fell thick and fast in sympathy for his suffering, and with joy for his glorious prospect beyond. Said he, "You have no need to grieve after me." He spoke of this world, his long suffering, and his blighted prospects here, saying, "I am prepared and willing to go at any time." Just before going he reached out his hand, while I wiped the death-damp from his brow, and in an audible voice bid farewell to all around, leaving a farewell address for our two brothers and sisters who could not be there. He spoke of our sister who died some years ago, and said, "I cannot bid her farewell, for she is gone from all her troubles." Shortly afterward he passed away, without a struggle. We have a hope that she is gone where all the deficiencies of this life will be more than made up when clothed with an immortal body, and fashioned like unto the glorious body of our risen Lord.

"Peaceful be the silent rest  
To him so lately gone;  
The spirit's with the Father blest  
In heaven, a better home."

J. N. JEFFERSON.

MOUNDSVILLE, W. Va.

Mrs. Martha Catharine Jones departed this life May 21st, 1890. She was a sister to my wife, and a daughter of the late Thomas and Elizabeth S. Thomas, and was born in Alexandria, Va., about the year 1835. Her mother died when she was quite young. Her father, after living several years a widower, married again, and a few years later moved to the city of Washington, where sister Martha grew to womanhood, and where, about thirty years ago, she was united in marriage to James H. Jones, a widower with three small sons. She was not a member with us; but when I first became acquainted with her she attended the Old Baptist meetings regularly. This was ten years ago; but at last her hearing became so poor that she stopped going altogether, that is, for the last six or seven years. My wife left the New School party sev-

eral years ago, among whom sister Martha had a standing, and then it was that she seemed to become as though forsaken. On one occasion she seemed so cast down in her lonely affliction that she wrote me, asking me to give my understanding of the unstopping of the deaf ears and the giving of sight to the blind. I felt comforted in trying to reply, for she seemed to have her mind on things not seen by mortal eyes. So, while we sorrow, we feel to say,

"Thy will be done, O Lord, not mine,  
In all this world below;  
O may our will be wholly thine  
In all our tears that flow."

Sister Martha has left a heart-broken husband, together with two sons (one having died several years ago) and two daughters, three sisters and one brother, to mourn. May the God of all grace sustain the bereaved ones, according to the good pleasure of his righteous purpose.

E. T. KIDWELL.

OCCOQUAN, Va.

### ASSOCIATIONAL.

THE White Water Old School Baptist Association will be held with the Sugar Grove Church, Union Co., Ind., commencing on Wednesday, August 6th, 1890. Those coming from the east will take the C. H. & I. R. R. at Cincinnati and come to Liberty on Tuesday, arriving about 4:40 in the evening, and also Wednesday morning. Those coming from the west will take the C. H. & I. R. R. at Indianapolis and come to Liberty, arriving about 4:40 in the evening, and also Wednesday morning, where they will be met and taken to places of entertainment. We invite our brethren to be with us, especially ministers.

J. B. PENTECOST, Clerk.

THE Morgan Association of Regular Predestinarian Baptists will convene, providence permitting, with the Indian Creek Church, about four miles east of Arenzville, on the C., B. & Q. R. R., in Cass Co., Ill., on Wednesday before the third Sunday in August. All coming from the east or west on the Wabash R. R. will change cars at Chapin and come north to Concord, where they will be met on Tuesday afternoon. All coming from the north will stop at Arenzville, where they also will be met on Tuesday afternoon.

GILES REEDER, Clerk.

THE Des Moines River Association of Predestinarian Baptists will be held with the Des Moines Church, in Wapello Co., Iowa, commencing on Saturday before the third Sunday in August, 1890, at ten o'clock a. m.

Those coming on the C., R. I. & P. R. R. from the east will stop at County Line, and from other directions on the same route stop at Eldon. Those coming on the C., B. & Q. R. R. will stop at Batavia. A cordial invitation is extended to our brethren everywhere, and especially to ministering brethren.

It is expected that reduced fare will be had on the railways by obtaining receipt from ticket agent at point of starting, and this precaution must be observed in order to get the benefit.

ROBERT SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE fiftieth annual meeting of the Northwestern Predestinarian Baptist Association will meet with the Providence Church on the third Friday in August, 1890, five miles southwest of Lena, Stephenson Co., Ill. Those coming by rail will be met at Lena on Thursday evening and Friday morning. All sound Old Baptists are invited to attend, especially ministers.

BENJAMIN SALLEE, Mod.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

EVERY WEDNESDAY,

BY GILBERT BEEBE'S SONS,

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

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# Signs of the Times.

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## CORRESPONDENCE.

### ROMANS VIII. 19-23.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

DEAR BRETHREN:—The above words have at various times engaged my attention very much, and there have at times also been some reflections concerning them in my mind which have not seemed wholly profitless nor vain; and to-day I feel like writing them out for your readers, to whose judgment I feel willing to submit them. I am not unaware that there are divergences of opinion among the brethren concerning the meaning of the apostle in some of his expressions quoted above, and it may be that the thoughts which I hope to present here will not meet the views of many brethren who may read them. If not, I wish to say that I do not write for controversy, but for conference, and I trust that I would as cheerfully listen to their views as I would express my own.

But to come more especially to the text. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." That is, to paraphrase the text, Paul teaches here that the creature desires earnestly and expects the time to come when there shall be a full manifestation of what the children of God are. According as it is said by the apostle John, "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. 2. The creature named in the text looks and waits for this full manifestation of his glorious relationship to the heavenly powers, to God as his Father, and to Jesus as his elder Brother. Paul had said in the verse preceding the text, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." For this glory, Paul in the first verse of the text says, the creature is earnestly waiting; and who or what is this "creature" which Paul here

speaks of? Is it the new man, the Spirit of Christ, considered *per se*, or by itself, that he means? Let us see what the connection will lead us to conclude. I wish to say, in the first place, that Paul is speaking all through this chapter and all through its connection about the same person or thing, which person or thing in the text he calls "the creature," or "the creation." It is the same person as is represented by the pronouns "I" and "my," when in the closing portion of the seventh chapter Paul describes the warfare which he and all believers daily feel within. In that description of the warfare it is evident that Paul means simply himself, a redeemed man, a believer, a child of God, in whom now dwell two opposing forces, which he here denominates the law in his members and the law of his mind. Now, whatever these two laws may mean, it is evident that the man in whom they dwelt could speak of himself in distinction from them; and the law in his members so contended against the law of his mind that he (Paul) could not do the good that he would. Paul in Galatians says the same things by other names. There he says, "Put off the old man," and "Put on the new man." Certainly, if any language can definitely mean anything, the persons addressed in this exhortation must be distinct from the new man on the one hand, which they are told to put on, and from the old man on the other hand, which they are told to put off. In Galatians also Paul says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Now, if anything is clear in this language, it is that the flesh and the Spirit are not only distinct from each other, but also from the persons who could not, because of the flesh, do the good that they would. Now all this is in harmony with the last fifteen verses of Romans vii.

Paul now in the eighth chapter makes many statements concerning this man of whom he has been speaking. I can refer to but a few of them. 1st. They are made free from the law of sin and death.—Verse 2. 2d. The righteousness of the law is fulfilled in them.—Verse 4. 3d. Christ is in them.—Verse 10. 4th. The Spirit of Christ dwells in them.—Verse 11. 5th. They are debtors to live, not after the flesh, but the Spirit.—Verse 12. 6th. They have

not received the spirit of bondage, but of adoption.—Verse 15. 7th. The Spirit bears witness with their spirit that they are the children of God.—Verse 16. 8th. They suffer with Christ.—Verse 17. 9th. They are saved by hope.—Verse 24. 10th. They have infirmities.—Verse 26. 11th. The Spirit makes intercession for them.—Verse 27. 12th. They are called according to the purpose of God.—Verse 28. 13th. They must be conformed to the image of Christ.—Verse 29. 14th. They need to be justified.—Verse 30. 15th. Christ was delivered up for them.—Verse 32. 16th. They are killed like sheep all the day long.—Verse 36.

Thus I have briefly sketched some of the things which are said of these persons all along in the eighth chapter. Can these things be said of the new man, or the Spirit of Christ in a believer? Does the new man suffer? Is the new man redeemed? Does the new man have infirmities? Look over the whole list and see if one of the things named applies to a holy, undying spirit, which not only cannot die itself, but which also has power to quicken our dead or mortal bodies.—Verse 11. Yet all this applies to the person or thing called "creature" in the text; therefore the word "creature" cannot mean the new man, or the law of the mind, or the Spirit, as referred to before in this letter.

It has also been said that Paul meant in the text (verses 19-23) the natural creation; that is, that Paul was using highly wrought figurative language. The idea is this, that all sorrow, suffering, pain and death have come upon all creatures in the world by reason of man's sin, and that when redemption is completed all these things shall cease; therefore, in a figure of speech, it may be said that the whole creation is waiting for that happy time, and eagerly expecting it. Similar figures of speech, it is said, are common, as when the hills leap, the trees clap their hands, and the perpetual hills bow. Now it seems sufficient in reply to this to read the whole chapter again, and ask, Does the natural creation walk after the Spirit? Are they made free from the law of sin and death? Is the righteousness of the law fulfilled in this creation? Is the Spirit of Christ in this creation? I need not pursue these questions any further; and yet the creature spoken of in the text has experienced all these things. Manifestly it is not the natural creation that Paul means.

But for the sake of clearing the ground a little further let us ask again, Does Paul mean by "the creature" in the text the old man, or the law in my members, or the flesh, or, as we might perhaps lawfully speak of it, the principle of sin in us which wars against the Spirit? I think that we need only to go over the things to which I have called attention in this eighth chapter to see at once that such a view is out of the question. The old man is not made free, is not redeemed, does not walk after the Spirit. It is not subject to the law of God, and does not please God. It is not led by the Spirit of God, and it is not persuaded that nothing can separate it from the love of God. Surely then the word "creature" in the text cannot mean the old man. It cannot mean any of the three things named above. Then what does it mean? I answer, with a full assurance in my own mind, that Paul means just what he means when he says I, or me, or we, or us, or you, all along in the seventh and eighth chapters. He means simply the christian, the believer, the sinner, who has been born from above, and is a partaker of the divine nature. He means just what any humble, simple-minded child of God would mean when, as he tells or writes his experience, he says, I felt so, or I did so. It seems to me that in such narratives of experience there is no mystification. Such an one does not say that my new man nor my old man felt thus and so, but I felt so; and this is right, and it is truth.

Now Paul says here simply this, that the christian, the believer, who is now subjected to suffering, but who has the promise of future glory, earnestly desires or expects that glory when it shall be fully manifest that he is a child of God, and he shall fully enter into his heritage of glory. Here he sees but in part and knows but in part. His vision is dimmed. Here conflicts and trials from within and from without are his constant attendants; and he realizes more and more plainly that while he is not what he was, he is not by any means what he would be. Sin is his great enemy, and adds a sting to every trouble, and mars every joy. No wonder that he hangs upon the promise of full deliverance, and so earnestly expects the full fruition of every hope. This, it seems to me, is the meaning, in part at least, of this nineteenth verse.

Now, in verse twenty, Paul says, "For the creature was made subject

to vanity, not willingly, but by reason of him who hath subjected the same in hope." I regard this verse as a parenthesis, thrown in by the apostle by way of explanation. This would show that the nineteenth and twenty-first verses are connected in thought; and as Paul in verse nineteen said that the believer was waiting for a glorious deliverance, now in verse twenty-one he gives the reason to be that such a believer shall be delivered from corruption into liberty. This is the promise; therefore do believers expect and wait for its fulfillment.

It seems to me that the word "vanity," in verse twenty, has the force of trouble, weakness, ignorance and infirmity, all of which is a source of constant sorrow and hindrance to the believer. These things, as well as his indwelling corruptions, keep him back from doing the good that he would. He is made "subject to [or brought under the power of] vanity." This is not his desire; he would not have it so. As Paul says, "Not willingly." He cannot do what he would, and he does what he would not.

In this twentieth verse we are taught another truth, that this is the will and work of the all-wise God, who for wise purposes of his own has placed his people in the world, subject to sorrow and temptation, and bearing with them a body of sin, but yet has set before them a hope in the gospel of final victory and deliverance. As to why God hath thus subjected his well-loved and redeemed people we may not see clearly, and it is not needful that we should. It is enough that we are told that it is so. We may be sure that in this way the believer is benefited and God is glorified.

In verse twenty-one Paul presents the reason for the earnest hope which the believer enjoys. He says it is because "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." That is, they who are now the subjects of pain, sorrow, loss and sin, shall be raised above all these things, and as sons of God shall be free, possessing immortality and eternal life. The present state is temporal, but that will be eternal.

In verse twenty-two the expression, "The whole creation," has perplexed many minds. It has seemed to me, however, that Paul, having before spoken of each individual believer, would now show each one that his experience is not peculiar or in any way different from that of the whole; and so he says, "We know that the whole creation groaneth and travaileth in pain together until now." All the saints of God, from Abel down, have felt this bondage and looked for this deliverance; and therefore we are not to think strange of the fiery trial, for the same afflictions are accomplished in all our brethren that are in the world.

So (verse 23) he says, "And not

only they, but ourselves also [Paul and believers in his day, including those at Rome], which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The same is true of saints now; and thus we are one in our experience of trial, conflict and temptation with all who have feared God, from Abel down, and one also with them in the earnest hope of the gospel.

I have left myself but little space to speak of the glorious work set forth by the word "adoption" in this verse. I want to say that I consider the Delaware River Association Circular Letter for this year to be a peculiarly able and lucid presentation of this theme. The word occurs but four times in the New Testament, and no writer but Paul uses it. The places where it is used are Romans viii. 15, 23, Galatians iv. 5 and Ephesians i. 5. It is not in any place applied to dead sinners, nor to the work by which they are made alive from the dead, nor what we call the new birth, but to that experimental entrance into the joys and privileges of the kingdom of Christ, which little by little is accorded to believers. Children of God receive the Spirit of adoption, by which they cry, Abba, Father.—Verse 15. Children of God are redeemed from the curse of the law, that they might receive the adoption of sons.—Gal. iv. 5. Children of God are predestinated unto the adoption of children by Jesus Christ.—Eph. i. 5. Now all this seems to me to set forth an actual experimental entrance into the possession of their estate. They are born of God, but as yet only a small part of their inheritance is apprehended by them. Little by little they receive its privileges. This agrees with the language of the text; for while saints have entered somewhat into these blessings, yet it doth not yet appear what they shall be; and so the redemption of the body is the completion of the adoption, and for this believers are waiting and hoping. The law cannot affect my relation to my father as his son, but it can and does affect my position as his heir. We are born of God, and are his sons and daughters, and partakers of the divine nature. To his children is secured all the inheritance, and into it they must enter, and heaven shall be its fruition; and this abundant entrance into this heavenly inheritance is, it seems to me, what the apostle means by adoption. Once they had no inheritance among the sanctified, but by the grace of God they have now attained to it in measure, and are assured of its full fruition by-and-by; and so, in the midst of manifold trials, we are saved by hope, and rejoice in prospect of the glory of God.

I leave these hasty thoughts. May they do good, and not harm. In love and fellowship, I remain your brother,

F. A. CHICK.

REISTERSTOWN, Md., June 28, 1890.

SUTHERLAND'S CORNERS, Ontario.

O. P. BARRON—DEAR BROTHER IN CHRIST:—From the perusal of your letter received some weeks ago I feel an assurance that you are one of the called of God according to his purpose, and I know he will perfect that which concerneth you.—Psa. cxxxviii. 8. Having penned the above, I rest with my pen in hand a few minutes, asking myself, What shall I write? and while thus in thought, a precious picture came into my mind, in which I saw Christ Jesus and his people as they are in this world, and I believe therein you will be found fully described. You will find this picture in 1 Samuel xxii. 1, 2: "David therefore departed thence, and escaped to the cave Adullam; and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them; and there were with him about four hundred men." In presenting some of my thoughts to you, I need not dwell upon the historical connections. The whole narrative of the life of David is full of profitable and precious events. That we may know what were the exercises of David's soul while in this cave, read Psalms lvii. and cxlii. One verse, precious to my soul, I will quote: "When my spirit was overwhelmed within me, then thou knewest my path." I will not comment upon these words, but they have afforded my soul much comfort when it would appear that the waves and billows of soul affliction rolled over me; but I have found that God's way is in the sea, and his path in great waters; and in this pathway he has led me. "Thou knewest my path." David in his affliction "escaped to the cave Adullam; and when his brethren and all his father's house heard it, they went down thither to him." Unto Jesus shall the gathering of the people be; and all his brethren, all his Father's house, go down unto him. The whole family are in due time called unto the fellowship of God's dear Son.

Now, dear brother, our kinship to Christ is thus manifest in our fellowship with him, and a great portion of this fellowship (while we are sojourners and pilgrims in the earth) will be in knowing the fellowship of his suffering; for it is only in this pathway that we find an entrance into that joyous and triumphant standing wherein we experience the power of his resurrection. Experiencing this power in our hearts, we are triumphant over sin, death and hell. We rejoice in the precious blood of the dear Lamb of God, by which we are redeemed from the bondage of sin, and are justified before our God in this blessedness. We sing the song which none can sing but the redeemed of the Lord. "The Lord hath triumphed gloriously."

David's kindred "went down thither to him," and for some years they were all partakers of his tribulations, while his father and mother found shelter from the wrath of Saul in the land of Moab. It was the Lord that inclined the heart of the king of Moab to afford them a refuge; for God saith, "Let mine outcasts dwell with thee. Moab, be thou a covert to them from the face of the spoiler."—Isaiah xvi. 4. If we are quickened sinners, called by God's grace, we certainly have gone down into the valley of trouble, and have been brought into the like griefs and sorrows that the Son of God passed through while he was in the world, and are followers of Christ in the regeneration. Our natural generation is from the first man Adam; our regeneration is by the last Adam, our Lord from heaven; and being quickened by the gift of eternal life to us (and this life Jesus is), we are brought where we can say with the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." We are no longer dead in trespasses and sins. O no! The time past of our life suffices us to have walked in the lusts of our flesh; but now in "newness of life," according as "Christ liveth in me," we would walk even as he walked. Saith our dear Savior, that great Shepherd of the sheep, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Well, in following Jesus we have (as a sure heritage) to be partakers with Christ Jesus in his temptations. We cleave to him, and in thus clinging to him in our life of faith we enter into and continue with him in his temptations; and as he "suffered being tempted," so it is given unto us in the behalf of Christ not only to believe on his name, but also to suffer for his sake; and we shall surely find, to the praise of God, that as the sufferings of Christ abound in us, so shall our consolations also abound by Christ. These things characterize the called of God; and where this life and walk is wanting, it matters not how prominent may be the profession, or how well versed men may be in the letter of the doctrine of Christ, there is lacking the essential evidences of being a subject of the grace of God.

Now I desire, dear brother, to present some of the scriptural evidences of being born again; and in doing so may the Holy Spirit guide us into the truth; for to be deluded in such matters is terrible indeed; whereas to have scriptural assurances sealed home upon our heart by the Comforter that we are of the number of those whom Jehovah hath loved with an everlasting love, is more precious than all the treasures of the earth.

In the verses that we have under consideration it is stated, "Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them."

*"Every one that was in distress."* The distresses of the people of God are manifold; but it is not until they are quickened from that death in trespasses and sins, in which they all are by nature, that they are conscious of the distressed and deplorable condition they are in, as vile transgressors of God's law. But God hath said, "Mercy shall be built up forever;" and in the richness of his mercy the Holy Ghost quickens the elect in the fullness of times, plants the fear of God in their hearts, and under divine teaching and spiritual illumination they are brought to see and feel the wretched and awful estate they are in as sinners under the curse of the law. It is written, "Whatsoever doth make manifest is light;" and it is the light of life which makes manifest in and to the quickened sinner the blackness and ugliness, the vileness and condemned estate he is in by nature. Christ, the Son of God, the Word who in the beginning was with God, and is God, is the life, the spiritual and eternal life of all his people. He, the Lord from heaven, is a quickening Spirit, and quickens all his seed. Thus the poor sinner who is quickened by the life that God in the everlasting covenant gave us in his Son, enters the kingdom of God. The apostle John, by the inspiration of the Almighty, writes that Christ, the Word, is that "light which lighteth every man that cometh into the world." Thus Christ, our life, is the light that illuminates us, and by which we enter this new world, the kingdom of God, and by which we see the things of the kingdom.

Now let us come to the distresses that are peculiar to and characterize the quickened children of God. In the light of the divine life which quickened him when dead in trespasses and sins, he discovers what a sinner he is, and under the teaching of God, the Holy Spirit, he learns the exceeding sinfulness of sin; and his sins bring him into distress; his sins distress him. This is peculiarly characteristic of the saints of God. Their iniquities bring them into the sorest distress. Why is sin so distressing to the subjects of the grace of God? Because in the regeneration they have implanted in their hearts the fear of the Lord; as God saith in the new covenant, "I will put my fear in their hearts;" and this fear of the Lord is to hate evil, pride and arrogancy, and the evil way. The spiritual life in them is the source of all the hungerings and thirstings after righteousness which they now feel within; and instead of finding such food, a famine prevails. They find their life to have been, and still to be, a waste and desolate wilderness of sin. No good thing

dwells in their flesh, but iniquity abounds, the very sight of which is loathsome, and affrights, and sinks them into gloomy fears. Though they labor and toil ever so much, they find to their dismay and sorrow that the land of their carnal nature yieldeth nothing but sin. Then that which makes their sins so distressing is under the divine teaching to discover that their sins have been against God, whose long-suffering has been over them from the morn of their natural life. As in "hunger men pine away, stricken through for want of the fruits of the field," so in the spiritual hungerings and thirstings, which are the result of the possession of spiritual life, the poor sinner is filled with pangs, is stricken through for want of the living bread, the bread of life. In his ignorance he tries to make his flesh yield this bread, but not a crumb of righteousness will it produce to appease the appetite of the quickened sinner. Hungry and thirsty, his soul fainteth in him. Sin, which was his former meat and drink, the vile appetite of his carnal nature, could never be sufficed. But now he can no longer feed upon sin; he can no longer relish it. Though in his flesh sin abounds, though the flesh still lusts for the things of the flesh, there is a life and power within him that causes him to turn from such nauseous food, and constrains him to crucify the flesh with the affections and lusts; and this clearly manifests that such poor sinners belong to Christ; for "they that are Christ's have crucified the flesh with the affections and lusts." On the other hand, where this crucifixion is absent in the life of a person, where is the evidence that he is Christ's? This characteristic of those who are Christ's gives the lie to the foul slander of graceless men who revile the doctrine of the grace of God, and declare that salvation by the sovereign grace of God, without the deeds of the law, done by the creature, leads to licentiousness, and that those that embrace such doctrine can complacently give to their flesh the loose rein of its lusts. "God forbid," is the language of every soul that knows the grace of God in truth.

Not only is the quickened sinner in distress because of the famine that prevails in the land, but his trouble is aggravated by the many adversaries that beset him. Satan, the adversary, often plunges him into deep distress by his lying insinuations that he is too sinful for God to have mercy upon him; that the condemnation he feels is an evidence that God hates him, and therefore it is useless to pray to the Lord for the forgiveness of his sins. Yes, even in the midst of his bitter cries and supplications at the footstool of God, he accuses them when thus they are before God. An illustration of his condition is seen in Zechariah iii. Joshua, the high priest, represented the condition of all

the tribes of Israel. Now Joshua was clothed with filthy garments, and stood before the angel of the Lord, and Satan was standing at his right hand to resist him. Joshua was in a good position in standing before the Lord. It was the Lord's doing that he is thus found standing before the Lord; for, representing Jerusalem, he was "a brand plucked out of the burning." So is every sinner that is called by grace a monument of Jehovah's power, love and mercy. But while the quickened sinner is experimentally under the law, he finds it to be to him, a transgressor, the ministration of condemnation and death, and he therefore cannot see and believe that his very distresses bear witness to the gracious fact that his God dealeth with him as with a son. O what a heavy cloud seems to hang over him, flashing with lightnings, and in thunder-tones proclaiming in his soul the wrath of God, and his righteous condemnation of the transgressor of the law. Those few words in Isaiah viii. 22 describe the distress, "They shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." The anguish of heart of this poor sinner under the oppression of his own cruel and hateful sins, and terrible apprehension that he is under the righteous curse of God in the law, so becloud his mind, so envelop him in darkness, that he cannot see the mercy, goodness and salvation of the Lord, that his God has stored up for him; but "the time of love," "the time to favor Zion, yea, the set time," will come; and in this favored sinner shall the gracious word of promise be fulfilled, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."—Isaiah ix. 2. And of all this mercy and truth so sweetly experienced, Jesus is the substance; Christ is all.

*"Every one that was in debt."* This is another description of the class of men that gathered themselves unto David. The apostle Paul testifies to every man that is circumcised that he is a debtor to keep the whole law.—Gal. v. 3. So as creatures of God we are debtors to keep the law that he, our Creator, placed us under. But "our first father hath sinned," and we by the transgression of one were made sinners; and by divine teaching we are brought to exclaim, "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Psa. li. 5. Thus we acknowledge the truth of what God saith, "Thou wast called a transgressor from the womb."—Isaiah xlviii. 8.

Now when it pleaseth God to call a poor sinner by his grace, how sovereign is that grace! At one time the thought of God's grace being sovereign was very distasteful; but O what comfort has there been since in the thought! How suited is the

sovereign grace of our sovereign God to the destitute, to the helpless, to the lost and the undone! It is the grace of God that discovers to the quickened sinner his low estate. The law's demands (to his dismay) he finds he cannot pay. There was a time when he thought he could easily settle matters with God, his creditor. All the popular doctrine that he heard proclaimed by the self-styled ambassadors of Christ told him so. But now that he in his soul is brought to feel how near is the holy and just God in the law, he finds his affairs in an awful condition. Under the light of God he is brought to examine his assets, uses all his wits, and is brought at length to his wits' ends, in trying in some way to pay what the law, which is holy, just and good, demands. But at length he is brought low, and humbled in the dust, under the knowledge that he can find nothing, owns nothing, absolutely nothing, wherewith to bring his guilty soul out of debt. "When they had nothing to pay."—Luke vii. 42. The law demands that the sinner shall love God with all the heart, the mind and soul; and this the sinner born again longs to do, but finds in his flesh no good thing. There sin abounds, the flesh profits him nothing, and only brings forth (notwithstanding all his labors) thorns and thistles. Now it is written in the gospel, "And, when he began to reckon, one was brought unto him which owed him ten thousand talents; but forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made."—Matt. xviii. 24, 25. So the Holy Ghost, in teaching the elect the exceeding sinfulness of sin, and the strength of sin, which is the law, causes them to feel the terrible prison into which their sins and the law consign them. They find their lives most bitter by reason of the "bondage of corruption." Thus they are bound in fetters and holden in the cords of affliction. Then God showeth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity.—Job xxxvi. 8-10. The will indeed is present, for God has worked in them to will; but how to perform that which is good they find not.

The one who is thus a prisoner spends much of his time sighing and groaning, and the Lord his God is not unmindful of his condition. O no! for he is the Lord's prisoner, and these very sighs, groans, tears and cries proclaim the gracious work of the Holy Spirit in the heart of the sinner. God "will regard the prayer of the destitute, and not despise their prayer." This shall be written for the generation to come; and the people which shall be created shall praise the Lord. 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 prisoner, to loose those that are appointed to death."—Psa. cii. 17-20. All those exploits said to be accomplished by "free will" are of no advantage to the seed of Christ. The children of the bond woman may make their boast, and glory in what they have wrought by the will of the flesh; but the children of the free woman, the children of promise, find all such doctrine to be a cruel cheat; and all the doctrine of those who preach as gospel a conditional salvation is but mocking and persecuting the one who is the subject of the grace of God. "Now we, brethren," saith the apostle Paul, "as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free."—Gal. iv. 28-31. O what distress has many a dear child of God been brought into under the preaching of false doctrine by the ministers of Satan, who appear, and profess to be, ministers of righteousness. Nothing but trouble and bondage result to the called of God under such false doctrine. Yes, those who preach "another gospel, which is not another," with their vile doctrines persecute him whom the Lord hath smitten, and talk to the grief of those whom God hath wounded.—Psa. lxxix. 26. Ishmael, the son of the bond woman, was a mocker, and made a mockery of Isaac. So to-day the antitypes of this Hagarene are found making a mockery of the children of the new covenant. Do they relate their soul's experience of divine realities, and speak of the hungerings and thirstings after righteousness, their moans and sighs over their own sinfulness? Do they confess their helplessness, and utter unworthiness of the least mercy, and that their only hope of relief must come in a most sovereign way from the Lord, in exceeding abundant grace to them, the vilest of sinners? Why then these vile Hagarenes will begin to storm and rage, and call Isaac all manner of names; yea, they will make ridicule of the deep and sore exercises of his soul; they will tell him he is sitting on the stool of do nothing; that he is idle; that he ought that moment to believe, to take God at his word; that God has done his part, and that if he does not do his part he will be damned; that he must fulfill the conditions of salvation; that he is not to mind his feelings. Indeed, it is this feeling religion of our Lord Jesus Christ that provokes their ire; and all the exercises of soul which those under the teaching of the Holy Ghost experience, whether of sadness over their own sinful condition, or joy in the sovereign mercy

and grace of God revealed in the face of Jesus Christ, whether the pathway of the called of God be in the "valley of Achor," or when they "shout from the top of the mountains," all is the subject of mockery for the bond children, because the children of the free woman have been so taught of their God that they ascribe all blessing and honor and glory and power unto him that sitteth upon the throne, and unto the Lamb forever and ever.—Rev. v. 13. Amen. Thus Isaac will ever be harassed, mocked and persecuted by Ishmael. The churches of Galatia suffered much at the hands of these persecutors, who bewitched, troubled and entangled in bondage the children of the free woman. If any one with his "another gospel" persecute God's elect, "let him be accursed," saith the apostle Paul.—Gal. i. 8.

"And every one that was discontented." Discontented ones, or as it reads in the margin, every one that was "bitter of soul." While a sinner is dead in trespasses and sins, if he can but find room to fulfill the lusts of his flesh he is well satisfied. Everything then is sweet. He wants no better world or better life than to live in the enjoyment of the "pleasures of sin." But when the time decreed by the Lord to call a poor sinner by his grace is come, the Spirit of life from God enters into him, and the sinner is quickened that was dead in trespasses and sins. He is no longer content to live in the lusts of his flesh. The time past of his life suffices to have wrought the will of the Gentiles. But now he would live to the will of God, but finds that when he would do good, evil is present with him. He finds the carnal mind to be enmity against God, and that in his flesh there dwells no good thing; that the lusts of the flesh abound, and he fears will utterly overcome him some day, and drown him in perdition. He does not now "love sin as much as he ever did," as some foolishly talk; for if it is so with a person he has never been called by God's grace, and is yet (notwithstanding all his pretensions) dead in trespasses and sins. He in whom the Spirit of God dwells does not love sin. That is what, saith the apostle Paul, "I hate," and what caused him to exclaim, "O wretched man that I am!" "The fear of the Lord is to hate evil, pride, and arrogance, and the evil way."—Prov. viii. 13. The commandment of the Lord written in the hearts of his people is, "Ye that love the Lord, hate evil."—Psa. xcvi. 10. Yes, those who are truly Christ's are not found loving sin, but "have crucified the flesh with the affections and lusts."—Gal. v. 24. Because God has put his law in their hearts, and has written it in their mind, the Holy Ghost has shed abroad the love of God in their hearts. Thus it is manifest that they are born of God. This love is that which "rejoiceth not in in-

iquity, but rejoiceth in the truth." Those who are the called of God know what it is to be "bitter of soul;" and it is the terrible knowledge of themselves as miserable, vile sinners, that embitters their soul. It was not always so; for before it pleased God to call them by his grace, they could roll sin as a sweet morsel under their tongue. "The pleasures of sin" were the only pleasures that they had any relish for. But now they hunger and thirst after righteousness; they mourn over their sins, which dwell in their members, and bring them in such wretchedness; and they groan, being burdened by the ever-painful consciousness that they are vile; and, like Job, under the teaching and illumination of the Holy Ghost they confess, "Behold, I am vile." "I abhor myself, and repent in dust and ashes." Sin is what they now loathe. Sin is then "wormwood and the gall." Only those who are born again know the misery and affliction that sin subjects the called of God to. They know "the plague of their own heart." "Every one shall know his own sore, and his own grief, and shall spread forth his hands in this house."—2 Chron. vi. 29. Carnal religionists may be well content with their own religious doings, and their eyes stand out with fatness, and have more than heart could wish; but the child of God cries out, My leanness! my leanness! Woe is unto me! and waters of a full cup are wrung out to them.

"God of eternal love, pity a tortured heart;  
Burst from the throne above, and ease me of my smart;  
'Tis sin that doth my spirit grieve;  
'Tis Jesus only can relieve.

"On thee I now rely, my kind, unchanging friend;  
And, Lord, I'd rather die than thy great name offend;  
O break corruption's iron neck,  
And save me for thy mercy's sake.

"Did I a world possess, that world I'd now resign,  
To feel thy pardoning grace, and victory over sin;  
To find my God within my heart,  
And feel my every sin depart.

"Well, I will not despair; Jesus is on his way;  
He'll bring salvation near, and I his face shall see;  
On yonder throne his name adore,  
And shout, I'm saved, to sin no more."

The characters described as being in distress, in debt, and discontented, every one of them gathered themselves unto David, and he became a captain over them. Now in the kingdom of God there is a gathering together unto Christ, the Son of God, who is the Captain of their salvation. And though the enemies of truth may rebel ever so much at the sovereign grace of God, nevertheless the eternal rock of truth is unshaken; and it is written, and found true in the experience of all whom God hath delivered from the power of darkness, and hath translated into the kingdom of God's dear Son, that "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 dear Savior is not desired, but despised and rejected, by all who are not born of the Spirit. No need of him do they feel; but unconcerned about their awful condition as transgressors of the law, they walk according to the course of this world, swayed by the prince of the power of the air; they have their conversation in the lusts of their flesh, fulfilling the desires of the flesh and of the mind. Such were we, saith the apostle Paul, "and were by nature children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. By grace ye are saved." Hath God thus dealt with you, dear brother? Then you have begun to prove the exceeding riches of his grace in his kindness toward us through Christ Jesus; and have experienced that teaching of God without which no man ever came to Christ Jesus. "Every one that hath learned of the Father," saith our dear Redeemer, "cometh unto me." "Behold, God exalteth by his power; who teacheth him?"—Job xxxvi. 22. His work is perfect, accomplishing his eternal purpose, and declaring his praise; so that the favored sinner who is taught of the Lord, is taught his own sinfulness, his hell-deserving condition, and is made conscious of his helplessness, and the utter insufficiency of all the works, systems and inventions of mankind to deliver his soul from sin, to make reconciliation for his transgressions, and to redeem his soul from the terrible and just curse of the law. In the dire extremities into which the poor one in distress, in debt, and discontented, is plunged from time to time, he learns by bitter, soul-humbling lessons that salvation must be by the grace of God alone. Nowhere can he find relief; nothing will assuage his distresses; no one is able to bring him out of his troubles. Instead of being able to lessen his debt, he sees himself sinking deeper and deeper every day in debt, and the ever-increasing consciousness of his inability to pay what the law demands. Neither can he become indifferent, and harden himself against all his woes. O no! he is discontented. With all his doings, with all his attempts to make his peace with God, he is dissatisfied. No contentment can he find, for he is a sinner, condemned by the law, and sin continually annoys, harasses and plagues his soul. O what sighs and cries issue forth from his sin-crushed and distressed heart, for deliverance, mercy and salvation! and O the riches of the grace of God! The Lord will never leave a poor sinner to perish that is in such a case, but will and does in his own time show them his salvation. The Lord alone is "the confidence of all the ends of the earth,

and of them that are far off upon the sea." All those who have learned of God are brought to feel themselves the ends of the earth; they have searched the world through unto its utmost bounds, and it affords no comfort or deliverance for them. Wherefore the Lord speaks in their heart, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." The Holy Spirit takes of the things of Jesus and shows them unto these ready to perish sinners. They flee unto him to hide them. He is now their only hope; his righteousness and blood is their only plea; Jesus only can their needs supply, deliver them from their distress, pay their debts, and fill their hearts with sweet contentment in his own righteousness and precious blood. David received all that came to him; so Jesus saith, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Jesus receiveth sinners; and as David said to one that fled unto him from the wrath of Saul, so does and shall every poor sinner prove that comes to our dear Lord Jesus Christ, "Abide thou with me; fear not; for he that seeketh my life seeketh thy life; but with me thou shalt be in safeguard."—1 Sam. xxii. 23. David became a captain over them; such Jesus is to his people, and brings all his followers to glory. They are with him in his tribulations, are made to know the sufferings of Christ, and find that as their sufferings abound, so their consolation also aboundeth by Christ.

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

With him they are in safeguard.

"The terrors of law and of God  
With them can have nothing to do;  
Christ's spotless obedience and blood  
Hide all their transgressions from view."

In him they find their meat and drink, their clothing, glory, righteousness and strength, and by his unfailing favor they shall be more than conquerors through him that loved them. May the Holy Spirit favor us all with joy and peace in believing, that we may abound in hope through the power of the Holy Ghost.

FRED. W. KEENE.

DUTTON, Ark., June 14, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—For some time past I have desired to say something to the readers of the SIGNS in regard to the great affliction that has fallen upon our very dear and much loved sister, Mary Parker. We would not dare question the justice of God in the ways of providence, however dark and inscrutable they may seem to us. It may be difficult for us to understand how, but we know that all things work together for good. Jacob could not understand the things that were working together to provide sustenance for him-

self and posterity against the seven years of famine. That which was to save their lives by a great deliverance, appeared to him to be working against him. Samson, who was only as another man, except when the Spirit of God was upon him, could not, perhaps, understand why he should be called to encounter single-handed and without weapons the young lion, the most terrible and fiercest enemy of man; but this was all made plain to him when, as a result of this conflict, he did eat the honey from the carcass of his great enemy. This sweetest morsel ever tasted by mortals came only to Samson through great conflict. Here was the foundation of his great riddle which the uncircumcised to this day cannot understand. "Out of the eater came forth meat, and out of the strong came forth sweetness."

I am glad that our dear brother, Elder Durand, had those extracts from sister Parker's letters published in the SIGNS of May 7th. I wish every reader of the SIGNS would read them again; and not only read them, but consider what they should do to aid the dear sister. I hope that she may never have occasion to say again, "Could they have helped lift from me, they would certainly feel in some measure repaid." No, dear sister, you need not be troubled with "anxious care" as to what you shall need of temporal things, now that a knowledge of your condition is come to the brethren. I am confident that there are enough of the brethren and sisters who will take pleasure in aiding you, to prevent you from suffering lack of this world's goods. If every reader of the SIGNS who is able would send her only twenty-five cents, though a small amount to each, what a treasure it would be to her. When the King shall sit upon the throne of his glory, and before him shall be gathered all nations, he shall divide them as a shepherd divides his sheep from the goats, putting the sheep upon the right hand, and the goats upon the left hand. Then shall the King say to those upon the right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." It is useless for us to deny that we are called to inherit this kingdom "for" having done these things. The King says, "Come, inherit." Why, Lord? "For I was an hungered, and ye gave me meat," &c. But the Arminian will say, Here you have entrapped yourself. But hold. There is also another reason, which you have overlooked. "Inherit the kingdom prepared for you from the foundation of the world." For

whom? "For you." Not for those who would accept it on certain conditions, but "for you." It was prepared by him who purposed and declared the end from the beginning; by him whose workmanship you are; by him who created you in Christ Jesus unto good works, which he before ordained you should walk in. Yes, it was prepared for you. But, brethren, the tree is known by its fruit; and when we find ourselves lacking in the distinguishing characteristic of his people, it is time for us to examine ourselves whether we be in the faith. "By this shall all (men) know that ye are my disciples, if ye have love one for another." We may say we love one another, and think we love one another; but if we do not act like we did, we give the lie to our professions. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him?"

C. W. ANDERSON.

PRATT MINES, Ala., May 19, 1890.

DEAR BRETHREN EDITORS:—I reported in the SIGNS a sad and melancholy meeting we had last October at the church northeast of me. Without trying to give a full history of all that has occurred since, I hope it is not out of place, and I am glad to report now that at our April meeting we resumed our regular conference, and put everything in the best shape we could, and are ready to be weighed in the balances with our accusers; and if we are not found as pure in order and doctrine as they are, we will yield the point. Our meeting on the first Sunday and Saturday before in this month was one of love, peace and union. Elders M. L. Vandever and N. Sanders, from Walker County, were with us, and they both set forth the old standard doctrine of election and unlimited predestination. They did not try to wrap it up in Arminian paper, but plainly declared that all things were known and determined in the mind of God before time began. They made it so plain that some of us spoke out and indorsed it. We commenced on Sunday, washed each other's feet, and then sang the old hymn, "Children of the heavenly King," and had a general hand-shaking. I saw even the impenitent covering tears. We all parted in peace, and I hope that henceforth we shall be able to keep the unity of the Spirit, and press toward the mark for the prize of the high calling of God in Christ Jesus. I feel also to hope that the Lord was with us last Sunday at the church near Blockton, Bibb County, sixty miles southwest of my home. I tried to speak words of comfort to the bereaved, and used as a text John xiv. 1-3. Those are beautiful words to me, and I believe the whole congregation felt impressed by them to give their whole attention during the services. I believe that every one of the saints

of the Most High can gain comfort from that 14th chapter of John. I am glad to report that all three of the churches I visit regularly are in peace, and our meetings are harmonious. There never were isms, and there never has been a jar, in the church of my membership, five miles west of me, since it was constituted in 1883. I feel to hope that we as Gentile saints "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." We propose to stay upon that Rock, and try to contend earnestly for the faith once delivered to the saints. We are looking forward with anxious anticipation and hope that the association to convene with the church this fall will be a Regular Old School Predestinarian Baptist Association. We are made to realize that "all things work together for good to them that love God, to them who are the called according to his purpose." If we could all the time have faith to embrace this truth, we would enjoy more of that rest that remains to the people of God in the gospel sabbath, which was ushered in more than eighteen hundred years ago. Amen.

P. J. POWELL.

BLANCO, Texas, June 21, 1890.

BRETHREN BEEBE:—Will you do me the great favor to insert the following in the SIGNS at your earliest convenience?

Since my short article on adoption was published I have received several letters from brethren, some opposing and some approving what it contains, and some of them desiring private correspondence. I will say that it is not owing to inattention nor due respect for such brethren that I decline doing so, but that my facilities for keeping up a heavy correspondence are very deficient. I can hardly write a legible hand, have to write with a pencil, and have not sufficient leisure. As in the article referred to I requested you, brethren Beebe, and also other brethren who saw errors in said article, to point out and expose them through the SIGNS, as I wish to understand the subject as it is, and desire all the light that brethren can afford, so now I renew the request. By writing you will not offend me, as it is truth that I desire. I wish also to say to brethren who have written private letters in commendation of what I have written on the subject of the divine sovereignty that I feel grateful for their kind notice of me in that behalf, and hope that the good Lord will enable me to so demean myself in my walk and conversation as not only to have, but also to deserve, the respect and confidence of my brethren.

An early insertion of the above will be much appreciated. May we all be enabled to strive together for the edification of the body of Christ, is the desire of your brother, I hope, in gospel bonds,

JAMES WAGNER.

## EDITORIAL.

MIDDLETOWN, N. Y., JULY 16, 1890.

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

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

G. BEEBE'S SONS.

## A PLACE PREPARED.

(Concluded from last number.)

DEAR EDITORS:—Will you please give your views through the SIGNS OF THE TIMES on John xiv. 1-3, especially on the second verse, and oblige one who is not a member of the church?

M. E. M.

## REPLY.

"LET not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John xiv. 1-3.

"I go to prepare a place for you."

If there were no other inspired testimony upon the subject, there might be some appearance of plausibility in the application of these words of our Lord as signifying that he was to make some preparation in the eternal world for the reception of his redeemed people. But he has left on record the declaration that the heritage of his chosen ones needs no such preparation. When he shall set his sheep on his right hand, but the goats on the left, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv. 34. Hence, it was not of that kingdom that he spoke in the words of our text. But it was needful that he should go to prepare that place for his disciples where they should find rest in gospel liberty, which was established after he had satisfied all the demands of divine justice in the holy law of God. The inspired record declares that he did accomplish this work of preparation when he put away sin by the sacrifice of himself, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Heb. ix. 26; Col. ii. 14. Until that law was fulfilled and justice was satisfied by the perfect obedience of Jesus which was unto death, even the death of the cross (Phil. ii. 8), the place of the saints in the kingdom of his grace was not prepared. Even our Lord acknowledged himself under the authority of the law until he had finished the work which he came to do in magnifying all its requirements. Then "He taketh away the first" (the legal covenant), "that he may establish the second" (the dispensation of gospel liberty). Unquestionably this was the work which Jesus did fulfill in that very

going away, of which he told his disciples in this discourse; and it seems evident that it is of the same going that he speaks in our text. While this amazing manifestation of his infinite love required that he should lay down his life for the deliverance of his people from condemnation, he was able to meet and satisfy that awful demand. He says, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John x. 17, 18. Divine justice could be satisfied with nothing less than the life of the transgressors of the law which God had given. Therefore Jesus, as the life of his body, the church, must yield himself to death. When he had done this, justice demanded nothing more. In the resurrection of our Lord the working of the mighty power of God is manifested. There was no provision in the law by which he that was dead could live again. But the glorious resurrection of our Redeemer is the result of that power which he had by the commandment of the Father; and that life which thus triumphs over the power of death is the immortality of God.

When the law had thus been fulfilled by our triumphant Lord it was taken out of the way, not in its ceremonial ordinances only, but in all its dominion over the members of the body of Christ. Then a place was prepared for them in the kingdom of his grace, where they are free to walk in newness of life. They never could have entered into this place of gospel rest and the liberty of the sons of God unless it had been prepared for them by the opening of that new and living way, which Jesus "hath consecrated for us, through the veil, that is to say, his flesh." Therefore it was needful that he should go to prepare that place for them. By his death the just demand of the law was fully satisfied; and it was in this fulfillment that it was taken out of the way. When he died unto sin once, he bore in his own body all the sins of every one of his chosen people; and as their life is in him, the judgment of God declares that then were all dead. The satisfaction thus rendered to divine justice was for all whose life is in Christ; and he bore the sins of no others.

"And if I go and prepare a place for you, I will come again, and receive you unto myself." The word "if," as here used by our Lord, does not signify that there was any uncertainty in regard to the accomplishment of that which he had just declared as his settled purpose. It is the assurance given to his disciples, whereby they were to know that he had not forsaken them, even though he must be taken from their sight, and must pour out his soul

unto death. They could not doubt his going, when they witnessed the awful agony of the cross, and heard his expiring cry. But this comforting instruction shows that his coming again is not less certain than his going. So far as reason could comprehend, when Jesus bowed to death the hope of his disciples was cut off. In that view their heart might well be troubled. But when the blessed Comforter shows the truth of his resurrection by a personal revelation of this truth in their own experience, even the dreadful darkness of his death is made to shine with the heavenly lustre of divine certainty that he will come again, and receive them unto himself. Thus their very mourning is turned into joy. The sorrow of their heart in his death unmistakably testifies to the fact that they shall rejoice in his coming again to receive them unto himself. This strong consolation is left on record by inspiration, for the encouragement of every trembling saint. "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."—Heb. ix. 28. While in this positive assertion of truth there is no comfort for those who have no desire for the manifestation of our risen and glorified Redeemer, it brings unspeakable joy to every one who does look for him. None ever look for the appearing of Jesus as their Redeemer until by the light of life they have seen the exceeding sinfulness of sin in themselves. They know the impossibility of commending themselves to the favor of God by their own works; and it is by the guidance of the Holy Spirit that they look for the grace of God which is revealed in Jesus Christ.

While Jesus was manifest as a servant under the law his glory as the King in Zion was not revealed. In that character he learned obedience by the things which he suffered. He did indeed proclaim the glorious tidings of his grace, and call unto him whom he would; but he never asserted his divine sovereignty as the Lawgiver in his gospel kingdom until after his resurrection. Then he said to his chosen disciples, "All power is given unto me in heaven and in earth." In his humiliation he had sent them unto the lost sheep of the house of Israel exclusively (Matt. x. 6); for the handwriting of ordinances was against the Gentiles. When he had put away sin by his death, in the exalted majesty of his universal dominion he sent them into all the world to preach the gospel to every creature. In this display of his unlimited power he shows that he is risen above that old covenant of Judaism, and asserts his dominion, which is from sea to sea, and from the river even to the ends of the earth.—Zech. ix. 10. There is no revelation of any other being who could have accomplished the work which Jesus did in

the redemption of his people from under the dominion and condemnation of the holy law of God. In him divine justice is satisfied, and the chosen subjects of his grace are cleansed from all sin by his blood. Though they "were by nature the children of wrath, even as others," and "were dead in sins," yet through that blood which Jesus shed in his death they are made holy and without blame before God in love. Truly it was needful for the benefit of his people that he should go through the fathomless depth of that awful baptism of suffering and death, to prepare a place for them. Without that atoning sacrifice which was rendered by him when he went bearing their sins in his own body on the tree, none of the guilty children of Adam could ever have been justified in the sight of God. Under the just sentence of condemnation they must have remained forever shut up in the utter darkness of death. Immutable justice could not abate its demand for the life of the sinner. In Jesus that life was yielded, and justice was satisfied on the behalf of all whose life is in him. Therefore he must go into condemnation and death to redeem them from the curse of the law, before they could enter the place of the liberty of the sons of God, as the subjects of his salvation freely justified by his grace.

In his resurrection he did come again, declaring the complete deliverance of his body, including every sinner for whom he died; and as the result of his going into death for them they are made the righteousness of God in him. Now they that believe do enter into that rest which is prepared for them by his going into death. He comes again in the personal experience of each individual saint when he appears as that perfect righteousness by which the holy law is fulfilled in him. Then he does receive his redeemed one to himself experimentally, and the fullness of joy which is found only in his presence is the assurance that he is indeed with Jesus where he is. In the tribulation through which the followers of the Redeemer must pass, clouds often obscure their vision so that they cannot see the face of their Lord; but he is true to his word of promise that he will never leave nor forsake them. Even in their darkness and affliction he is with them, and they are still kept by the power of God through faith unto salvation, although that salvation is not seen by them while the trial endures. It is ready to be revealed in the last time.

"That where I am, there ye may be also." To those who know the joys which are found in the presence of Jesus there can be nothing equal to the comfort contained in this precious promise. All the sensual pleasures of the heaven which is pictured in the imagination of carnal men are vain and contemptible in comparison with the joy of being

with the gracious Redeemer. Well does David sing, "Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore."—Psa. xvi. 11. Surrounding circumstances cannot disturb the perfect peace of the saint who dwells in the light of the countenance of our Lord. Even though it be in the gloomy dungeon at midnight, the presence of Jesus causes his servants to sing praises in joy that they are counted worthy to suffer for his name. When he hides his face the saint is distressed, though he may sit upon an earthly throne. But for the comfort of his afflicted and poor people our gracious Lord has given this declaration of his purpose in going away from their sight. The result of his going is that his chosen ones shall be with him where he is. Not only has he made sure their everlasting rest with him in the glory which he had with the Father before the world was; but he has given them the present earnest of that inheritance in their fellowship of his sufferings while they are sojourning in this present world. Every sorrow they endure, every pain they feel, and every grief which oppresses them, bears witness that they shall receive from him that victory which he has won by the sacrifice of himself for their sins. So Paul tells the subjects of tribulation and distress, "If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii. 17, 18. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i. 29. When he was manifest in the world he was an afflicted sufferer; they who are in his company must be partakers of the fellowship of his sufferings. By this seal they are identified as his followers. "In all their affliction he was afflicted; and the angel of his presence saved them." But while their portion here is such as carnal selfishness would not choose, it is shown by faith to be the highest privilege which God has bestowed upon any of his creatures. In their sufferings they are with Jesus where he is; and in their tribulation they are enabled by the faith of Jesus to read the testimony of the truth of God, witnessing that they shall ever be with him where he is in the throne of his eternal glory. It is not by any unforeseen misfortune that the saints are subjected to the suffering under which they are made to groan in their temporal sojourn; it is ordered in the counsel of God for their good, and for the manifestation of his own glory. The Lord says, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."—Isa. xlviii. 10. In no other place could they be with Jesus where he is in his character as their Savior.

"They suffer with their Lord below;  
They reign with him above;  
Their comfort and their joy to know  
The mystery of his love."

In this fellowship of his sufferings they find the most unquestionable confirmation of their hope in his salvation. In times of darkness they may doubt the reality of the brightest seasons in their experience; but they cannot question the truth of that record which is graven in their hearts by the ploughshare of the fellowship of that suffering which extorted from his burdened soul the cry, "My God! why hast thou forsaken me?" They know that they have felt that agony; and therein they have the abiding assurance that the promise of our text has been fulfilled in their experience. In this they are with him now; and they shall reign with him in glory.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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

#### NEW SUPPLY.

WE have now a new supply of the pamphlet entitled "An Everlasting Task for Arminians," which we will mail to any address on receipt of ten cents for a single copy, twenty-five cents for three copies, one dollar for twelve copies, or five dollars for one hundred copies. For further particulars see advertisement on last page.

#### CHANGE OF RESIDENCE.

ELDER John G. Eubanks having moved from Georgia to Kentucky, requests his correspondents to hereafter address him at Campbellsburgh, Henry Co., Ky.

#### PERSONAL.

BROTHER L. H. House, of Florence Station, Rutherford Co., Tenn., wishes Elder Curry, of Kentucky, to send him his address.

#### OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—On the 3d day of August last sister **Mary A. Stout** departed this life, after a lingering and painful illness, aged about 75 years.

On the 7th of March last her husband, **Deacon Henry Stout**, passed away, aged about 80 years.

Some member of the family will probably prepare for the SIGNS an appropriate obituary notice; but I feel impressed to pay a tribute of love and esteem to their memory.

Sister Stout was baptized by Elder Wm. Quint. She was very quiet, and very backward about speaking of her exercises. Although at the time of her baptism I have understood that she was much exalted in her mind, yet she was during the last years of her life much given to doubt, and at times expressed much anxiety as to whether her hope was of the right kind. How much better it is to be in this state of mind than to have a feeling of carnal security. Her conversation with me at different times was such as to give me an assurance that she had received a good hope through grace.

Brother Stout had been a member of the church about forty years. He was one whose sterling worth of character and strict integrity and uprightness had gained for him an exalted place in the esteem of the community; but it was in the church, and by his brethren, that his true worth was felt and known. He was devoted to the cause of truth, and a sincere and humble follower of the meek and lowly Savior. He had used "the office of a Deacon well," and so had purchased to himself "a good degree and great boldness in the faith." His was not the boldness of vain self-confidence, but that which is produced by those inward exercises that lead to self-depreciation, and to a humble confidence in the truth of God. He was earnest in contending for the faith which was once delivered to the saints. It may truly be said of him that he sought first the kingdom of God and his righteousness. The church appeared to be above everything else in his heart and mind. There was nothing in the world that seemed to claim an equal interest in his love and care. It was seldom indeed that his place was vacant at any meeting. It had always been his habit, as he told me during his last sickness, to make worldly business give place to this. When sickness kept him at home, as it did most of the time during the last years of his life, his greatest grief appeared to be that he could not meet with his brethren. He always inquired about the meetings, even when helpless on the bed and hardly able to speak, and never failed to show a deep interest in what was said and done. While about his work his mind appeared to be continually engaged in meditating on the Scriptures, and upon coming into the house he would have something to say concerning divine and heavenly things. In conference meetings he spoke in a manner both edifying and comforting. Grace had made him humble, but strong in the faith. He is missed greatly in the church, and very greatly by the pastor, as a steadfast friend, a faithful brother, and an experienced and able counsellor and help.

After a long and honorable life these two, who had lived together for more than half a century, went to their graves in peace, followed by their devoted, mourning children, seven in number, with many grandchildren and other relatives and friends. Though all the children have homes of their own, there is sadness to them in the breaking up of this pleasant ancestral home, where they were wont to meet often to enjoy the society of each other and their revered father and mother; but also there should be comfort and joy in the thought that the aged and care-worn are now at rest in that eternal home where age and care

and sorrow are known no more, but unfading and unfailing youth and joy and blessedness.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 7, 1890.

SISTER **Harriet Lewis** was born in Sussex Co., N. J., Sept. 28th, 1819, and departed this mortal life in the same county, June 2d, 1890, aged 70 years, 8 months and 5 days.

Sister Lewis was a daughter of Benjamin E. and Maria Lewis, who were members of the Old School Baptist Church, the father having died in 1846 and the mother in 1870. Sister Harriet was the last of the family, and is survived by few of her relatives. For some time she has had a home with her brother-in-law, and was very tenderly cared for by her niece, Miss Adelaide Munson, whose devotion and labor of love is worthy of special mention. May the Lord reward her abundantly.

Sister Harriet was a great sufferer for many years, being greatly burdened with flesh, weighing about three hundred pounds, about two hundred pounds of which she lost in the last year or two of her sickness. For the last year or more she was confined to her bed, and was almost helpless. She was possessed of a peculiarly happy temperament, very patient, and very grateful for all kindness shown her. She was a dear lover of the truth, and many readers of the SIGNS will remember her letters, which have occasionally appeared in this periodical. Her niece writes, under date of June 6th, 1890, "My dear aunt's sufferings are ended. In the Lord's own time he delivers each of his children from bondage. At the last I do not think her sufferings were extreme. She gradually failed, both in mind and body. On Thursday afternoon, as she died the next Monday, she was lying in a stupor; but after rousing her she knew me, and seemed to understand what I said, but was unable to talk much. Among other things she said, 'Everybody is so good to me;' and I believe they were."

The following letter she requested her niece to deliver at her death:

DECKERTOWN, N. J., Aug. 31, 1887.

DEAR BRETHREN BEEBE AND JENKINS:—What I have passed through since I last saw you is known only to God. How much more it may be his pleasure to afflict me I leave with him, as he does not afflict willingly. I have learned by experience what the brethren have been talking and preaching in my hearing for years, and that is that if I have not suffered with Christ I have no Savior. He suffered for our sins in his own body on the tree; and is it not sin that has caused me to suffer all my life? If not, then I have no Redeemer, for we are redeemed by the precious blood of Christ. If you are living when I am gone it is my wish that you call the church and congregation together, and each take a part in speaking. Select for your remarks Revelation xxi. 4: "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." If brother Hiram Horton is living and able to get out, I would like to have him take part. There will not be the same solemnity as if my dead body were present; but it is to the living that you preach, and not to the dead. God grant that some word spoken may fall on good ground and bring forth fruit.

JULY 20, 1888.

THIS was written about one year ago, and it is my duty to finish it. I feel to say, "All the days of my appointed time will I wait, till my change come." The Lord watch over, guide and preserve you, and make you wise unto salvation,

through sanctification of the Spirit and belief of the truth. Please sing at my funeral hymns 1222, 1233 and 1257, Beebe's Collection.

Your sister in the love and fellowship of the truth as it is in Jesus,

HARRIET LEWIS.

**DIED**—At her home between Howell's Depot and New Vernon, N. Y., on Wednesday, May 28th, 1890, **Mrs. Louisa H. Tuthill**, widow of the late Benson Tuthill, aged 79 years, 8 months and 12 days.

Sister Tuthill was a daughter of Wm. and Elizabeth Howell, and was united in marriage with Benson Tuthill, by the late Elder Gilbert Beebe, fifty-nine years ago last December. Her husband died Jan. 11th, 1880. In early life she received a hope in the Savior of sinners, and was baptized in the fellowship of the church at New Vernon, by Elder Gilbert Beebe, Jan. 29th, 1843, where her membership remained until her departure from this time state. She was taken with a chill on Sunday, the 25th, which developed into pneumonia, ending in death after four days of suffering. She is survived by one brother, one sister, two sons, three daughters, and a number of grandchildren, who feel that their loss is great. She was a precious sister in the church, and was dearly loved by her kindred in Christ. Her speech seemed "always with grace, seasoned with salt," in our church meetings; and she was justly regarded as "a mother in Israel," being one of the oldest members of the church, and established in the truth as it is in Jesus.

The funeral services were held at her late residence on Saturday, the 31st, and were conducted by her pastor, Elder Benton Jenkins; after which her mortal remains were laid by the side of her husband in the cemetery at New Vernon.

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

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

**DIED**—At her residence, **Mrs. Casander D. Pyle**, in the 73d year of her age.

The deceased was our oldest sister, and the oldest branch of the family. Up to within a few months of her death she was very active and enjoyed good health; but falling into a weak way, and losing her energy, her appetite and strength gradually gave way. She manifested great patience and resignation to her lot. It seemed to be impressed upon her mind from the first of her weakness that she would not recover; nor did she wish it. She passed quietly away when her days were numbered, leaving her husband and four children (two daughters and two sons), all with comfortable homes, but bereaved of a devoted mother and companion. She had made no public profession, but gave evidence of hope and trust in the providence of God over all things, into whose hands she seemed willing to commit her all. Her funeral was attended May 28th, 1890.

So closed the life of one who was patient in life's troubles, patient in suffering, calm and undisturbed in death. The Lord grant patience to those who follow.

WM. GRAFTON.

FOREST HILL, Md.

## TWO DAYS MEETINGS.

We expect, the Lord willing, to hold a two days meeting at Hughesville, Loudoun Co., Va., commencing on Saturday before the second Sunday in August.

Trains leave Sixth Street depot, Washington, D. C., Friday, at 9:00 a. m., 1:55 and 4:42 p. m. Each train will be met to convey visitors to our homes. We extend a cordial invitation to all lovers of the truth, and especially to ministering brethren.

S. B. PAXSON.

## ASSOCIATIONAL.

THE New Hope Association of Primitive Baptists will meet, if the Lord will, with the church at Enon, at Grassy Flat school-house, twelve miles north of Ozark, Franklin Co., Ark., commencing on Friday before the fourth Sunday in September, 1890.

If brethren from the east desire to visit us they should take trains to arrive at Ozark, on the L. R. & Ft. S. R. R., on Thursday. W. P. Anderson or Elder W. A. Barham, of Watalula, Ark., should be notified beforehand, so that those coming may be met with conveyance. May the Lord impress the minds of brethren to visit us.

C. W. ANDERSON.

THE White Water Old School Baptist Association will be held with the Sugar Grove Church, Union Co., Ind., commencing on Wednesday, August 6th, 1890. Those coming from the east will take the C. H. & I. R. R. at Cincinnati and come to Liberty on Tuesday, arriving about 4:40 in the evening, and also Wednesday morning. Those coming from the west will take the C. H. & I. R. R. at Indianapolis and come to Liberty, arriving about 4:40 in the evening, and also Wednesday morning, where they will be met and taken to places of entertainment. We invite our brethren to be with us, especially ministers.

J. B. PENTECOST, Clerk.

THE Morgan Association of Regular Predestinarian Baptists will convene, providence permitting, with the Indian Creek Church, about four miles east of Arenzville, on the C. B. & Q. R. R., in Cass Co., Ill., on Wednesday before the third Sunday in August. All coming from the east or west on the Wabash R. R. will change cars at Chapin and come north to Concord, where they will be met on Tuesday afternoon. All coming from the north will stop at Arenzville, where they also will be met on Tuesday afternoon.

GILES REEDER, Clerk.

THE Des Moines River Association of Predestinarian Baptists will be held with the Des Moines Church, in Wapello Co., Iowa, commencing on Saturday before the third Sunday in August, 1890, at ten o'clock a. m.

Those coming on the C., R. I. & P. R. R. from the east will stop at County Line, and from other directions on the same route stop at Eldon. Those coming on the C., B. & Q. R. R. will stop at Batavia. A cordial invitation is extended to our brethren everywhere, and especially to ministering brethren.

It is expected that reduced fare will be had on the railways by obtaining receipt from ticket agent at point of starting, and this precaution must be observed in order to get the benefit.

ROBERT SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE fiftieth annual meeting of the Northwestern Predestinarian Baptist Association will meet with the Providence Church on the third Friday in August, 1890, five miles southwest of Lena, Stephenson Co., Ill. Those coming by rail will be met at Lena on Thursday evening and Friday morning. All sound Old Baptists are invited to attend, especially ministers.

BENJAMIN SALLEE, Mod.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 23, 1890..

NO. 29.

## CORRESPONDENCE.

MACOMB, Ill., May 11, 1890.

DEAR KINDRED IN CHRIST:—

Having been requested by some of the dear people of God, and also having a desire myself to add my testimony of the grace of God to me, who am the least of all saints (if indeed I am one at all), I now attempt to write out a reason of my little hope. It is with a feeling of unworthiness and weakness in myself, knowing that in me dwelleth no good thing. Daily I am made to exclaim, O wretched one that I am! who shall deliver me? I realize that I cannot do the things that I would, and I continually do the things that I would not. Surely the Lord hath not dealt with me according to my sins. I realize that the Lord is merciful and gracious, slow to anger, and plenteous in mercy.

In attempting to give a reason of my hope in Christ I must go back to the year 1871, in the month of October. From my youth up to that time I had many serious thoughts about death and a future state, and at times my brother and sister and myself would talk over these things, and we finally decided to pray each night before retiring. This we did for some time, being blind and ignorant of the solemn meaning of prayer. But we soon wearied of this, and gave it up, although I often chided myself because I neglected to pray. Time passed until the date mentioned, before I was made to see myself as a justly condemned sinner, without hope and without God in the world. I have many times feared that what I experienced at that time was not the work of the quickening Spirit of God; and for years I never alluded to that time, even when conversing on the subject of religion. Yet whenever I begin to search for any evidence of my interest in the great plan of salvation my mind invariably goes back to that time; and whether it was the work or imagination of the flesh or of the Spirit of God, I leave it to those who read this to judge.

As before stated, it was in October, 1871, that I trust the Lord opened my blind eyes, and showed me what I was and where I stood. On that day my father (Elder I. N. Vanmeter) and the family were sitting around the fire, when a neighbor came in and told us that a lady (who formerly lived near us) was at the point of death, and there was no hope of her recovery. In an instant

the thought flashed through my mind, "What would become of you, or where would your soul go, were you in her condition?" O! the awful terror that seized hold of me I never can describe. It seemed to me that death and hell were before me, and there was no escape. I was so overcome that I seemed to be almost prostrated, and was indeed hurled without warning into the very depths of despair. My first breathing was, "O Lord, have mercy on me." I left the room, fearing that the family would notice my emotion. I retired to my room, but all I could say was, "O Father, have mercy on me, and forgive my sins." But everything seemed dark, and not a ray of hope presented itself to me. I felt lost—lost forevermore! It seemed to me then that there was not the slightest chance of escaping death, and that, too, very soon. I never thought at the time of this being conviction, nor that it was the work of the Lord; in fact, I did not stop to inquire what was the cause, nor what was the matter with me. I only knew that I was sick, even unto death, and the very breathing of my burdened soul was for mercy. O the days and nights that followed! From the first I was denied the relief of tears, for mine was a tearless grief. My heart seemed ready to burst with grief and despair, and I felt that if I could weep I would feel better. I do not remember to have shed a tear for days. Feeling really sick in body and mind, our family physician was called; but after coming several times he did me no good. I often think of that time, and know that I needed not an earthly physician; but my case was one that required the Physician of souls, although I knew it not at the time. How often since then these lines have seemed to suit my case:

"From men, great skill professing,  
I thought a cure to gain;  
But this proved more distressing,  
And added to my pain."

I dreaded for night to come, for I could not sleep; in reality, I did not want to sleep, for fear I should awake in torment. One night I arose, some hours after retiring, feeling that I could not live in the condition I was in. Some of the family also got up, and asked me why I arose. I made some excuse; and while sitting there, meditating on my sad condition, I thought, "O if you only knew what I feel!" But I could not tell any one my feelings. After some hours this feeling wore away to some extent, and I again retired.

Those were dreary days and long nights, when sleep was denied me. Sometimes I would speak to my sister (now Mrs. Runkle) in the silent watches of the night, asking her if she slept, thinking that perhaps she might stay awake with me, for I feared that I should die alone; but she would soon fall asleep, leaving me alone with my gloomy thoughts. What has always seemed strange to me, and has caused me many doubts and fears, is that during all this time I do not think it occurred to me that I was under conviction, nor what caused such grief. I only seemed to realize that I was lost, unless there was help from some source aside from myself, and that there was no one to go to but the Savior of sinners.

Now, dear brethren and sisters, I have tried in my imperfect way to tell of my first awakening to a realizing sense of my undone condition; but it has seemed good in the sight of the Lord to not let me know just when this great burden of sin and guilt left me. I have often mourned on account of this, and have thought how sweet it must be to those who know the time and place where they were forgiven. Yet I cannot deny that my burden left me. I do not feel that weight of sin, and that dreadful burden that I felt then; but I cannot tell when nor how it did leave me. After many weeks of mourning I remember awaking one night feeling unusually easy, and at peace with the world. I felt perfectly reconciled to all things; and as I meditated these words came to me with much sweetness, "I will meditate on thee in the night watches." "Bless the Lord, O my soul; and all that is within me, bless his holy name." "The Lord is my shepherd: I shall not want." All that Psalm, and other portions of Scripture, flowed through my mind with a peculiar sweetness that I had never felt before; yet I did not feel that this was an evidence of pardon, but felt to hope, and was satisfied to let it rest with God. Although I did not feel so unutterably full of joy as some I have read of, yet as time passed on my sins did not trouble me as they had, and hope sprang up; but since then I often fear that my feelings may have been fleshly, and if I were a Christian I would enjoy religion more. About this time, when I seemed to enjoy a peace of mind, I took up the Testament and began to read, and truly it seemed a new book to me. Although I had

read it through two or three times before, yet I never understood it until now. I felt that I could claim its precious promises as mine. Many times since then have I wished that I could go over those days again, feeling that I would surely know when my burden left me; but I hope that I have at times enjoyed the comforting presence of the Holy Spirit, and have rejoiced that I have even a little hope that I have an interest in that great plan of salvation. Yet truly I cannot call it a little hope; for if one possesses a hope in Christ at all it is a big hope. It is greater than all other possessions. Not all the gold and precious stones of this earth could purchase this hope. So, after all, it has been and is to me as an anchor of the soul, both sure and steadfast.

I wish to say that while in a state of doubt and despondency I met Elder Smith Ketchum at one of the associations, and he seemed to take an interest in my sinful self. When the meeting closed he asked me to write him some of my feelings in regard to religion. I felt humbled and surprised, and waited, thinking I would not write; but I finally wrote him a small portion of my feelings, yet did not allude to what I had passed through in 1871, fearing I might deceive him, and that it was not sufficient evidence to claim it as an experience of grace. He wrote such a comforting letter in reply that I felt to hope I might be one of that happy number whose names are written in the book of remembrance.

I recall many comforting words which were spoken to me by the ministers of the gospel during those years. Why they did so I knew not; but often when least expected they would question me, and tell my feelings better than I could describe them. Particularly do I recall the words of Elder Marvin Vail, of New York, at our association in 1887. Although having just met him a few hours before, he came to me and asked me some questions, and his words of comfort and encouragement are fresh in my memory yet. He advised me to go to the church and be baptized. I felt many times that it was my duty to confess before the world my love for the cause; but I put it off from time to time, feeling that it was better to stay out of the church than to deceive the dear people I loved so well. When my sister (Mrs. Runkle) joined, Elder Ketchum asked me if I came prepared to be baptized. I answered no; but I felt

then that I was living out of my duty, yet it seemed that I could not perform it at that time. Many times, when listening to some old soldier of the cross proclaim salvation by grace, have I felt like rising up and telling how I loved them and the doctrine they preached. I feel like saying here that it is the only doctrine that I can draw any comfort from. It is indeed a rest to our weary souls when we can cease from our own labors and enjoy this blessed sabbath of rest. The foreknowledge of God and the predestination of all things is also very comforting to me. When I reflect that all things, from the smallest to the greatest event, were created for some purpose, and were all wisely ordered for us, and that "all things work together for good," then I am made to exclaim, "What manner of persons ought we to be?" I feel to be nothing, and less than nothing, in his sight.

Time passed on until June, 1889, when Elder B. F. Querry visited at father's, going on to Greenbush with him to attend the yearly meeting at New Hope Church. This also was the time of the ordination of Elder H. E. Purris, which was a solemn scene to me. While listening to our dear brother, Elder Querry, the duty of baptism was so plainly pointed out to me that I felt convinced that I was doing wrong; and yet the meeting closed and I could not go forward, but went home feeling guilty and condemned. The duty long neglected was in my thoughts when I went to sleep and when I awoke in the morning. I finally concluded, if the Lord let me live until October, that with his help I would confess his name and be baptized. After this my mind felt relieved, and I anxiously awaited the time. During this time I was permitted to attend two associations. I could write a chapter on the glorious meeting at both places. It seemed that I not only was allowed the crumbs that fell from the Master's table, but that large handfuls were let fall on purpose for me; yet I felt that I did not deserve any of those blessings.

The time came for the October meeting. Our esteemed brethren, Elders Warren and Querry, were present. I never shall forget with what feelings I went to this meeting. After so many years I felt that I was going to my Father's house; that after this day (if the dear people should receive me) I would no longer be a stranger and a foreigner, but a fellow-citizen with the saints, and of the household of God. It seemed to me that my feeble prayers were answered, for I had prayed for months that we as a family might be permitted to go to this meeting. The day came, the weather was lovely, and it seemed to me that there was nothing in the way but my unworthiness; but I felt that I never would be any better, so when the opportunity came my dear sister (Mrs. Shields) and myself went forward and tried to tell a portion of

our feelings. Although it seemed that we told but little, yet we were received into the fold. It was a sweet comfort to me to receive the hand of fellowship from the dear brethren and sisters, especially from my dear old father and mother, and to be numbered with them. At this same meeting four others joined, among whom were sister Mattie and my sister-in-law, Mrs. C. L. Vanmeter. Truly it was a time of rejoicing. On Sunday Elder Querry administered the beautiful ordinance of baptism to the six candidates. I left the water feeling a peace of mind that I had not felt for years. That day we partook of the communion, which was a solemn feast to me. My prayer was that the Lord would impress the solemnity of this ordinance upon my mind, and forgive all that was amiss. Since that time I have had many doubts and fears; but I read of others having the same trouble, and thus I feel encouraged to know of others being led in the same way. I often think, when I look around on the beautiful scenes of nature which were put here for our enjoyment, that beautiful though they are, I know they belong to the perishable things of earth; and how much more to be desired are the things which neither moth nor rust doth corrupt. Yes, I feel sometimes that there is nothing here to tempt us to stay; that all is vanity, and the pleasures of this earth are nothing to be compared to this glorious hope of ours, which is given us as a free and precious gift. It is "not of works, lest any man should boast." Yes, it is truly a gift, given us when we were without life or power to perform one good act. In his own appointed time the Physician of souls opened our blind eyes to see our lost condition, and then in pity and tenderness he poured the oil of gladness into our hearts, causing us to praise his holy name for this unspeakable gift.

In looking over the vanished years of my misspent life I see that nothing but blessings have followed me all along the way. I can see that the hand of the Lord has kept me until the present time. Truly my unprofitable life has been spared for some purpose unknown to me. Although I have been near death's door several times, still he has spared me; and I have often wondered why, so little account has my life seemed to me. Daily I have cause to mourn over my coldness, my unconcern, and my hardness of heart.

"Of feeling all things show some sign  
But this unfeeling heart of mine."

I feel that I need the prayers of all the saints; and I want to say to the editors of the SIGNS that I hope they will long be spared to publish this dear family paper. I love to read its pages, and have for many years. After reading some consoling communication I often feel like exclaiming, "Bless the Lord, O my soul, and forget not all his benefits."

Dear brethren Beebe, and all who

may read this, forgive me for writing so much. I know it is too long, but I hope you will bear with me, for I tried to make it shorter; but it seems like it takes many words for me to express myself. If I have an experience of grace, I know it is through nothing that I have done, but is all of the Lord, unto whom be all the praise. Unworthily,

SUE VANMETER.

[THE following was written as a private letter to sister Inman, and is published without the knowledge or consent of the writer; yet we trust that sister Jones will not be hurt with us for giving it a place in the SIGNS, as we believe it will be read with interest and profit by all our spiritual readers. Sister Jones and her husband, although living in Kansas, are members of the church in this city. We assure them that they are yet held in affectionate remembrance by the church, and we would be glad to hear from them frequently.—Ed.]

ARGENTINE, Kansas, June 22, 1890.

MY DEAR COUSIN FRANCES:—Dearer, too, because we are, I hope, related through the most precious blood of our Father, Jesus Christ, our Savior and Redeemer. I want so much to express to you just how I feel, my heart being so full that I must relieve it, or it seems that it may burst with its different emotions. Knowing as I do that I shall utterly fail, I can scarcely tell how to begin. To-day my mind is partially relieved of its usual daily cares, and I have a little time to think. O such sweet and heart-cheering thoughts! for they are mostly of my Father and his family in my little church home in Middletown; and indeed of all his loved ones, wherever they may be, and of his goodness and mercy in claiming them as his. It is now about the hour when they usually assemble to feed together on the rich, unbounded, untarnished truth, falling from the lips of one whom we have every reason to feel is appointed to feed his sheep and lambs. Poor, trembling, feeble, weary, sickly little ones, some of them, but needing the food so much the more; and to me how beautiful they look, feeding beside the still waters, basking in the sunshine of his smiles, while floating above them is the banner of his love, and underneath them the everlasting arms. Strong arms are those, which never weary, fail nor break. No harm can reach them there, neither can any pluck them out of his hand. None can molest them nor make them afraid. In green pastures, beside the still waters, they enjoy the heavenly food of which God's favorite angels partake. Does it seem possible that mortals can be so blessed, and yet sometimes complain? And then that banner, made in such a wonderful, mysterious manner; first pure and spotless, untarnished by a wrinkle of sin or an imperfect spot, then dyed

in the precious scarlet of his own fresh blood, and with his dying breath imprinting upon the whole love, undying love—such enduring, faithful and free love; love unbounded, and as pure and holy as the God who gave it. Can we, vile, sinful creatures, ask for more? We are surely blessed beyond measure, and I sometimes think that I realize it to its full extent, and am truly very thankful; while at other times I am afraid that I accept this wonderful blessing much as a well-fed child receives its daily food, expecting it, and not at all surprised at receiving it. I cannot bear the thought of being so ungrateful and thoughtless, but still I find that I cannot do the things I would, and those I most abhor seem to be the ones that I am constantly doing. One thing which grieves me most is this. I know that my Redeemer liveth, for I hear his quiet, soothing voice. He warms and cheers my cold and aching heart with the words of peace and comfort which he breathes. He has set my feet upon a rock, and put a new song in my mouth, and I feel that his banner of love and protection is floating above me. Yet why am I not content? Why, with all these manifold blessings, do I sometimes feel restless, forsaken and alone, and mourn because I cannot be with the little flock I so much love? I know that I desire to submit to his will, as I feel that he appointeth the bounds of our habitation. If he has appointed my lot to be away off alone, away from all my kindred in Christ, why am I not willing to accept the bountiful blessings which he bestows, without reaching for those which he sees fit in his unerring judgment to withhold? Wrong as I know it to be, I cannot refrain from asking, Why does he give me such a rich taste of his love, and withhold the very thing which would make my enjoyment of it complete? Is it a chastisement for some sin committed? If so, why does he not show me what I have done, that I may profit by it? I am thankful that he has not left me entirely alone in my discontent, for my mother and husband are sufferers with me, and we are all panting for water in a dry land. So many are gone from our little church home now that I often wonder if there are any remaining who remember us in christian love. If any of them are, I often fear they will think that we have grown cold and forgetful in our affection for them; but I can assure you, dear cousin, that it is very different. Many are the tears I shed when I remember my little church home, and many are the sighs and prayers for the peace and prosperity of Jerusalem. I think very often of my kindred in Christ; and once I went so far as to write a letter to them, as I wanted so much to tell them of my christian love and fellowship, and that I had never once forgotten them, and to most heartily wish them God speed. But, like poor Moses, who

was "slow of speech," I saw my failing, in not being able to express myself as I desired; and as I tried to add a little here and take a little there, I began to think there was so much pride mingled with it all that I thought I would do wrong to send it, and tore the sheet into fragments. But I never have ceased to desire that they should know that I am still a lover of the truth which they love and preach; and I want you, cousin Fannie, to be my Aaron, and tell them so for me. Tell them that though I cannot write to them, I still hope to be remembered and loved, and I can never forget my brethren and sisters in Christ, whatever may befall me.

There is one little thing which I wish you would refer to, not in my name, but some time in conversation, for it may be the means of saving a severe heartache to some trembling one, and also save an unintentional error on the part of another. I can hardly explain my meaning unless I tell you my own experience. When I first entered the church my whole heart and mind were filled with a desire for religious conversation. I hoped and expected that on meeting the members they would talk of the things nearest and dearest to my heart. Being so young, I was too timid to enter into such a conversation of my own accord; and as they did not, I was repeatedly disappointed. I thought I would call on some of the old mothers in Israel, and they would surely enjoy talking of divine and heavenly things, relate their experience when young, and encourage and help me. So I called on a dear old lady of our congregation, and made a long stay with her. She seemed glad to see me, and treated me nicely; but my poor heart was crushed and disappointed again, for I turned from her door without one word being spoken upon the subject I so longed for and desired. So it has shown me how tender and sensitive is the heart just entered upon the narrow path, and how careful we should be to use the most soothing and comforting balm for its peace and strength. Worldly conversation grates too harshly on the tender, bruised heart-strings, and nothing short of heaven and heavenly things will suffice to fill the void. Since living in Kansas City dear brother and sister Knight have often called, and they love to talk of the things of the kingdom, and O what delightful seasons I have had with them; but God in his wisdom has, for some reason which I cannot see, removed them far away from us, so again we have none of their society. How I would have enjoyed the June meeting could I have been with you. You can never know your privilege until you are denied it. God grant that you may never be. Just think! June 12th, 1869, I entered our little church, one of its happiest members. So long ago, and I am still no better, seemingly no stronger now than then; though I do feel that it gives

me strength daily to see others toiling on in the same narrow path, with our patient, bleeding Savior leading on. Yes, I sometimes feel almost strong enough to follow him through blood and death. It is a comfort to know that he leadeth me; for if he leads, the end will be peace for me and glory for him.

"He leadeth me! O blessed thought! O words with heavenly comfort fraught! Whate'er I do, where'er I be, Still 'tis his hand that leadeth me.

"Sometimes 'midst scenes of darkest gloom,

Sometimes where Eden's bowers bloom, By waters still, o'er troubled sea, Still 'tis God's hand that leadeth me.

"Lord, I would put my hand in thine, Nor ever murmur nor repine, Content whatever lot I see, Since 'tis thy hand that leadeth me."

While living in Montclair, N. J., I one Sunday had these thoughts: "I am so alone, so far from the brethren and sisters that I love, never hearing the blessed truth as it is in Christ Jesus, that I think I am getting very cold and lifeless. I do not care to read, I cannot pray, and I do not as often as I should think of things heavenly and divine. What a state I am in! Can it be possible that I was so deceived, and am now going to lose all my fervor for the truth, all my love for the good and holy?" Heartily desiring to find some word of encouragement, I took up my Bible, and opening it rather carelessly my eyes fell on the words recorded in Psalm xxxiii. 18, 19: "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." O what a sermon I enjoyed all by myself! Surely, thought I, his eye is upon me, for it is in his mercy alone that I hope, as nothing but mercy could ever save a helpless one like me; and if it were not his mercy it could do me no good, for he is the head and fountain of life, and his mercy alone is unchangeable and secure. If this is so, then he will deliver my soul from death, and keep me alive in famine. Then, though my poor, hungry soul is nearly famished, its love to him shall never entirely fade away and die, leaving me utterly cold and lifeless; but in his own good time he will fan to renewed life the tiny spark, and I shall never lose all life, all love and gratitude; and when his own good time shall come he will warm my poor, chilled, benumbed heart, and make it leap for joy, overflow with thanksgiving and love, burst in gratitude for blessings received, and break in penitence for sin. It is indeed a time of famine, and I hunger and thirst; but he promises to keep me alive. This had already been a feast to my soul, and I still find sweetness, strength and comfort in it, the same consolation that I received just ten years ago.

I have wearied myself with my long scribble, and as I read it over I find little in it, hardly worth sending; but, like a little, troubled child,

I find a sweet relief in recalling the trials and comforts, disappointments and fears through which I have been led, as well as my blessings, which are so great, so boundless and so good that in recalling them I add the hymn which I love so well, "His loving-kindness, O how good!"

Dear cousin, I hope I have not tried your patience as I have my own; for I am well aware that my failing lies in having plenty to say, with no ability to express it, and no patience to write it. When you next speak in our church meeting please give them our united love, and ask them not to forget us, but to fervently pray for us, that we may yet be permitted to meet again with them, to again hear the sweet words of peace, encouragement and admonition which we once enjoyed so much as they fell from the lips of our dear old pastor, Elder Gilbert Beebe. He seemed a father in Israel indeed to me, and O how I loved him! How I feel the loss!

Write whenever you feel able. I am very sorry that you are so miserable. Affectionately your cousin and sister in Christ,

M. ADELA JONES.

GREENWOOD, Texas, Dec. 17, 1889.

DEAR BRETHREN BEEBE:—If my poor heart deceives me not, I feel thankful to our God and Savior for all his past blessings, both spiritual and temporal. If the Lord will direct my mind, I wish to tell some of my travels through this unfriendly world. I was born in Marion Co., Tenn., in the year 1841. My dear father and mother, who have passed over the Jordan of death, were members of the Primitive Baptist Church. My father was an ordained minister, and stood firm in the cause of our blessed Savior, earnestly contending for the faith which was once delivered unto the saints. He emigrated to this state in 1857. In February, 1860, he started to visit the church, about thirty miles distant, in company with a Baptist by the name of John S. White. When about fifteen miles from home they were attacked by Indians. They both fled, but were soon overtaken by the red savages. My dear father was shot with arrows and speared with lances until he fell from his horse. He then fought with stones, like David of old, mortally wounded as he was, until he got into a thicket, when the savages left him. Only one of the savages shot brother White, who reached a house where there were three or four white men, and told them that father was killed. The men went and found him, and carried him to the same house. He lived about nine days. His sufferings were dreadful to behold, which he endured with great fortitude indeed. About one hour before his departure we helped him up and he sat in a chair before the fire. He gave us good advice, and requested us not to revenge his death, saying that God

would revenge the wicked. He then offered up a prayer to the Lord, showing that his record was on high and his trust in the Lord. Brother White finally recovered from his wound and lived several years to preach the gospel. My mother departed this life in 1874, several years after the death of my father, Jesse J. Griffith.

A short time after the death of my father I was made to see myself a poor, lost sinner, and it seemed to me that without the mercy of God I must be forever lost. I became deeply concerned and greatly troubled about my soul. I attended a protracted meeting at that time, and mourned greatly on account of my sins and a misspent life in the sight of God. During that meeting I tried in my feeble manner to ask the Lord to have mercy on me, for I felt greatly burdened with sin and in great distress about my future destiny. I do believe I was sincere in trying to seek the salvation of my soul. The meeting closed and I was not relieved. This was in the year 1860. Thus I traveled on, sometimes unconcerned. I joined the Confederate army in 1861, and was among wicked men, and traveled on in sin for a long while. From time to time we had preaching in the army, and I attended when it was convenient. If I am not deceived, I felt concerned about my salvation, felt burdened with sin, and felt condemned before God. I wept and mourned on account of sin. I would retire to some secret place and try to ask the Lord to have mercy on me, a sinner; yet it did not seem that my prayers were heard. As this wore off I traveled on in sin. I remained in this condition for several years. After the war I returned to Tennessee, and soon after my arrival there met with a preacher that I had formerly known. He was quite old, but was yet preaching to the people. He held a protracted meeting near where I had formerly lived, which I attended. When an invitation was given to mourners I went forward to be prayed for. I mourned and wept, being in great trouble. I did not see how God could be just and save me. As I traveled on this trouble passed off to some extent. Some time after this, about the month of August, 1867, I think, I attended a protracted meeting. I went forward several times to be prayed for. I was deeply concerned, and prayed the Lord to have mercy on me, a sinner; but it seemed to me that I grew worse and worse. I thought I surely was one of the worst sinners in the world. I remained in this condition for several days. One day during that meeting, after we were dismissed for that day, I felt that I did not want to leave the house. I went to the door, stood there a short time, and then went out into the yard. Never before had I had such feelings, and it seemed impossible for me to go any farther in that direction. I fell over to the

right hand, and cried to the Lord to have mercy on me. After a short time I went to the house of a widow and remained all night. I was in deep trouble while there. The next day I returned to the meeting, and it seemed to me that there was a while that I did not know anything. After I had done all in my power, and it seemed that I was led to the end of my strength, I made a full surrender to Jesus, and said,

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

I do believe that at that moment the blessed Savior pardoned my sins. The burden was gone, and I was made to rejoice in the Lord. I wondered if that was religion. It did not come in the way that I had expected. I had thought that if I ever did obtain a hope I would want to tell it to all that I saw; but I kept it to myself until I was asked about it. I then thought I was forever done with sin and sorrow. I had ease of mind and peace of conscience. But after a short time I was in doubt, and afraid I was deceived. After a short time my mind was made up to join the Primitive Baptist Church at Cedar Springs, Marion County, Tennessee, provided they would receive me. When I got near the church house on the regular meeting day I was engaged in prayer to the Lord, and my prospects seemed to be brightened for a better world. I went into the house, and after the preaching an opportunity was offered, and I went forward and related my little hope in Christ. The church received me, and I was to be baptized the next day by old brother George Walker. One of my cousins joined the church on the banks of the river, and we were both buried beneath the yielding waves. I felt like I had discharged my duty, and had the answer of a good conscience. That was a pleasant Sunday to me. The people retired to the church house for preaching. I belonged to that church for several months, when I called for and received a letter in full fellowship, as my home was in Texas. I went from there to Bedford County, Tennessee, and on the third day of December, 1868, was married to Mis Lizzie Smith, by Elder J. E. Frost. About two weeks later we started to Texas. My wife's parents were Primitive Baptists, and she obtained a hope in Christ the summer before we were married. We came to Texas by way of New Orleans, crossed the gulf and landed at Galveston, being on shipboard about a day and night. I felt thankful to our blessed Redeemer for giving us a smooth voyage across the briny deep.

Space would fail me to tell of all my travels. I have had many trials and troubles in the past twenty years. I have realized from a sad experience that the Scripture is true, that he that is worldly minded reaps corruption; but he that is spiritually minded reaps life and peace. I have traveled much in darkness, and feel like I have received the chastising

rod many times. I hope it has been for my good. He that is without chastisement is a bastard, and not a son. I have had a warfare to contend with, the flesh warring against the Spirit, and the Spirit against the flesh; and when I would do good, evil is present with me. When I can realize that I am in the path of duty, and the clouds of trouble and sorrow are banished from my mind, I feel great reason to be thankful to the Lord for his blessings, both spiritual and temporal. We learn from the Scriptures that in six days God made the world and the fullness thereof; that 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. We believe that this is our blessed Savior, who came down from heaven, not to do his own will, but the will of the Father that sent him. He had all power, and was able to lay down his life and take it again. He came not to call the righteous, but sinners, to repentance. Jesus says, "No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day." All who are ever saved are saved by grace; as Paul says, "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8-10. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith."—Rom. iii. 24-27. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. v. 1, 2. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14. The Spirit spoken of in the last quotation is what leads the saints in the path of duty. We learn that God is a Spirit, and seeketh such to worship him as worship in spirit and in truth. The Spirit of God is described as being quick and powerful, sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, joints and marrow, and is a discernor of the thoughts and intents of the heart.

Dear brethren in Christ, notwithstanding my weakness and barrenness of mind, I have had a name among the Primitive Baptists for a

number of years. I have never had any desire to live with any other people. My dear companion is one of the faithful in Christ. We were at meeting last Saturday and Sunday, and I believe the Lord was with us. Five sermons were preached, and it seemed to me they were in demonstration of the Spirit and of power. Two ministers belong to our church. Elder J. A. Campbell is our pastor. I think I can safely say that he is a disciple indeed. He shuns not to declare all the counsel of God. We are in peace one with another. How pleasant it is for brethren to dwell together in unity.

Brethren in Christ, readers of the SIGNS, may we put our trust in Jesus and stand firm in his cause. He is a mighty Rock, which cannot be shaken. If God be for us, who can be against us? He has all power, and none is able to stay his almighty arm. Wisdom belongs to the Lord. His ways are as high above our ways as the heavens are above the earth. I am a poor, weak and unworthy creature at best, and I ask the dear brethren to pray for me and my dear companion, remembering us at the throne of grace when it is well with them. May the Lord have mercy on his people, guide us in the way of all truth, and be a light to our pathway while journeying here below.

Yours in hope of a better world,  
WM. H. GRIFFITH.

SUNSET, Texas, May 11, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—I will forward you a letter written by our highly esteemed brother, H. B. Davis, which was such a comfort to me that I thought I would send it for publication in the SIGNS.

As ever, your brother in hope,  
J. A. CAMPBELL.

BUCKNER, Texas, March 31, 1890.

ELDER J. A. CAMPBELL—DEAR BROTHER IN THE LORD:—I have had it in mind for some time to write to you; but fearing that an attempt would be such a blunder, I have failed until now; and now a feeling sense of my weakness makes me fear that my letter to you will not be such as it should be; yet I hope my trust is in God. When I call to mind the unity of faith that exists between you and me, and the distance we live apart, and the small amount of time that we are permitted to spend together, my mind is pressed to hear from you by letter; and not yourself only, but all those in your parts who love the Lord in sincerity and truth. I realize that there are now few who preach but what have filthy lucre in view, and are thereby recompensed for their labor. I say it is for pay that they serve, and without it they will not preach. I often think of the confusion that exists, caused by the false doctrines that are being promulgated. I am constrained to use the language of the prophet, "O

that my eyes were a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Again, I am comforted when I reconsider and believe, as I do, that falsehood can never change the plan of salvation which lay in infinite wisdom, and will be carried out by almighty power. Jesus will save all the good seed, for they are eternally related to him; and when this work is done, the restitution will be completed. All the doctrines that are extant, except one, resolve themselves into one, and worship and serve the creature more than the Creator. God has never left himself without a witness, and so at the present time there are yet a few names that have not bowed the knee to Baal. God has placed upon Zion's walls watchmen, who will by the Spirit of God preach the truth to the children of men, without money and without price, though such in all ages of the world have suffered persecution from those who claim great power to help God carry out his purpose. The reading that I have given the Bible, and also ancient history, has truly taught me that darkness has covered the earth, and gross darkness the people; that while man is enveloped in darkness, he is not qualified to worship God in Spirit and in truth. Dear brother, often when we are made to suffer sad bereavements and afflictions, our poor minds ascend to God in prayer, and in return he kindly sends the spirit of reconciliation into our troubled hearts, and causes us to realize that these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory; and then we can say, I know that all things work together for good to them who love God, to them who are the called according to his purpose. His purpose is eternal, and his calling is holy. O how pleasant it is when we can feelingly say, as David did, "I will take the cup of salvation, and will call upon the name of the Lord." Then, if I boast, I will boast of the goodness of the Lord, and of his rich mercies to poor, sinful me; that it is not by works of righteousness that I have done, but according to his mercy I will be saved, if I am saved. Man in nature has no immortality, so he in his natural condition cannot worship God; but as there is a time to all things, there is a set time when every one of the sheep of Jesus will hear his voice; and to hear his voice is to receive immortality, or eternal life. I do feel to happily say that your faith, with mine, is so strong in God that we believe by his divine Spirit that every one of his sheep will hear his voice, as Jesus has said, and be saved in heaven, without the loss of one. I hope to say, by the good Spirit of God, Not my will be done, but thine, O God; hoping to possess a spirit of meekness the few remaining days of my pilgrimage upon this earth, believing as I do that though

the first, second and third watch we are tempest-tossed on the stormy sea of time, yet in the fourth our Master, our Jesus, our Savior, will appear, and say, "Peace, be still," and will land the ship of Zion, the church, with all her children, safely in the port of eternal rest. Sometimes, brother Campbell, though I love this life, I am constrained to say, in view of these gracious things, "Come, Lord Jesus, come quickly." Often has my mind gone back to our last association, in fond recollection of the happy hours we spent together; and in mind, when I was alone, have I taken you all by the hand, with a fond hope of meeting you beyond the sufferings of this world, in heaven above. Now my mind goes forward to our meeting at our next association, where, if it is the Lord's will, I hope we may all meet in sweet union again, there to sing the songs of Zion together, and humbly bow in prayer, in thankfulness to God for his mercy to us, and to try and preach the truth as it is in Jesus, laying no new foundation, but presenting the foundation that lays in Zion, in a way that the world with its wisdom cannot gainsay nor resist. We live near Thorp's Springs, where a Campbellite State School is established, and a great many of their preachers have come to the Springs to educate their children. They seem to try to cover a considerable radius of country in their preaching, in order that they may live there and educate their children. They have made several faint attempts up here, but have been repulsed each time, and as yet there has been no battle fought with them. I was forced by their impositions to challenge a few of their collegiate faculty, and to the surprise of a great many in this country they said they thought that a debate would not be profitable to the people of this country. Others said of them that it would not be profitable for them. I believe it to be our duty to earnestly contend for the doctrine we hold, for it is the faith or truth that was once delivered to the saints; and if in trying to preach I am obeying a heavenly call, so must I contend against spiritual wickedness in high places; but I hope to remember all along that every good gift comes from God, and that our sufficiency is of God. My hope is that I may do nothing wrong, yet I cannot stand still and see the truth of God defied.

Our church is in peace, and I can gladly say that we enjoy ourselves at our meetings. I have not been in good health for some time. My family is well. The brethren and sisters of Quiet Rest are well, I believe, as far as I know.

In concluding my letter I want to say to you, Give my love to all the brethren and sisters; for this is not written to you because I love you more than I do brother Richerson and the other brethren of Salem. Surely if I love any people on earth,

it is the Primitive Baptists. I want to live with them, and die with them, and again live with them in heaven above. I received a request from a brother May, of Kentucky, asking me to write to him and give my views on 1 Timothy vi. 16, which I did as best I could. He answered me, saying he was well pleased. I have also written a letter to brother Clark and all the brethren of Jack County, but as yet have not heard from them. The church here would be glad to have a letter from brother Richerson or yourself, or any of the brethren or sisters of your church. Now may God direct us by his Holy Spirit to do justly, love mercy, and walk humbly through the remaining days of this life; and when this life is done may we sweetly fall asleep in Jesus' arms.

Yours in love,

H. B. DAVIS.

KELLY'S CORNERS, Mich., April 8, 1890.

EDITORS SIGNS OF THE TIMES:—The time has come for me to send my remittance for our dear and precious medium of correspondence, that old, familiar name, the SIGNS OF THE TIMES. I am so glad to send two other names also; and I would, if the good Lord would open my dull and barren understanding, and give me the ability, tell the dear ones of the Master's flock that one of the weakest of the weak and one of the poorest of the poor still has a name among and a love for the children of God. I have tried to hold my peace, for I know that the long-tried and welcome messenger is well filled by much abler pens than mine, and I have thought I never would venture again to write for its pages. I have been receiving its weekly visits in my lonely hours, which have been so sweet to my soul. O how my poor heart has been melted with love for the dear ones, and O that I could tell them of the joy and peace I have received from the friendly visits of the SIGNS to my room. In sickness and in health it has had a warm reception with me, one of the least, the chief of sinners. Truly my soul doth know, and that right well, that all the hope I have is that Christ Jesus the Lord came into these low grounds of sorrow and sin to save sinners, of whom I am chief. There is my everlasting hope, and not in merits of my own, nor in outward forms. The leprosy lies deep within. But the glorious mission of the dear Redeemer was to save his people from their sins. This is my hope, that he loved me with an everlasting love, and with loving-kindness has drawn me to love his dear people and his glorious cause above all others in the world; and though I go halting, and am far behind, yet I hope that sometimes I catch a glimpse of the royal family of our God. O how I love to see them walking in love, and in the loving commandments of the great Leader, the Captain of our salvation. Little children, love one an-

other. O, do not bite and try to kill one another. The Redeemer said, "It must needs be that offenses come; but woe to that man by whom the offense cometh." "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." O how carefully and how softly should we walk in this world! Let us rejoice that we are counted worthy to suffer for the sake of the name of Jesus. Some are cast off for one thing, and some for another. O that the Lord may, in his own good time, reconcile his dear children.

I was comforted in reading brother Chick's communication on the subject of eating and drinking unworthily. O that there were more forbearance in the ranks of the dear Old Baptists. O that we might walk as dear children of the day, ever looking unto Jesus for his guidance. His all-supporting arm is underneath us all our journey through life. O how often we desire, and often fear that we do not ask in the right way, his presence with us in the great and sore conflict. We sometimes have a faint hope that the cloudy, fiery pillar has been in the rear, and mountains have been on either side, and we have had to stand still and see the salvation of our God. O may God give us wisdom, understanding and strength according to our day and trial, and keep us from idols, is my poor heart's desire.

With great love for the readers and editors of our dear paper, I remain, unworthily,

M. P. LEWIS.

ATTEBERRY Ill., Dec. 19, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—Having finished the business part of my letter, I thought I would write a few lines to the readers of the SIGNS OF THE TIMES. Some time ago I wrote what I hoped were my travels from nature to grace, and also from antichrist to the church of Christ; that I became dissatisfied with the doctrines and practices of the "United Baptist Church." I want to tell some of the things I was dissatisfied with. In the first place I noticed that when they knelt to pray they would ask God to make a display of his mighty power in the salvation of sinners, saying, "Thou canst work, and none can hinder;" and then they would get up and tell sinners that God had done all he could for them, and unless they made the start they were bound to go to hell. This, to as ignorant a being as I was, appeared as a flat contradiction. So I began to read the Bible, and found that it contradicted that. They told sinners that they were free agents; that God had given them their choice between heaven and hell; that the minister was an instrument in the hands of God in the salvation of sinners. Now if

God has done all he can, I do not see any chance for anybody to be saved; for the prophet says, "I know that whatsoever God doeth it shall be forever; nothing can be put to it, nor anything taken from it." So if God has done only half the work, it is bound to remain unfinished, as nothing can be added to it. And if man is free to make his own choice, he is not a subject of influence, and it would be foolish for us to try to get him to "fall in with the overtures of mercy and be saved on the easy terms of the gospel," as they say. They also say that God sends his Spirit to strive with the whole race of man, and tries to get them to lay hold on the promises of the gospel. It seems to me that if God has given man his choice, it would be wrong for him to try to influence him by sending his Spirit to influence him against his will. That man is a subject of influence can easily be proved, without turning to the Bible. I could name a man that sold his vote for a dinner at a restaurant, and who said that if he had not been so hungry he never would have voted for that man; which proves that he was influenced by a very small thing. They say the sinner can do as he pleases, and that God does as he pleases. If this be true, and God pleases to save the sinner, and the sinner does not please to be saved, and is lost, which or who does as he pleases? They also say that Christ died to give Adam's race a chance to be saved, and that one man has as good a chance to be saved as another. There being two classes of people in the world—the believer and the unbeliever—it seems to me this would put the sinner "on the stool of do nothing," where they say the Old Baptists put him; for if the unbeliever has as good a chance as the believer, what is the use for him to believe? It would not better his condition any. I will quote some of the Scripture that I used to hear them preach from to attempt to prove a conditional salvation. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on him should not perish, but have everlasting life." It seems to me that this Scripture applies itself, without any room for controversy, from the fact that the Son of man is to be lifted up to the believer; and whosoever believeth that Jesus is the Christ hath everlasting life. And when Moses raised the brazen serpent he did not raise it to dead men, but to those of God's chosen people that had life; and they were a type of the church of Jesus Christ in the world. "Seek ye first the kingdom of God and his righteousness," is another text they took to attempt to prove that the sinner must make the choice. But we know that when the Savior uttered that language he and his disciples had gone

up into a mountain, and he was teaching them, and said, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" He also told them that the nations of the world seek after these things; but they should set their affection on things above.

Yours in christian love,  
S. HUGHETT.

SHERIDAN, Oregon, Jan. 16, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As I am receiving weekly your valuable paper, as I esteem it, I will write some in relation to the christian's hope, but more particularly of my own hope, which at all times is truly an anchor of the soul, both sure and steadfast, and entereth into that within the veil, whither the forerunner is for us entered, even Jesus. I will write out some of the reasons of my hope. I can never think of my own experience but there is something connected with it that seems marvelous.

I was first taught that I was a lost and ruined sinner, alienated from God by my own wicked works. While a soldier at Eastport, Miss., in February, 1865, and in a hospital, very low with disease, my brother came in to see me one morning. The soldiers with whom I was bunking had taken the covering off me, until I was so exposed that I was speechless and almost chilled to death. My brother revived the fire in the fireplace and drew me out of my bunk. I was barely able to sit alone. When I returned to consciousness my first thought was that I was bound to die soon, and that torment would be my portion. I began to scream at the top of my voice, and thought of trying to pray; but it seemed to me that it would be an abomination in the sight of the just and holy God for me to take his name upon my sin-polluted lips. So I called upon my brother to pray for me, though he was, like myself, without hope and without God in the world, and said he could not pray. While in such extreme grief and agony of mind on account of my sins the chaplain of our regiment came in. I said to him, "Chaplain, pray for me. I am bound to die, and torment is my portion." He fell upon his knees by my side and began to entreat the God of heaven in my behalf. My mind began to go back to the condescension and sufferings of Christ, and the thought occurred to my mind that it was for just such poor, vile, condemned sinners as I felt myself to be. I then began to try to pray for myself. The last words I uttered before deliverance came were, "Lord Jesus, come quickly; I want to see thy face." My great burden and distress of mind was instantly removed, and, weak as I was, I sprang to my knees, clapped my hands, and praised the Lord aloud. Then for

the first time in life I witnessed that it was Christ that died, yea rather that is risen again, and is at the right hand of God, and maketh intercession for us. He surely did shine in my heart, as all seemed to be light in the Lord. I felt for a time that my troubles were entirely removed. I then said to my brother, "Write to my folks, and tell them to try to meet me in heaven." I also told him to try to see that my body was decently buried, as I yet thought that I must die; but I had no doubt at that time but what my soul or spirit would enter at once into that building of God, that house not made with hands, eternal in the heavens. Since that time I have often thought what a blessing it would have been for me, if according to God's will, could I have died on that day; for since then it has been my lot to be a great sufferer. I have had to walk on crutches or a wooden leg for the past twenty-one years. As the poet says,

"Mixtures of joy and sorrow  
I daily do pass through."

Now, brethren Beebe, if you think that what I have written is worthy a place in your valuable medium of correspondence for our Old Baptist brethren you may publish it; and if not, all will be right.

Your unworthy brother to serve in the gospel,

V. J. TURNIDGE.

"AND I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi. 18.

Many of the able servants of God have written upon this subject; yet I have my thoughts, and, as they differ from others, through fear I have refused to communicate them until now, and let the judges decide whether my views are of the flesh or Spirit.

A gate is stationary, not intended to battle against anything, a place of egress and ingress, and is a stronghold of a walled city. It is so treated of by the prophets. God said to Abraham that his seed should possess the gate of his enemies. "And they blessed Rebekah, and said unto her, Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."—Gen. xxiv. 60. The law is the strength of sin, and sin is the sting of death. As Jesus has fulfilled the law, there is no law against him; for he burst the bars of hell, the gates of hell, or the power of darkness, and rose conqueror over hell, death and the grave, and sends the glad tidings of salvation to his purchased family, through the gates of hell, into the kingdom of darkness, and brings them out, even all that the Father giveth to him, by revelation; and of such he builds his church.

A. L. WOODSON.

#### INQUIRIES AFTER TRUTH.

WILL H. Cox give his views through the SIGNS on Judges vii. 5-7?  
AN INQUIRER.

## EDITORIAL.

MIDDLETOWN, N. Y., JULY 23, 1890.

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

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

#### JOY IN TEMPTATIONS.

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."—James i. 2, 3.

In the experience of the followers of Jesus there is no form of affliction under which they are called to suffer which is not aggravated by the rebellious murmuring of their own carnal reasoning. If they could accept their afflictions as appointed unto them by the infinite love and wisdom of God, they would be able to rejoice even in the severe trials which now appear to them unnecessary. Under the darkness of tribulation carnal reason suggests to the bewildered saint that his trouble results from his being deceived in his hope in the salvation which is in Christ Jesus. Regarding the power of God as controlling all things according to the counsel of his will, it seems reasonable that those whom the Lord loves should be protected from such distress as he has to endure. The adversary takes advantage of his perplexity by charging that all his experience is merely imaginary, and that he has no true knowledge of the grace of God. While this suggestion would not be distressing to one who really is destitute of the love of God, it is one of the most cruel darts which the accuser of the brethren can hurl against the true follower of Jesus. Hence, the very pain which is felt by the tried one is conclusive testimony that the suggestion is false. No one ever could be grieved on account of doubting his love to holiness unless that grief were produced by genuine love to God. Evidently the designing hypocrite can have no such sorrow; for he only desires to assume the outward appearance of righteousness while he still loves sin. Being destitute of the desire for holiness, it can be no trouble to him to find that he is subject to the power of sin. The hypocrite can never desire to be free from sin; therefore he never hungers and thirsts after righteousness. But the saint is often fearful that he may be deceived. This fear is another peculiar mark by which the true subject of grace is identified. The Spirit of truth has never deceived any one. Therefore deception is the work of the father of lies. But if Satan has deceived one, and then tempts that one to doubt his work, he is divided against himself, and his kingdom cannot stand. The deceived character is not troubled by doubts. But it is the business of the devil to tempt the

followers of Jesus, as he dared to tempt their divine Leader, to doubt the genuineness of their love to their Lord and to his truth and holiness. Thus the very darkness of doubt and fear is made to bear witness that the love of the tried one is the fruit of the Spirit of Christ dwelling in him.

"My brethren." This endearing appellation is not merely the expression of the personal feeling of the writer. The infallible Spirit of God dictated this address, as well as the exhortation and instruction contained in the whole epistle. The relationship of brethren is vital, and can only result from being born of the same parentage. In the commencement of the letter is stated the authority by which it is written. "James, a servant of God and the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." This James was one of the chosen apostles whom our Lord ordained as judges of the twelve tribes of his spiritual Israel. They were commanded by him, "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."—Matt. xxiii. 8, 9. "Jerusalem which is above is free, which is the mother of us all."—Gal. iv. 26. This identifies them to whom this letter is written, and shows the propriety of their being called by the apostle, "my brethren." It is absurd to suppose that this relationship could in any sense depend upon the will of those who were born of the Spirit. But the inspired testimony has not left this important truth to be deducted from reason. In the record of the coming of our Redeemer in the flesh it is written, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 12, 13. Thus having the same Father and mother, they are in very truth brethren; it is not an empty title, but a divine reality, which does not result from any natural birth, but from that which is declared by inspiration. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23. This brotherhood of the saints can only exist in consequence of that new birth in which the children of God are manifested; and the unmistakable evidence that one is a subject of that birth is found in the existence of that love of God which is the fruit of the Spirit. There is no room for doubt that every one is born of God in whom the love of righteousness is found; and there can be no clearer evidence of that love than the desire to be free from sin. None can mourn under the bondage of sin unless he does sincerely hunger and

thirst after righteousness. Hence, that mourning identifies those who are by birth brethren of the apostles and of all the saints.

"Count it all joy when ye fall into divers temptations." It is not that the temptation is itself a pleasant experience to them that they are exhorted to count it all joy. On the contrary, the Lord taught his disciples to pray, "Lead us not into temptation." The Spirit of Christ never moves the saints to pray for the suffering of any trial; neither is it consistent with the direction of that Spirit when they feel strong enough to withstand temptation. Only presumptuous self-confidence can ever produce that boldness which would lead to the desire for fiery trials. This courage may be felt by the true subject of saving grace; but it will very soon be exposed by such trials as shall show it to be dictated by the carnal mind. At one time Peter thought himself strong enough to go with the Lord "both into prison and to death." And so said all the disciples. But before the rising of another sun he had denied that he knew Jesus, and they all forsook him and fled. None of the saints now could endure in his own strength more than those who then proved their weakness. Truly there is need of the admonition, "Let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 12. While it is appointed to the saints that in the world they shall have tribulation, it is their privilege to pray for deliverance. They are not simply to pray in words, but in all their conduct the earnestness of their prayer is attested. If we say in our petition to God, "Lead us not into temptation," and then knowingly throw ourselves into the way of temptation, our conduct proves the hypocrisy of the words which we have uttered. This is a very different thing from falling into temptations. The consciousness of such willful presumption may well produce in us the bitterness of grief and true repentance. If any professed believer in Jesus can live after the dictates of his carnal mind without enduring sore chastening from the Lord, he has good cause to believe that his profession is vain, and that the Lord does not regard him as his son. But "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"—Heb. xii. 7. This is a fearful experience to the chastened one, but it is the most unquestionable witness of the genuineness of his hope in the salvation which is revealed in Christ Jesus. It is the fellowship of the sufferings of Christ, which is known only to those who are born of God by the quickening power of his Spirit. Although in himself our Redeemer was perfectly sinless, God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21. So it

was declared in the prophecy of him, "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. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken."—Isa. liii. 4-8. The inspired Philip began at this Scripture and preached Jesus to the Ethiopian eunuch.—Acts viii. 35. In tribulation and afflictions the Spirit of truth still preaches Jesus and the resurrection to all who are led to follow in the path of temptation and sorrow, which is marked by the footsteps of our suffering Savior. No powers of natural reason can count it all joy when we are beset by temptations and distress. Possibly natural fortitude might submit to suffering without murmuring; but it is only by the power of divine grace that the sufferer is enabled to rejoice in the privilege of experiencing those temptations by which the power of the grace of God is revealed as his only refuge and support. In this experience the saints are shown their own utter destitution of strength, and qualified to bear witness to the power and faithfulness of God, by whose everlasting arms they are supported when every refuge has failed them. It is only when they have thus followed Jesus in the depths of affliction that the saints are competent witnesses of the never-failing grace of God in bringing salvation to his people.

This expression of our text should not be misconstrued as authorizing the saints to rejoice in being overcome by the deceitfulness of sin so that they have yielded themselves servants to do the will of their carnal mind. The presumption which would thus pervert this exhortation to the gratification of the will of the flesh arises from the suggestion of Satan, and is contrary to the love of holiness. It is rebuked by the Spirit of Christ as written by Paul: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"—Rom. vi. 1, 2. The word "temptations", as it is used in our text, signifies such tribulations as the obedient followers of our Lord are called to endure for the trial of their faith; as is evident from the following clause. It is a very different

thing to "fall into divers temptations" in this sense, from voluntarily going into sin. Nothing less than the power of God can keep the saints from falling under the cruel devices of their artful enemy; when they are thus overcome they cannot count it joy. On the contrary, they mourn as a dove, and cry, "O Lord, I am oppressed; undertake for me."—Isa. xxxviii. 14. While the most circumspect follower of Jesus shall have tribulation in the world; "yea, and all that will live godly in Christ Jesus shall suffer persecution;" that is no comfort to the saint who knows that he has basely denied his allegiance to the righteous Lord by going willfully into sin. He must be redeemed with judgments, which are the chastening rod of the Lord. Even these severe strokes of the rod are manifestations of the love of God to the erring one; but he realizes that "The way of transgressors is hard."—Prov. xiii. 15.

(Concluded next week.)

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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#### NEW SUPPLY.

WE have now a new supply of the pamphlet entitled "An Everlasting Task for Arminians," which we will mail to any address on receipt of ten cents for a single copy, twenty-five cents for three copies, one dollar for twelve copies, or five dollars for one hundred copies. For further particulars see advertisement on last page.

#### SUPPLY EXHAUSTED.

OUR supply of blue gilt-edged small hymn books is entirely exhausted, and we do not expect to have any more of them for some time. We have all other styles on hand ready to fill orders promptly.

#### MARRIAGES.

By Elder F. A. Chick, Jan. 29th, 1890, in Baltimore, Mr. Richard J. Matthews and Miss Elizabeth R. Gardiner, both of Baltimore.

By the same, in Baltimore, Feb. 23d, 1890, Henry H. Fishel and Miss Esther Galey, both of Pennsylvania.

By the same, May 8th, 1890, in Baltimore, Daniel W. Strother and Miss Lucy Geist, both of Baltimore.

By the same, June 5th, 1890, in Baltimore, Moses L. Harrison, of Baltimore, and Miss Alice Hessler, of Black Rock, Maryland.

#### OBITUARY NOTICES.

DEACON **George Fellingham** died at the residence of his son-in-law, G. D. Smith, in Verona, Grundy Co., Ill., May 20th, 1890, aged nearly 78 years.

The deceased was born in Suffolk Co., England, July 7th, 1812, and emigrated to Utica, N. Y., in 1836, where he united with the Old School Baptist Church, and was baptized by Elder Hill in 1846. He moved to Grundy Co., Ill., in 1849, joined the Ebenezer Church, and was ordained a Deacon. He and his first wife were two of the five members of which the church was first constituted. He moved to Kansas in 1871, and four years ago returned to Illinois to end his days. He was a vessel of mercy which God had prepared for his glory, and was always ready to ascribe the praise to the sovereign power, love and grace of Jehovah. The Holy Spirit had given him very clear and humbling views of himself as a poor, ruined sinner, and his only hope and rest was in and on the finished work of Christ Jesus. This was the subject on which he delighted to talk. He used to say that hymn 873, "A beggar poor at mercy's door," was his experience; and hymn 691, "My spirit looks to God alone," described his trust. For some time he had frequently spoken of his approaching death, and always with calm confidence and peace. About ten days before his death he had visited friends and relatives, and told them he felt that his time here was very short. He had walked out into the garden after breakfast, where he was found by his granddaughter, lying on the ground, helpless and unconscious. He lived until the 20th, when he quietly passed away, without recovering his faculties.

A large congregation attended his funeral at the Baptist meeting-house, the services being conducted by Elder Puffer and S. Bradbeer. The Deacon was twice married, and had a family of thirteen children, ten of whom, with the widow, survive him, and also several grandchildren and one great-grandchild.

SAMUEL BRADBEER.

GARDNER, Ill.

DIED—In North Berwick, Maine, June 22d, 1890, sister **Ashsah Johnson**, aged 80 years and some months.

More than two years ago she had a paralytic shock, which so impaired her speech and activity that she was quite helpless for some time; but she finally rallied, so that she could walk around in the house, and seemed to enjoy life well. Some days before she died she had another shock, which paralyzed her so that she could not speak nor swallow anything, but it was evident that she had her mind until she died. She gave good evidence in her youthful days that she was a child of God, being baptized by Elder Hartwell, in the fellowship of the Old School Baptist Church of North Berwick, and continued a worthy member until her death. She was patient in all her sufferings, looking and waiting for death to come to her relief, which gave her a gentle passage from this world of sickness and death to a world of eternal glory. Many people were at her funeral,

and I preached from the words in Psalm cxvi. 15. She has left one brother, one sister and eight children to mourn. May God bless them all, and especially that daughter who had the main care of her in all her sufferings.

ALSO,

**DIED**—In Wells, Maine, July 2d, 1890, **Nettie F. Wilson**, wife of Thatcher Wilson, aged 22 years, 10 months and some days.

She was as fine a young woman, seemingly, as ever lived in the flesh; but her health began to fail a number of years before she died, and all was done for her that could be done, but she continued to fail until nature was wholly exhausted. She never made an open profession of her hope in Christ; but some time before she died she talked with one of her brothers (who is a member of our church) of her hope in Christ, which she received some years before that time. She had some trials in her mind because she had not united with the church by following Christ in the ordinance of baptism, but he told her that did not affect her eternal salvation in the least. She then felt to trust it all in the hands of the Lord until she died. She has left her kind husband, one little boy, three years old, mother, father-in-law, two brothers, one sister and many others to mourn.

WM. QUINT.

NORTH BERWICK, Maine.

**SISTER Sarah Jackson Terry**, wife of brother Noah T. Terry, fell asleep in Jesus on Friday evening, July 11th, 1890, at her home in Suffolk Co., Long Island, N. Y., aged 81 years, lacking 13 days.

Sister Terry was born in the town of Mount Hope, Orange Co., N. Y., July 23d, 1809, and was united in marriage with brother Terry on Feb. 25th, 1830, Elder Zelotes Grinnell officiating. She was called by grace in her youth, and was baptized in the fellowship of the Orange Baptist Church by Elder Zelotes Grinnell, before the division of the Baptists caused by the introduction of Fullerism, &c. In the division she and brother Terry took a firm and decided stand against the innovations made upon the faith and order of the Baptists, and identified themselves with what are known as Old School Predestinarian Baptists unto this day. They were later in the constitution of the Waterloo Old School Baptist Church, at Mount Salem, Sussex Co., N. J. About the year 1847 they united by letter with the First Hopewell Old School Baptist Church, Mercer Co., N. J., of which Elder Wm. J. Purinton is now pastor, where their membership has since continued.

In the departure of sister Terry the church has lost a worthy, consistent member, her husband a loving, devoted companion, and the children a precious mother; but for her to die was gain. She is survived by her husband, two sons and one daughter, with a large circle of relatives and friends, who feel that they are indeed bereaved. May the God of all comfort be their support.

The funeral services were held at the house where she had lived so many years, and were conducted by Elder Benton Jenkins; after which her mortal remains were deposited in the cemetery near Waverly Station.

"Asleep in Jesus! Far from thee  
Thy kindred and their graves may be;  
But there is still a blessed sleep,  
From which none ever wake to weep."

## TWO DAYS MEETINGS.

We expect, the Lord willing, to hold a two days meeting at Hughesville, Loudoun Co., Va., commencing on Saturday before the second Sunday in August.

Trains leave Sixth Street depot, Washington, D. C., Friday, at 9:00 a. m., 1:55 and 4:43 p. m. Each train will be met to convey visitors to our homes. We extend a cordial invitation to all lovers of the truth, and especially to ministering brethren.

S. B. PAXSON.

## ASSOCIATIONAL.

THE White Water Old School Baptist Association will be held with the Sugar Grove Church, Union Co., Ind., commencing on Wednesday, August 6th, 1890. Those coming from the east will take the C. H. & D. R. R. at Cincinnati and come to Liberty on Tuesday, arriving about 4:40 in the evening, and also Wednesday morning. Those coming from the west will take the C. H. & D. R. R. at Indianapolis and come to Liberty, arriving about 4:40 in the evening, and also Wednesday morning, where they will be met and taken to places of entertainment. We invite our brethren to be with us, especially ministers.

J. B. PENTECOST, Clerk.

THE Morgan Association of Regular Predestinarian Baptists will convene, providence permitting, with the Indian Creek Church, about four miles east of Arenzville, on the C., B. & Q. R. R., in Cass Co., Ill., on Wednesday before the third Sunday in August. All coming from the east or west on the Wabash R. R. will change cars at Chapin and come north to Concord, where they will be met on Tuesday afternoon. All coming from the north will stop at Arenzville, where they also will be met on Tuesday afternoon.

GILES REEDER, Clerk.

THE Des Moines River Association of Predestinarian Baptists will be held with the Des Moines Church, in Wapello Co., Iowa, commencing on Saturday before the third Sunday in August, 1890, at ten o'clock a. m.

Those coming on the C., R. I. & P. R. R. from the east will stop at County Line, and from other directions on the same route stop at Eldon. Those coming on the C., B. & Q. R. R. will stop at Batavia. A cordial invitation is extended to our brethren everywhere, and especially to ministering brethren.

It is expected that reduced fare will be had on the railways by obtaining receipt from ticket agent at point of starting, and this precaution must be observed in order to get the benefit.

ROBERT SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE fiftieth annual meeting of the Northwestern Predestinarian Baptist Association will meet with the Providence Church on the third Friday in August, 1890, five miles southwest of Lena, Stephenson Co., Ill. Those coming by rail will be met at Lena on Thursday evening and Friday morning. All sound Old Baptists are invited to attend, especially ministers.

BENJAMIN SALLEE, Mod.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 30, 1890.

NO. 30.

## POETRY.

### PSALM CXXXIX. 2.

"Thou understandest my thought afar off."

THOU knowest, O Lord, alas! how vile I am,

Nor can I, if I would, hide aught from thee;

Thou knowest every word my tongue shall speak,

And all my inmost thoughts and secret faults

I cannot flee thy presence if I would—  
Thou'rt everywhere;  
Nor would I, sovereign Lord, e'en if I could—

Thou knowest, Lord, I'm helpless, sinful, weak,

No favor can I claim from thee, O Lord,  
As justly due.

And were thou strict to mark iniquity  
I could not stand;  
But thou art tender, pitiful and kind  
On every hand.

And though a sinful child may wander wide,

And all of thine at last thou wilt bring home

And though the flesh may fail, the spirit faint,

Thou'lt be a refuge still, and hold beneath

Th' everlasting arms.

ABBY G. CLARK.

## CORRESPONDENCE.

MOUNDSVILLE, W. Va., Jan. 21, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—If one so unworthy may thus address you. Being of Baptist parents, and my grandfather, Elder James Jefferson, being an able minister of the Old School Baptist faith and order, I have had the opportunity of reading the SIGNS OF THE TIMES from my youth up, and always had great respect for the cause it advocates. As to the road I have traveled, or been led in, from nature to grace, as I hope, I shall not at this writing attempt to describe. I will say in the beginning that grace is the gift of God, and not of works, lest any man should boast. "All Scripture is given by inspiration of God," and nothing short of the key of inspiration will unlock the mysteries therein; and that belongs alone to him who in the beginning was the Word, and was with God, and was God. I feel that I am a poor, sinful, unworthy worm of the dust, a mere speck in the sands of

God's vast creation. I feel that I have no understanding of his word, except as he reveals it to me through our Lord and Savior Jesus Christ, who is the Captain of our salvation, our Mediator, the Rock, the chief corner stone, the Elder Brother of many, the Bridegroom, who alone is able to adorn his bride.

Being only a lamb, so to speak, not having been long with the fold, I do not assume to be capable of instructing the sheep; yet if God gives the wisdom I will attempt to pen a few thoughts upon the following Scripture, which has often been impressed upon my mind, "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22. In the first place we are taught that God is from everlasting to everlasting, without beginning of years or end of days. His origin we cannot trace, nor can the finite mind have any conception of his hidden mysteries, which cannot be searched out. He is all in all, having the power to do whatsoever he purposed beforehand. Before he created the world and the whole system of nature, his almighty wisdom flashed down the vista of futurity and comprehended the completeness, the course of all things, the end of all things, of this time world. He saw all his people that were to come forth and be created unto good works, as well as all who should be created unto evil and do wickedly. He wrought out by the same power and wisdom the plan of salvation for his people, and provided in his own mind and wisdom a place for the wicked, and coupled his purposes with eternity; and he did by his own pleasure, power, wisdom and will ordain from the beginning the fitness of all things. I believe in God's predestination of all things; that everything, of every class, kind and nature, was known, foreseen and planned by him before he began his labors spoken of in Genesis; before the evening and morning of the first day; yes, when this was a dark and empty void, where now is suspended in space the mighty earth, with the entire solar system, and all created things, which ever since have been kept in position and regular order by his almighty power, and will be until the Son of God shall descend, to return to the Father with all his people, his portion, that for which the God of heaven and earth created all things in the beginning.

When everything else was made God created Adam. He formed him of the dust of the ground, the most

common material, and breathed into his nostrils the breath of life, and he became a living soul. "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." God saw it was not good for man to be alone. And God caused a deep sleep to fall upon Adam; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman. From this pair were to come forth all the generations of man. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed." The garden was prepared, and Adam was placed therein. Not until then was he given his helpmeet. Prior to the creation of man we see the serpent (the form the devil assumed) was created, and was there ready in the garden also. When Adam and Eve were placed there in the garden God gave a law. If he had not, there would have been no transgression. We read further on in the inspired record that "by the disobedience of one man many were made sinners: so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But wheresinabounded, grace did much more abound." "As in Adam all die, even so in Christ shall all be made alive." In this we see the type of Christ set forth; and had it not been for the law and the transgression, there would have been no Savior born into the world, no people redeemed unto God, no death, hell and the grave overcome, and the purpose of God would have been thwarted.

Again, the man was not made of the woman, but the woman, the man's natural bride, was chosen by God, the Creator, in Adam, the natural head; and in order that she should come forth, the deep sleep must fall upon Adam for this purpose. She comes forth by God's power, bone of Adam's bones, and flesh of his flesh: typical of the crucifixion of our Savior; not in the garden of Eden before the time, but in that deep sleep of death, that his bride, chosen in him before the world

began, should come forth, adorned for her Husband, bone of his bones and flesh of his flesh. Adam is the natural head, and Christ is the spiritual Head. By the transgression of the law by Adam sin entered into the world; and the wages of sin is death. Thus the whole race of mankind were plunged into sin, wretchedness and woe, and Adam was fallen from his innocent or primeval state; and being the federal head and seed of all mankind, all partake in him of the same death. I deny the false assertion of all Arminian believers and teachers that God in creating Adam made him co-equal with himself, by giving to him a free agency, that he might choose good or evil, and have his choice about what he did, and God could not help it; that afterward God went to work to plan for man's redemption, and gave a chance to all mankind, that they might be saved if they would let him save them. The descendants of Adam inherited no such power, because it was not given to Adam. That portion of Adam's race who are God's people were chosen by God the Father in his Son Jesus Christ, and that before the world began. If I have any light upon these things, I must say that God predestinated all things, created all things, hath all power, and worketh all things to the edification of his own power and glory, and to the good of those who love him, be it good or evil. I believe that Adam and Eve were placed in the garden of Eden to do just what they did, and what God knew beforehand they would do; that it was just as impossible for it to be any other way, as it was impossible for Jesus instead of Barabbas to be released by Pilate. Hence the covenant between the Father and the Son before time began. Jesus Christ is as a lamb slain from the foundation of the world, and was set forth, beginning with Adam, by types, shadows and prophecies for four thousand years. Then in God's wisdom the time came for the birth of our Savior, the Son of God, who was born of a woman, dwelt in a body like that of his chosen people, was subject to temptation, yet without sin, and felt their infirmities. He appeared in that likeness which was spoken of when man was created.

In the text two classes are spoken of, and the federal heads of both, each being embraced in the word "all," and showing in each case that none can be left out, nor any added

thereto. "As in Adam all die." He being the federal head of this class, his descendants in a natural way could but inherit the legacy of death in trespasses and sins; and none have ever been able to redeem themselves from under the curse of the law to which his transgression subjected them.

"Even so in Christ shall all be made alive." He being the spiritual and federal head, embraced every son and daughter that was redeemed by his death, who were chosen in him before the foundation of the world. It pleased God in his divine wisdom, and according to his own deep plan, and because he would have it so, that out of the myriads of the human family, of every land, tongue and nation, he should bring forth a people created unto good works; but not works of their own, but in and through the gift of his only begotten Son, in whom he chose them; that he should redeem that which was lost; that he should give life to that which was dead, even to all for whom he gave the life-giving power. "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." This people compose the free woman, the bride, redeemed by her Husband from under the curse of the law, on account of that love he bears her; and she loves him in return, with a love that the bond woman cannot understand. Many are the accusations of the bond woman against the free woman and her Husband; but she cannot separate them nor take the free woman's place. The bride's redemption was planned and wrought by God's wisdom and power; and in the attitude he places his people in this world, they shall be an afflicted and poor people, who shall come up out of great tribulation, be daily crucified with Christ, their spiritual Head, who himself was a man of sorrows and acquainted with grief, and overcame all for his people, and ascended to the Father, where he ever lives to make intercession for them. God's ways are as far above man's ways as the heavens are above the earth; and this is his way, that by the transgression of that law which had its origin with him, the flesh must molder to decay. The awful attitude man was placed in was founded in wisdom, and is among the all things that were predestinated, that in redemption his people might fully appreciate the love borne them, and have capacity to contain the full measure of God's love, and give the full measure of praise to him, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and these bodies shall be fashioned like unto the glorious body of him who is their risen Lord, the true Vine, of which they are the branches.

Also, I believe that the wicked were created for God's wrath, and for the day of punishment, and were

ordained to be left to walk in the broad road that leads to destruction, as much as I believe that his saints were ordained to be called forth from it, and to be made willing to walk in the strait and narrow path that leads to everlasting life, which so few find; that the works of the wicked shall be to the display of God's own power and glory, and that his saints shall come forth a willing people in the day of his power, without any boasting, having on the wedding garment at the wedding feast. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."

I believe that God, having ordained all things, created the wicked to do wickedly, and that it was necessary in order to carry out his divine plan, which is such that the condemnation of the wicked is just, notwithstanding the world says he is an unjust God. I will here cite a few instances. It was by the sins of Joseph's brethren that he was sold into Egypt. It was by the sins of Potiphar's wife that Joseph was cast into prison, with king Pharaoh's chief butler and baker, by which Joseph found favor in the presence of Pharaoh, and was set over his whole house, and over all the land of Egypt. Except in the throne could none be greater than he. This was God's way for making provision against the famine for Joseph's father and his brethren, and for the twelve tribes of national Israel. Here again we see a type of our Lord and Savior Jesus Christ, who was betrayed by Judas Iscariot. He came to his own, and his own received him not. By wicked hands he was put to death, by which spiritual Israel was redeemed. The question might be asked, Did Joseph's brethren do just what they had to do? I answer, "It is not in man that walketh to direct his steps." This has been verified to us by sad experience. Was it the same with Judas Iscariot? Yes. He was one of the chosen twelve, and a devil, for that purpose, by the will of him who cannot err; and Pilate, who wished to release Jesus, could not do so for the same reason; for Jesus, who was sent to do the will of the Father, had to suffer death for the redemption of his people. The same will that provided for his birth also provided the court to condemn him, and the subjects in blindness and wickedness to put him to death. Had it not been so, the plan of salvation must have been a failure. It was that notable day and that glorious Savior that all the prophets and people of God under the old covenant looked forward to, for the remission of sins and the ushering in of the new covenant and the gospel dispensation, as decreed beforehand. The bitter cup could not pass. It is that same Savior which God's people ever since have been enabled to look back to, who bore

their sins upon the cross. It was because of the awful sins of Saul of Tarsus (afterward Paul), who consented to the stoning of Stephen to death, and kept the raiment of them that slew him, and also persecuted the saints, that he styles himself the chief of sinners. But he was afterward made an apostle of Jesus Christ, because God ordained it, and raised him up for that purpose, to glorify himself. It was the sin of David that called forth that godly sorrow for the same, and was so favored of the Lord that he could write the book of Psalms, in which every heart-broken child of God can find comfort and consolation in the hour of trouble. It shows forth God's power; that where sin abounds, grace can much more abound, and does abound in all the chosen vessels of mercy. Pharaoh was raised up that God might show forth his power in the hardening of his heart toward the children of Israel; and he gave his servant Moses power to lead them out of Egyptian bondage, across the Red Sea, and through the wilderness, to the borders of Canaan; typical again of him who was to come and redeem spiritual Israel from under the curse of the law, lead her through this wilderness world of Egyptian darkness, sin and sorrow, and save her from being swallowed up by the sea of death, while she journeys to the spiritual Canaan.

In the characters of Paul and Pharaoh are shown the power of the potter, the Creator, of the same lump of clay to make one vessel unto honor and another unto dishonor; that God hath mercy upon whom he will have mercy, and whom he will be hardeneth. Poor sinners, while in the state of nature, are like their first parents, naked and not ashamed, until they are given to see their awful condition under the holy law of God, which kills, but cannot give life. Then they fear and tremble, and prepare their fig-leaf garments to hide their nakedness, and wear out their self-righteousness, while being brought as it were face to face with the sin-avenging God, until all is given up for lost, feeling that the sentence of death is just. Then Jesus Christ is revealed to them in the forgiveness of their sins, the end of the law for righteousness, and their salvation; and they are given to understand how all could die in Adam, and all in Christ be made alive.

J. N. JEFFERSON.

"BUT he said unto them, I have meat to eat that ye know not of." "My meat is to do the will of him that sent me, and to finish his work."—John iv. 32, 34.

The above language was edicted by the Lord just after the return of his disciples from the city of Samaria, where they had gone to buy meat for the nourishment of their natural bodies. Upon their return they prayed their Master to eat. Then it was that he uttered the language of our text.

In trying to bring out and show to others what I hope has been taught me by the above Scripture it is necessary to speak in reference to the Head and body of God's spiritual kingdom; for God, who raised Jesus Christ from the dead, and set him at his own right hand in heavenly places, hath put all things under his feet, and given him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all.—Eph. i. 20-23. "And he is the head of the body, the church."—Col. i. 18. We find by these Scriptures that there is a relative position between Christ, our Lord, and the church, which is a vital union—a union in which there is an inseparable existence; "for it pleased the Father that in him should all fullness dwell." We cannot think otherwise than that ere the morning of time almighty God foresaw the fall of the bride, the Lamb's wife, in the transgression of her federal, Adamic head, and that this decree was made and fixed, that in him should all fullness dwell—all fullness of obedience, all fullness of justification, all fullness of redemption; that in his obedience God's holy law might be fulfilled and its just demands satisfied; and thereby, through his obedience, he became wisdom, righteousness, sanctification and redemption to them that were under the just condemnation of the law. As I have said, I firmly believe that God foresaw and knew that the church, the body of Christ, would go down into the domains of death, and that her salvation would demand the strength of Jehovah. I believe, too, that everything concerning the Head and body, the perfect union and oneness of his spiritual Israel, is in keeping with the will of God the Father, that no flesh should glory in his presence. Then if the church has a head in whom there is a sufficiency of grace and mercy, and who has been made unto her wisdom, righteousness, sanctification and redemption, and in whom God the Father has said that all fullness should dwell, how can she fail? Christ, her head, so plenteously qualified, has said that he is the Savior of the body. Seeing then that between Christ and his body there is a vital union, having its origin in the love of God, it is clearly perceptible that the Savior took upon himself the form of suffering humanity, descended into these low grounds of sorrow, becoming touched with our infirmities, going through all the trying ordeals of the flesh, having been tempted in all points as we are, yet without sin, bearing the burdens of his people, taking the ordinances of the law and nailing them to his cross. All this was for no indefinite purpose, but a well-defined decree of God is clearly outlined, and that attested by his holy angel. "She shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Feeling now that it has been clear-

ly shown that Jesus Christ is the Head and Savior of the body, which is the church, and that the whole plan is of God, and according to grace and mercy, I come now to consider the text more directly. "I have meat to eat that ye know not of." "My meat is to do the will of him that sent me, and to finish his work." The whole scope of God's salvation for his people was now to be accomplished by Christ, their Head. "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 38, 39. His meat was to accomplish this, the will of the Father. Now, dear reader, for one moment think for what meat in a literal sense is used. Is it not to nourish the body, the whole body, from the smallest members up? We all know this is a natural fact. Now while our Savior was feasting upon this, his meat, which no doubt cherished his soul in these low grounds of sorrow, it was for the benefit of his whole body. One may say that this body consists of all that will accept of gospel terms; but the writer would rather refer the question to the Savior himself. In John xvii. he says, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." We earnestly contend that the body of which we have heard so much, and of which we like so much to talk, is composed of that exact number included in the Savior's words when he said, "As many as thou hast given him." No reasonable man or woman could for once conclude this to have been an indefinite number. If so, God is not God. Now let us see whether or not God's whole family of redeemed people are the beneficiaries of this heavenly meat of which their heavenly Head did partake; and let us see if it did not bring salvation from the awful state in which they by the weight of sin and transgression fell. To the testimony. The angel unto Joseph said, "He shall save his people from their sins." The Savior says that the Father has given him power over all flesh, that he should do it, or that he should give eternal life to as many as the Father has given him; and this is the will of the Father, which is Jesus' meat, that of all which he hath given him he should lose nothing, but raise it up at the last day. Also, he adds, "And to finish his work." Now if that work was not accomplished, there is no salvation for any one; and if it was, there is salvation wrought through the atoning blood of Christ for exactly as many as the Father had given him, and that according to his Father's will, which was his meat, to finish his work. Now we will hear the

Savior himself upon this. He says, "I have finished the work which thou gavest me to do. I have glorified thee on the earth." If the whole of that will, which was the meat of Jesus, had not been accomplished, how could God have been glorified? He could not have been. This precious Head of the church, from which emanates her life, her wisdom and strength, has accomplished everything needful for her salvation, both for time and eternity; and to say otherwise would be to say that Jesus Christ came and performed his part of the work, and that God or the Holy Spirit are failing to do their part, and that there are some whom Jesus suffered, bled and died for, that he might present them unblamable before God the Father, going to endless ruin. This would be indeed strange doctrine, when we are taught that there are three that bear record in heaven, and they are one. Then there must be a union of mind, a union of work, and a union of glory; and there could be no glory in unfinished work. In contending that the work was finished and perfected, we contend that that meat, the will of the Father, was feasted upon, consumed, and assimilated to the life, salvation and resurrection of every member of the body, the church. "Blessed are they that are called to the marriage supper of the Lamb." When the queen of Sheba had heard of Solomon, concerning the name of the Lord, she gathered up a very great train, with camels, spices, gold and precious stones, and went to prove him; and when Israel's king had answered all her questions, and when the queen saw his wisdom, his house, the meat of his table, the sitting of his servants, the attendance of his ministers and their apparel, his cup-bearers, and his ascent by which he went into the house of the Lord, there was no more spirit in her. All this was too much. She had heard of it in her own country, but had not believed until her own eyes beheld, and then she exclaimed, "The half was not told me." "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice."

Concerning all things of temporal Israel, we believe that in such is the type and shadow of the spiritual kingdom of God; and in king Solomon's display of wisdom, the bounteous supply of his table, the happy state of his servants, his ministers and their apparel, and the ascent by which he went into the house of the Lord, is but a faint shadow of the wisdom of King Immanuel, and does but in a small part show how peaceful and happy are his servants who continually stand before him to hear his wisdom. Only partially does the apparel of Solomon's ministers illus-

trate the gospel apparel of the ministers of Christ; and when his queen, the church, is permitted to come unto his table, and behold so great a supply of meat, the salvation of his people, the will of the Father and the promise of heaven verified, her spirit of doubting, her spirit of fear and disbelief, will be gone, and she will be ready to cry out, "The half has not been told. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel, because the Lord loved Israel forever." What is true of the whole is so with every member of the body. We believe there is housed in the bosom of every poor, trembling child of grace feelings as profoundly grateful, equally as lavishing in love and confidence, as was the queen of Sheba to king Solomon; and when the great ultimatum in the purpose of the all-wise God of heaven concerning his people upon the earth has been accomplished, the queen of heaven will gather up a great train, and that train will fill the temple. She too will carry precious stones as she goes to meet the heavenly King; and at his table in eternity will she feast in praises upon his meat, the salvation of his people, and to his great name will be ascribed all the honor and glory for her redemption, in praises to Father, Son and Holy Spirit.

R. H. RUSH.

"I HAVE set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night."—Isa. lxii. 6.

Zion and Jerusalem represent the same place.—See 1 Kings viii. 1; Psa. cxxii. 4, 5; Joel ii. 32. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." "But Judah shall dwell forever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."—Joel iii. 16, 17, 20, 21. Jeru—they shall see; Salem—peace. It was famous for its beauty and pleasant situation. "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge."—Psa. xlviii. 2, 3. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."—Psa. cxxv. 2. It was noted for its religion, and the presence of the Lord there, and is a beautiful figure of the gospel church. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God,

which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. iii. 12. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." "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 Lamb's book of life."—Rev. xxi. 10-12, 23, 27. Spiritual Zion yet exists. Her walls are as high, as thick, as impenetrable, as at any former period of the world. To-day the same Lawgiver, by the same power, protects, watches and preserves his church; and in the text he declares, "I have set watchmen upon thy walls, O Jerusalem." Not that he will set them, but he has set them. As each stone was placed in the mind of God in eternity, so each watchman was selected and set upon her walls. As impossible as it would be for natural stones to come together, hewed, squared, trimmed, polished, lifted, placed and cemented, possessing no life, no action, no beauty, no polish, nothing but hardness and inertia (but dead weight), so it is with natural men. The skilled master hand of the builder has all to do; and after having completed the structure he rejoices alone at his own might, wisdom and skill, having been aided in nothing. So we, dear brethren, as stones in the hand of the Builder, have done nothing. These watchmen upon the walls are so high, with no steps to ascend to the top, nor ladder to reach to the summit. In other words, there are no natural qualifications, as intellect, reason or oratory, that can qualify one for this service. No worldly position nor possession can entitle one to the honor. No invention of science or genius can concoct a plan by which one can become a watchman. Many in the world to-day, by the eminence they occupy, and by the influence they exert, and by the extent they are heard, lay claim to the walls of Zion, and verily believe they are God's watchmen. But when we gaze and listen for a little while we find they exalt themselves above all that is called God, and claim to have constructed a speedy ascent by which all men may come up into the wall; that they can square, polish, and carry themselves, and by their own soft virtue cement themselves

into the spiritual wall of the spiritual church of God. Yea, verily, they select from among themselves such lovable ones as they think they can educate, train and make fit to stand above the rest, or on top the wall as watchmen. But strange it is, they do not bring in a single convert or stone until the world helps them, or at least have taken up a collection to pay their way. Ah, what a structure is theirs! It begins in human zeal, lives on human weal, and lands in hell. But, thank God, the picture changes. The temple of God is spiritual, and the wall is spiritual; for in each stone is a new name written, which no man knoweth but he that receiveth it.—Rev. ii. 17. The watchmen are spiritual, and they never grow weary or sleepy. "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." Those whom he hath built up in the most holy faith trust alone in him to keep them there. Likewise those whom he hath set upon the walls as watchmen speak only as he interprets by his Spirit and commands by his word. We believe the greatest crime that has been possible, or of which the world has been capable, has been and now is to arraign the Deity before the throne of human reason, to be tried. His ways are not our ways, and the foolishness of God is wiser than men. To-day natural religion applies a rule of human reason to Christ, and says, "We obey his commandments, and demand salvation of him; and if he saves one, and does not give all the same chance and the same strength, he is an unjust God." Let us measure the human mind: we can do it. But we cannot apply human reason and philosophy and ethics to God; for God is not man. Who made mankind, and the universe above and around him? God. Then who made God? Here human reason butts the outer wall that is built of facts around the boundless ends of space and spirit, of Christ and his church, and his express purposes in time, of his mysterious dealings with mankind; for without controversy great is the mystery of godliness. Instead of human reason, it is all divine wisdom. Instead of human works, it is all divine mercy. Instead of human choice, it is all divine election. Instead of human will, it is all divine predestination. We were chosen in Christ before the foundation of the world. The greatest honor that can be, or ever has been, conferred on any inhabitant of earth is to be made a prisoner of hope, and brought in custody of the Holy Spirit to the throne of divine justice; for the Spirit makes no mistakes, makes no false arrests and has no escapes. Once before the throne of justice you hear your sentence and realize its execution, and but for Christ Jesus you could not survive. It is then and there he

speaks life and hope in your heart, and you arise and shout glory to God and the Lamb. Then all is joy, peace and bliss, and we think we shall never more sorrow. We think we can never more part with our dear Savior, and that we shall, like Enoch, walk with God. The Sun of Righteousness has arisen upon us with healing in his wings. But the night of trial and tribulation, distress and persecution, must come, when we shall feel cast down and disconsolate. But God knows best, and directs all things to his own glory; yea, and these all things work together for good to them that love God, who are the called according to his purpose. Dear brethren, think of this great honor. Christ Jesus poured out his life in our stead, gave his life a ransom for us, and reconciled us to God.

"O for a thousand tongues to sing  
My great Redeemer's praise!"

Alleluia! All glory and honor and majesty and dominion and power belong unto him that reigneth forever and ever. Alleluia; the Lord God omnipotent reigneth.

Dear brethren, if indeed I am a child of God, born into the family of God, not of the will of the flesh, nor of the will of man, I know of nothing that I did to bring myself into the family. May grace and truth sustain all the prisoners of hope, is my prayer.

A poor, lone worshiper,  
J. P. BAKER.

ACTON, Texas, Dec. 21, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have had impressions for a long time to try to write what I sometimes hope have been the dealings of the Lord with me; but feeling my imperfections, I hardly dare make the attempt.

I was born in the state of Alabama, in Jackson County, on May 3d, 1840. My parents emigrated to northern Arkansas, where I was principally raised. I was living there when the late war between the states broke out, and went through the war. I was discharged from the service in that state, within thirty miles from my home. On returning home to my dear wife and little child I tried to feel thankful for God's mercies extended to me, in thus sparing my sinful life and permitting me to see my little family and to stay at home with them. I was yet a vile sinner, though I knew it only from a natural standpoint. I had not been at home a great while until I dreamed that I had died and gone to torment. In my dream I saw people who seemed to be ordered about by one whom I thought was the devil. I also thought they were all naked; and, sure enough, if we are not clothed with the robe of righteousness of the blessed Redeemer we are found to be naked and miserable. That dream caused me to have serious reflections upon my future welfare; yet I thought I could escape that place of punish-

ment if I would try. Sometimes while attending to my domestic affairs I would feel the impression to try to pray.

Thus time passed on until the fall of 1876, when my load of sin and condemnation was so heavy upon me that I felt miserable and wretched, and that all my former friends had forsaken me. What to do I knew not. I remember that one day I went to visit one of my aunts. I told her how I felt, that everything seemed gloomy and mournful to me, and felt that I had not a friend on earth. She shed tears, and so did I. She said that was a good way for me to feel and to be in. I thought it strange that she should say that to me; but now I hope I can understand what she meant by it, for we must feel that our dependence for eternal life and forgiveness of sins rests on something besides what we may do, or what our friends may do. We must feel and realize that Jesus is the only one in heaven or earth that is able to forgive our sins, and to translate us from darkness into his kingdom.

Thus time went on, but no relief came. One night after my wife and I had returned home from a Methodist meeting, and had retired for the night, the load of sin and condemnation was so heavy upon me that it seemed I was as large as a great mountain, and that I could not move. I thought I could view torment on the left, and that I could almost hear the shrieks of those who were there; while on the right I viewed the redeemed in glory, singing praise to their Redeemer. While in this condition I was making a noise of some kind. My wife spoke and asked me what the matter was. By this time I had thrown my feet out of the bed. I arose from the bed, dropped upon my knees, and begged the Lord to have mercy on me; for I felt that without his mercy and free grace I was bound for that place of awful torment which I had just viewed. All at once I felt a change come over me. I felt that my load of sin and condemnation was gone. I felt to rejoice and praise God's holy name for his wonderful goodness to poor, unworthy me. The next morning everything seemed to have put on a different appearance from what they ever had before. But soon doubts and fears came. I thought I was mistaken and was yet condemned; but all the while I was trying to ask the Lord, if I was deceived, to show me it was so. One day my cousin and I went to the woods to hunt for bees; but it was no sport to me. All the time the song was in my mind,

"O when shall I see Jesus,  
And reign with him above,  
To drink the flowing fountain  
Of everlasting love?"

I soon left my cousin in the woods and started for home. While on my way home I fell upon my knees and tried to beg the Lord to show me if

I was mistaken about my sins being gone. I went on in this halting and doubting condition for some time. One Saturday the Free Will Baptists met at a church house one mile from me, and I went to hear the preaching. That night in a dream I thought the end of time had come, and that the world was being burned up. I began to think back upon my spent life, and thought I had not been baptized. Not that I then nor now thought baptism to be the putting away of the filth of the flesh, but the answer of a good conscience toward God. On Sunday my wife and I went to the meeting, and when the door of the church was opened, the first thing I knew I was in a flood of tears, and went forward and gave the preacher my hand. I related what I had passed through, and was received; but my baptism was deferred until the next monthly meeting. Then came my darkest hours. The meeting continued, and I attended; but the thought came into my mind, You are mistaken, and have deceived the people, and are not fit to be baptized. I begged the Lord, if I was deceived, to undeceive me; and if I was a fit subject for baptism, that he would satisfy my mind in some way. I took my blanket and told my wife that I was weary and sleepy, and would go to the orchard and take a sleep. When I got there I lay down with my head upon the root of a tree, with my face looking toward the east. There I tried to ask the good Lord, if I was fit for baptism, that it would be his will to show it to me in some way. I had my mind made up that if I did not get better reconciled I would not be baptized; that I would wind up my affairs and leave there, and go where no one knew what I had done, and would beg my wife to not tell it; for I felt sure I would not. But while I was lying there I saw a pathway spring up in the east, and it extended upward as far as I could see. It looked white, and as straight as anything could be. Then and there I felt happy, and was made to believe that it was that strait and narrow way for the saints to walk in. When the appointed time came I was baptized by Elder John Neal, in the Free Will Baptist Church, not then knowing much about salvation by grace alone. But I soon became an earnest inquirer as to which was the right church. My uncle, who was then pastor of the old Mount Gilead Church, of the Regular United Baptists, as they were then called, told me I was wrong. So I read the Bible, and tried to ask the Lord, if I was wrong, that it might be his will to show me, for I wanted to be right.

Thus I went on for about two years. One night I asked the Lord, if the old Mount Gilead Church was right, that it might be his will to show me in a dream. That night I dreamed that I was in a city, traveling eastward. The street I was

traveling seemed perfectly straight, and in front of me stood a large house. I went on until I came to the house. The door was fronting me. I stepped in at the door, and saw there was a stairway at the door; but I did not see any person. I went on up the stairway, and there sat my uncle and his wife, and some others, with old Elder Smith, around the communion table; but they did not invite me to commune with them. When I awoke I was made to believe that I was wrong, and that the Old Baptists were right; so I went to their meeting and tried to tell them what I had experienced upon the matter, and also told them my last dream. I was received, and was baptized on the next day by my uncle, Elder A. R. McPherson, in the fellowship of the Regular United Baptists, and had a name among them until I came to Texas, in the year 1875. Since then myself and wife have had a name among the Primitive Baptists; but feeling our nothingness and unworthiness, we are sometimes made to wonder why they keep us with them. But, dear brethren, salvation is of the Lord; and all who are heirs of that salvation were chosen in Christ before the world began, and will be saved in that world which is to come. Amen.

Now, dear brethren editors, if you think my scribble is worth inserting in our dear family paper, publish it, and correct all mistakes, as this is the first of my writing for publication. If it is not fit for publication, throw it aside, and all will be right with me. If this is published, at some future time I will, if the Lord will help me, write again.

Yours in hope of life eternal,  
W. L. MCPHERSON.

ROCHESTER, N. Y., May 18, 1890.

DEAR BRETHREN BEEBE:—I have many times felt an inclination to add my testimony to the truth of what I read in the SIGNS, and express my gratification for the favor of being able to commune mentally and spiritually with so many who seem to have been led in the same path and through the same experience with myself; but when I think of putting pen to paper for that purpose the thought arises, What and who am I, to crowd myself into public notice, who am an isolated unit in the great universe of humanity, and unworthy the notice of the poorest of God's little children? I often feel like a stranger in a strange land, wandering at random through the lanes and by-ways, and lost in wonderment and meditation on the strange and unusual scenes that surround me. Somehow, in the providence of God, I am here, in the midst of a people who doubtless are as true to nature as myself, and as immediately under the guardian care of him who created and preserves them, and many of them may be the subjects of divine grace; but being fed and nourished by the false teachings of lifelong

friends and favorite pastors, they do not yet see their way out of the shambles, nor even realize that there is a rich treasure-house of provisions suited to every spiritual want, and to be had without money and without price. In the commercial world everything has its value, and even a gratuity is expected to make recompense for something, or to create an obligation to be discharged in the future; so that the idea of salvation by grace, without works, finds no place in their minds, until that wonderful revelation of the Spirit by which they are enabled to see the efficacy of Christ's death on the cross, and his resurrection to eternal glory, for their redemption. In the glow of my early experience I verily thought I could so explain the work of redemption to my friends that they could not help seeing and understanding the way and the truth just as I saw and understood it; but I have long since learned that it is not of man that willeth, but of God that showeth mercy; and that men, having ears, hear not; and eyes, but they see not; and hearts, but they do not understand. One might as well undertake to explain to the comprehension of a man born blind the changing colors of the kaleidoscope, as to present the glorious features of salvation by grace to the unquickened mind of sinful men; for "except a man be born again he cannot see the kingdom of God."

Since the above was written I have several times attempted to continue my letter, but could feel no ability to proceed. I am prompted to express my sincere gratitude to sister Bessie Durand for furnishing you with copies of her letters from sister Abigail Dodge, whom I remember seeing many years ago at our annual meetings, and whose letters to the SIGNS were so comforting and strengthening to me in those days; and though her voice is silenced in death, her writings glow with life, love and consolation. Also the letter of Elder Seitz, in the last SIGNS, to "Sister Emma," portrays the christian experience so comfortingly and encouragingly that I feel like coming down out of "Doubting Castle." Indeed, the whole contents of this number of the SIGNS have fed and strengthened me against all the religious froth that abounds here.

With christian love and fellowship I am unworthily yours,

P. WEST.

CAMP HILL, Ala., April 22, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—We had quite an interesting meeting at Montgomery, Alabama, last Saturday and Sunday. Brother James Logan, a young dentist, was received at a former meeting; and on Sunday, after preaching, brother Alredd came forward and told what he hoped the Lord had done for him, and was received; and at fifteen minutes after four o'clock in the evening a large crowd had assembled at the water, just above

the wharf and the Union depot, on the Alabama river, and the candidates were buried with Christ by baptism into his death. It doubtless was a remembrance of the scene on the Jordan, where John was baptizing. There was "much water there," a sufficient quantity to have baptized three thousand. The act is imposing, and is an argument sufficient to convince those who know the truth and love it. I am satisfied that they will not doubt their baptism, and it will pass them here wherever they go. Orderly gospel baptism is something that people cannot at all times understand; but still it is simple. Many believers are in the ranks of the New School, Missionary or Fullerite ranks, who say they would go to the Old Baptists if it were not for being rebaptized; but they are simply mistaken about that. It is not rebaptism, for their baptism is no baptism at all; for while they observe the act, and immerse the body in water, yet it is all out of order, because it is not sanctioned by the church. Christ has commanded that "all things be done decently and in order;" for he is the author of order in his church. They are not the church, and therefore they cannot baptize; and we say so when we refuse to recognize it. When they come to us they must submit to that order which God has established in his church. I was among the New School for fifteen years, and was satisfied until I was enlightened by the Spirit. Then I was made willing in the day of God's power. There was a manifestation of truth, and the glorious principle of the doctrine of Christ, in the church refusing to compromise in the least on this point of doctrine; but every one who came had to undergo the same, and submit themselves to God and to the order of his house. Should the Primitive Baptists recognize their act in this, they would virtually acknowledge that the New School was the church, which would be acknowledging that they were not the church themselves. This is a sacred and glorious principle which the church does and should hold dear, as the testimony of God. Until people have been taught of God, they are unwilling to submit themselves. If I had been received on my baptism, I would have felt that I was merely going from one order to another; but not so. When one comes from any of the religious orders of the day, they are coming from the world, and coming to the church. I believe the Primitive Baptists are the church of Christ, and I believe it just on the same principle that I believe Jesus is the Christ. God hath established her, and she shall stand; and he is in the midst of her, and she shall not be moved from the prescribed order that he has established. She may turn aside, as she has done, but she shall be purged in due time, and shall never lose her identity with Jesus, her Head and Husband. Bap-

tism is wise and beautiful, for it sets forth the death, burial, resurrection and ascension of Jesus, our Captain and King. No wonder that the voice said, "This is my beloved Son, in whom I am well pleased." The beauty and wisdom and glory of baptism is only known by the church.

Yours in hope,

W. LIVELY.

LEAD HILL, Ark.

BRETHREN BEEBE:—Please publish in the SIGNS OF THE TIMES that we expect to organize an association on Saturday before the second Sunday in September, 1890, at the Enon Church, on Clear Creek, in Marion Co., Ark. We invite all sound Baptists to meet with us, and specially request ministers of our faith to come, as we are few in number and need assistance.

Yours to serve in gospel bonds,  
WM. J. CASEY.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

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## EDITORIAL.

MIDDLETOWN, N. Y., JULY 30, 1890.

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

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

## JOY IN TEMPTATIONS.

(Concluded from last number.)

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."—James i. 2, 3.

"Knowing this, that the trying of your faith worketh patience." When the saints "fall into divers temptations" they are but following in the way in which the Captain of their salvation himself has gone before them. "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." He triumphantly endured every temptation which can ever come upon any of his disciples. He already has the victory, and he giveth it to his tried and tempted disciples. But they must know the power of temptation, in order that they may be prepared to receive that victory as the gift of his love, and ascribe thanksgiving to his sovereign grace. When with his latest breath our Redeemer cried, "It is finished!" he left nothing undone by which to secure the eternal salvation of all his people from their sins. Those who are called to endure the deepest trials and persecutions in following Jesus have added no more to his perfect work than those who are taken from the evils of this world in their earliest infancy. All unite in that perfectly harmonious song of thankful praise to the Lamb which John heard in vision, saying, "Thou art worthy to take the book, and to loose the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."—Rev. v. 9, 10. The murdered babes of Bethlehem and the thief who received grace as he died at Jesus' side are as fully qualified to join in that eternal anthem as are those apostles whose labors extended through years of toil and suffering. The afflictions of the saints yield "the peaceable fruit of righteousness unto them which are exercised thereby" in their experience while here in this present world. It is here that "the trying of your faith worketh patience." Blind reason cannot understand this truth. Under severe trials it seems to the natural mind of the saints that the effect of their temptation is to make them manifest impatience and murmuring. Looking at the things which are seen,

their affliction seems heavier than can be borne, and they cannot understand how Paul could call it light; but when by the grace of God they are given the view of their tribulations as the fellowship of the sufferings of Christ, they can indeed rejoice that they are counted worthy to suffer for his name.—Acts v. 41.

The effect of the trying of the faith of the saints is manifested in that patience which is wrought by tribulation. This is not any mere improvement of the natural mind or disposition of the subject of the grace of God. It seems rather to those who are led by the Spirit that their natural mind continually grows worse instead of getting better. It is not strange that the little children of the kingdom are often beset with temptations to doubt their hope, since the inspired apostle Paul was made to groan under the burden of the sin which dwelt in him. In the parable spoken by our Lord he said that the publican who mourned under the consciousness of his sin went down from the temple justified, rather than the Pharisee who could boast of his good works. The light of the Spirit of truth shining in the heart of the subject of salvation never shows anything to encourage selfish pride and boasting. It always reveals the truth of his own sinful pollution. Severe trials must develop the vanity of that confidence in the flesh which would authorize trust in self-righteousness. These are the temptations into which the followers of Jesus must fall in order that they may grow in grace and in the knowledge of our Lord and Savior Jesus Christ. It is very essential to their comfort that they should know this as an established and settled principle of the doctrine of salvation by divine grace. Since it is impossible that the natural man should receive or know the things of the Spirit of God, it is only by that revelation which is through faith that the saints can learn the truth that the trying of their faith worketh patience. If it could be received by reason it might be taught by one saint to another, and thus the immediate ministration of the Spirit would be unnecessary; but in the school of Christ the Lord himself is the only teacher, as it is written, "All thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. liv. 13. This principle of the doctrine of Christ is revealed in the first experience of every subject of divine instruction, and it is enforced in every trial and deliverance through which they are called to pass in all their subsequent pilgrimage. Hence the apostle presents it as a recognized fact which is known to all "the twelve tribes which are scattered abroad," to whom this epistle is addressed. In this particular the doctrine of the gospel presents a very clear contrast with all the theories which originate in the carnal mind. The disciples of Jesus are called to encounter tribulations,

while all false systems offer worldly advantages to their followers. Nothing but the power of the grace of God can lead to the denial of self in choosing to suffer with the people of God, rather than to enjoy the pleasures of sin for the season of their brief existence in time. Natural selfishness would seek to avoid the path of suffering, and even in the saints it desires present comfort and enjoyment. This is the choice of reason. It was only by faith that Moses esteemed the reproach of Christ greater riches than the treasures in Egypt. By that same faith the saints in all ages are led to choose the cross-bearing way in which alone they can follow Jesus. It is in this way that the trying of their faith worketh patience. If the natural mind could manifest this gracious result of tribulation it would afford no evidence of the work of the Spirit in the tried one; but since nothing but the power of faith can thus triumph in affliction, the temptation proves the existence of that faith in the subject of trial.

There is no occasion for proof of the overcoming power of faith to make it manifest in the sight of God. His infinite knowledge needs no experimental instruction. It is for the assurance of the subject of temptation, or trial, that he must be brought through the furnace of affliction. Every false refuge is exposed in this test; and when he is convinced that all other confidence is delusive and vain, then the grace of God is revealed through faith as his only and complete salvation. In this experience the tried one is made to know that the trial of his faith is indeed "much more precious than of gold that perisheth, though it be tried with fire;" and this revelation is found by him "unto praise and honor and glory at the appearing of Jesus Christ."—1 Peter i. 7. Thus the most severe temptations into which the saints fall are made to bear testimony to the unfailing power of that grace of God which brings salvation in every time of trial. In this wonderful way the Lord works in his saints that patience by which they are strengthened to triumph in every conflict; and in each deliverance they are more fully prepared to confess that all their sufficiency is of that God who giveth them the victory. While they are filled with thanksgiving to God in the manifestation of his delivering grace, they are continually led to confess that no glory is due to their own works or courage. If they could see in themselves the patience which is wrought by the trying of their faith, they would feel that they might claim that much of glory to their own success in withstanding the assaults of temptation; but our Lord has so ordered the course of instruction in which he leads his people that they can never rightfully glory in their own strength. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his

might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord."—Jer. ix. 23, 24. This is the admonition which is taught in every disappointment and trial through which the saints are called to pass in their experience in this world of tribulation.

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

In the examples given in the Scriptures it is evident that the effect of temptations and trials upon the saints whose experience is left on record for our learning did not afford them any occasion for glorying in their own ability to withstand such trials; nor did they gain that ability by repeated experience. On the contrary, in their later years they manifested more clearly than in earlier experience that they felt the need of the continual deliverance which comes alone from the protecting presence of their Redeemer. Yet it cannot be doubted that in them was wrought that patience which in our text is declared to be the effect of the trying of the faith of the tempted disciples of our Lord. Indeed, in the last chapter of this epistle James gives them as our pattern. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Evidently the word "patience" in this expression signifies something more than mere submission to suffering. It includes the whole temptation through which the Lord instructed Job in righteousness. The strict meaning of the word is *affliction*, or *suffering*. This is the proper sense in which it is used in our text. "The trying of your faith" does indeed work intense suffering; and the result of such suffering is declared in the next expression of the apostle, "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." It is for the accomplishing of this purpose that the love of God has given to his chosen people "in the behalf of Christ, not only to believe on him, but also to suffer for his sake." In this trial of their faith they are but experiencing the fellowship of the sufferings of Christ, and thus realizing the strongest evidence of their unity with him. As they personally witness the power of this patience, which is of faith, they are more firmly rooted and grounded in the love of God experimentally, so that they "may be 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, that ye might be filled with all the fullness of God."—Eph. iii. 17-19.

Among all the rich and precious gifts which God has bestowed upon those who are chosen in Christ Jesus there is nothing more indispensable to them in their sojourn in time than the temptations by which their faith is tried. To the dim vision of their natural reason it is often unaccountable that they should be subjected to such trials; but after they have been brought through the furnace of affliction they are enabled to say, with the inspired psalmist, "It is good for me that I have been afflicted; that I might learn thy statutes."—Psalm cxix. 71. The highest aspiration of the apostle Paul after his great tribulations was "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead."—Phil. iii. 10. In the fellowship of sufferings is the clearest and most indisputable evidence that the saints can have for their support under the darkness of their earthly pilgrimage. That faith which endures the trial of severe temptations is firm ground whereon to rest the hope of life in Christ Jesus. All who are subjected to such trials may well heed the admonition spoken to them in the inspired record, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—Heb. x. 35, 36. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."—1 Peter v. 8-10.

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#### OBITUARY NOTICES.

DIED—July 12th, 1890, at the residence of his daughter, sister Lydia Seiple, near Bloomville, Seneca County, Ohio, Elder **Lewis Seitz**, aged 87 years, 8 months and 21 days.

Many readers of the SIGNS OF THE TIMES will require no further mention of the history or character of this faithful soldier of the cross, but to many more a short sketch of his life will be matter of information.

Elder Seitz was born in Fairfield Co., Ohio, in October, 1802. His father was Elder Lewis Seitz, a native of York Co., Pa., also a Baptist minister, noted for earnestness, fidelity, good judgment and great industry. His father was John Seitz, a native of Prussian Germany, who with his young wife emigrated to America about 1767, and located and remained till death in York Co., Pa. This grandfather of our subject is said also to have been a Baptist preacher. Elder Seitz was of a vigorous family, one of fourteen children, seven sons and seven daughters. All grew to manhood and womanhood, and reared families generally large, the youngest at death being nearly sixty years of age. About half the family attained eighty or more years. Elder Seitz's childhood and youth were in the pioneer days of Ohio, before public schools were common to all the youth, and about six months in a select school was all that he received from his parents; but a natural thirst for knowledge led to the use of all available means to increase his store, indeed continuing a student all his life. The chief inspiration for reading was found in his early christian experience, which led him to search the Scriptures for definitions and proofs of God's purpose and will concerning poor, lost sinners. Here he found such a storehouse of rich instruction and precious promises that it became to him meat and drink. He read again and again; and such was his memory and sincere desire to quote the Scriptures faithfully that he was during his long ministry regarded as a model of correctness. At about twenty-two years of age he was baptized by Elder Thomas Snelson, in the fellowship of the Pleasant Run Church, about one year before he was married to Barbara Kagy, who as a member of the same church was to him both wife and sister. In the spring of 1825 he moved to Seneca Co., Ohio, then an almost unbroken wilderness of giant forest trees, wild beasts, and the native "red man." Here with the courage and energy needed in the pioneer he labored by day and often at night in subduing and cultivating the earth. The writer has often heard him say that when his cabin had been finished, with one door and two windows, twenty-five cents of his money capital remained; but such was his industry and good judgment, God's gift and heaven's blessing, that his family never lacked for food or shelter. Impressed with the necessity and dignity of labor, he never shunned nor evaded it, but was ever "diligent in business," as admonished by Paul. As a neighbor he was prompt to help in time of need. As a citizen he was public spirited, ready to co-operate for the general good. As a father and husband he was a good provider, and with a warm heart, watchful and devoted. Order and cleanliness were a principle and habit; and true it is that as a Bishop and head of a family he ruled his own house well. After mother had borne him fourteen children she died, Sept. 26th, 1848. The next year he was married to the widow of Jonas Hershberger, and her six children were added to his family of nine. Between these children, the writer takes pleasure in saying, remarkably kind and friendly relations were maintained. This second wife bore him twin sons, who died in infancy. On Sept. 22d, 1883, Elder Seitz was left a second time a widower, and so

remained until death. For the past six years he has lived at the same place with his widowed daughter, sister Lydia Seiple. As a Baptist he came to Seneca Co. in 1825. After a hard fight of resistance to the impression that he must preach the good news of salvation that had come to him with such happy effect when a "lost sinner," he was made to cry out, "Woe is me if I preach not the gospel!" and on July 11th, 1829, Honey Creek Church by a unanimous vote gave her consent and approval to his exercising his gift in preaching, exhorting, reproof and comforting, according to gospel order. The following season he was duly ordained, and continued for sixty years pastor of the church of which he was an organizing member. His preaching was characterized by touching reminders of christian experience, by the joyful news that for the lost sinner there was a glorious ransom, and that no power, supernatural, human nor infernal, could defeat the eternal purpose of God to save his people from their sins. He became a subscriber to the first volume of the SIGNS OF THE TIMES, and so loved its tone and sentiments that he continued a subscriber until now. Elder Seitz was no mere sunshine servant; but after doing six days' work in four, he spent two or three days in the week in filling his appointments with distant churches. He was for many years the only Old School Baptist preacher within a radius of fifty miles, and encountered the usual popular opposition to the "hard" doctrine he preached; but with his Bible and the sword of the Spirit he confounded many a learned and able opponent. It will be simple truth to say that in his prime there was no more effective preacher of the New Testament in the state. His own house was always open with unstinted hospitality to his brethren especially, and to all in general. To me, his first son, he has been more than a common father. He has been my confidential friend, and I trust (by the grace of God) my brother. I knew much of his inner life, of his personal trials and triumphs, of his warfare with foes within and without—confidences too sacred to repeat, but which I hope may be a solace and comfort to a way-worn, weary son in days to come.

Father was stricken with sudden illness just seven weeks before his death, but during that time never complained nor murmured, but expressed a desire to be released. For two weeks his voice and consciousness seemed nearly gone, but during lucid spells he would pray and sing and preach. Two days before his last he sang, with a clear voice, three stanzas of the hymn, "Jesus, my all, to heaven is gone," &c. After a day of much suffering, he fell gently asleep on the morning of the 12th of July. A good citizen, a kind father, a loving brother and a faithful soldier of the cross was on the 14th, after a comforting discourse by Elder L. B. Sherwood, in the presence of a large concourse of friends, borne by brethren he had loved to his tomb in the Honey Creek cemetery, there to rest till the resurrection morn, that glorious morn which he had so often presented to bleeding hearts and mourning souls. God grant that we who survive may be prepared to die as peacefully, and rejoicing in hope of the same glorious resurrection.

JOHN SEITZ.

SISTER **Margaret Reynolds**, at the close of a long and useful life, fell asleep in Jesus, Dec. 17th, 1889, at her home in Anderson Co., Ky.

She was born Jan. 7th, 1803. The record shows that she united with the church at Salt River on the second Saturday in August, 1819, was baptized by the late Elder John Penney, and soon afterward was united in marriage with our dear brother, Wm. Reynolds (both being baptized at the same time). He preceded her to the grave many years. To that happy

marriage were born a large family of children, several of whom preceded her to the tomb. Her eldest son, Wm. P., fell in the battle of Buena Vista, Mexico. It can truly be said of her that all the sorrows and afflictions of her pilgrimage here below she bore with much patience, trusting alone in her blessed Jesus for life and salvation, and realizing the blessed words of the psalmist, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever." Our dear sister gently and sweetly fell asleep in Jesus, without any particular disease, being in her eighty-seventh year. Her remaining children have our sympathy, being bereft of a good and kind mother. The church at Salt River mourns her loss; but we believe that our loss is her unspeakable gain, for the apostle said, "For me to live is Christ, and to die is gain." Truly she was a devoted christian, one that served God in the spirit, rejoiced in Christ Jesus, and had no confidence in the flesh. The poor writer of this, with others, had the pleasure of visiting her a short time before her departure, and found her perfectly composed, resigned to the will of the Lord, who rules all things after the counsel of his own will. If any one deserved the name of mother in Israel she did, being faithful in the discharge of duty. She was a kind and affectionate wife, and a tender and loving mother. The dear children, friends and neighbors will miss her, for she always had a kind word for all who came to her. Her greatest pleasure was to meet her brethren and sisters at old Salt River Church, and to hear the unsearchable riches of Christ preached. She was a faithful attendant until she became so feeble that she could not attend; but on that day she would express a desire to be there. Her Bible was her constant companion, in which she took great delight, giving good and wholesome instruction to all in her presence. We would say to the dear children and relatives, Weep not; she is gone from the evil to come, where the wicked cease to trouble, and the weary are forever at rest. O may that be the happy lot of us all.

Her lifeless body was conveyed to the Presbyterian meeting-house, and in the presence of a large congregation the writer tried to speak words of comfort from Romans iii. 24; after which the body was laid in the tomb to await a glorious resurrection.

"Think, O my soul, what must it be  
A world of glorious minds to see  
Drink at the fountain-head of peace,  
And bathe in everlasting bliss.

"To hear them all at once proclaim  
Eternal glories to the Lamb,  
And join with joyful heart and tongue  
That new and never-ending song.

"Think, O my soul, if 'tis so sweet  
On earth to sit at Jesus' feet,  
What must it be to wear a crown,  
And sit with Jesus on the throne."

S. HAWKINS.

RIPYVILLE, Ky., June 10, 1890.

DIED—Jan. 26th, 1890, Elder **N. A. Humston**, in the 78th year of his age.

The subject of this notice was born in Edinburgh, Shenandoah Co., Va., Nov. 25th, 1811. About the year 1832 he went to Zanesville, Ohio, where he was united in marriage to Miss Margaret Fanning, July 11th, 1833. Soon afterward he moved back to Virginia, the place of his birth. In 1842 he united with the Primitive Baptist Church at Union Forge, and was baptized in the Shenandoah River by Elder Ambrose Bouton. He soon afterward moved to Kentucky, settling in Clark Co. From there he moved to Henry Co., and united with the Cane Run Church, where he remained a faithful member until removed by death. Elder Humston began preaching the doctrine of salvation by grace, as the Lord had taught him in

his experience, in June, 1848, and was ordained to the full functions of the gospel ministry in July, 1854. He was ever zealous in his Master's cause, fervent in spirit, gentle, serving the churches, and always exhibiting that much to be desired gift, love, meekness and humility. In these three words is written his full life's history in the church. He was uncompromising in the doctrine of God our Savior, yet commanding confidence, respect and high esteem from the entire community in which he lived. His labors in the churches under his care were greatly blessed, in that they were ever found walking in love, "rooted and built up in him, and established in the faith," &c. He leaves behind him evidences of a faithful watchman, a pastor indeed, always laboring for the good of the flock over which the Holy Ghost had made him overseer, having in view only the honor and glory of God, self-sacrificing, unassuming, not puffed up through vainglory, living the life of a Christian. He served the Sulphur Fork and Cane Run Churches more than thirty years, to the entire satisfaction of the brethren.

Elder Humston had been suffering from lung trouble for several years, to which was attributed the immediate cause of his death. In the last two or three years he had repeatedly expressed a desire to his churches that they would call some one else to serve them, as his bodily infirmities forbade his meeting with them when the weather was unfavorable. His last dying request was that his grave should be marked only by a plain slab, with the simple inscription, "Here lies a poor sinner, saved by grace." He bore his suffering with patience and resignation. He leaves an aged and faithful companion, four sons, two daughters, one brother, together with the churches and many neighbors and friends, to mourn the loss of a faithful companion, a kind, indulgent father, a loving brother, an honorable, law-abiding citizen, and a good neighbor. May the strong arm of the Lord be underneath to support his aged companion and only brother, and by his Spirit direct his sons and daughters in wisdom's ways. His funeral was numerous attended on the second Sunday in May, and a discourse was preached by the writer, using for a text 2 Timothy iv. 6-8: "I have fought a good fight," &c.

P. W. SAWIN.

PLEASUREVILLE, Ky., June, 1890.

**Belinda Vansickle** was born Dec. 17th, 1815, in Butler Co., Ohio, and was united in marriage to Joseph C. Vansickle, Feb. 28th, 1833, near Trenton, Butler Co., Ohio, where we remained until December, 1854. We then moved to Westfield, Ill. She joined by experience the Concord Church of Regular Baptists, at the Rich Woods, near Westfield, Clark Co., Ill., and was baptized by Elder Colman Dawson, in June, 1862. In May, 1869, we moved to Girard, Macoupin Co., Ill. July 17th, 1869, she joined by letter the Otter Creek Primitive Baptist Church, at Girard, Ill., saying that she wished it published in the SIGNS OF THE TIMES after her death. Her husband died Sept. 25th, 1876, and she remained a widow thirteen years, seven months and seven days. She departed this world of trouble May 2d, 1890, having been a member of the Otter Creek Church twenty years, nine months and fifteen days.

We believe that her righteousness was Christ's righteousness laid on her, who was kept by the power of God through faith unto salvation, ready to be revealed in the last time. The King of Zion has called, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." She has been taken home from her earthly relatives, and the Otter Creek Church mourn their loss; but we believe that our loss is her eternal gain. We know that

"whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him."

S. R. BOGGESS.

JULY 16, 1890.

### APPOINTMENTS.

PROVIDENCE permitting, Elder C. Boggardus will be with the Burdett Church on the first Saturday and Sunday in August. Covenant meeting at 2 p. m. on Saturday, and preaching at 11 a. m. on Sunday.

H. B. ELLIOTT.

### YEARLY MEETINGS.

THE annual meeting with the Bryn Zion Church is appointed for the third Sunday in August, Saturday and Monday included. Saturday meeting at 2 o'clock p. m. The morning trains on the Delaware Road will be met at Clayton on Saturday, and on the branch road (Delaware & Chesapeake) at Kenton, to convey friends to places of entertainment. We hope that a goodly number will find it in their hearts to come and see us.

E. RITTENHOUSE, Pastor.

### ASSOCIATIONAL.

THE Virginia Corresponding Meeting will be held with the Frying Pan Church, Fairfax Co., Va., commencing on Wednesday before the third Sunday in August, and continuing the two following days. All who come will be met at Herndon Station, on the Washington, Ohio & Western R. R., on Tuesday. Trains leave Washington and Alexandria at 8:45 a. m., 1:50 and 4:45 p. m. Friends are especially requested to come on the first two trains. The last will, however, be met. We respectfully invite all to attend who feel it in their hearts to do so.

E. V. WHITE.

THE Morgan Association of Regular Predestinarian Baptists will convene, providence permitting, with the Indian Creek Church, about four miles east of Arenzville, on the C., B. & Q. R. E., in Cass Co., Ill., on Wednesday before the third Sunday in August. All coming from the east or west on the Wabash R. R. will change cars at Chapin and come north to Concord, where they will be met on Tuesday afternoon. All coming from the north will stop at Arenzville, where they also will be met on Tuesday afternoon.

GILES REEDER, Clerk.

THE Des Moines River Association of Predestinarian Baptists will be held with the Des Moines Church, in Wapello Co., Iowa, commencing on Saturday before the third Sunday in August, 1890, at ten o'clock a. m.

Those coming on the C., R. I. & P. R. R. from the east will stop at County Line, and from other directions on the same route stop at Eldon. Those coming on the C., B. & Q. R. R. will stop at Batavia. A cordial invitation is extended to our brethren everywhere, and especially to ministering brethren.

It is expected that reduced fare will be had on the railways by obtaining receipt from ticket agent at point of starting, and this precaution must be observed in order to get the benefit.

ROBERT SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE fiftieth annual meeting of the Northwestern Predestinarian Baptist Association will meet with the Providence Church on the third Friday in August, 1890, five miles southwest of Lena, Stephenson Co., Ill. Those coming by rail will be met at Lena on Thursday evening and Friday morning. All sound Old Baptists are invited to attend, especially ministers.

BENJAMIN SALLEE, Mod.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 6, 1890.

NO. 31.

## POETRY.

### PRAYER.

O, GRACIOUS Savior! from on high  
Lead us on with bounteous love;  
Guide with thine all-seeing eye—  
Guide us daily from above.

O let us never from thee stray,  
But may we put our trust in thee;  
And teach us every hour of day  
To love thee and contented be.

May we in heart arise in gladness,  
Nor murmur in whatever state;  
But look to thee in all our sadness,  
For faith and grace while here we wait.

When thou shalt see our unbelief,  
And find our hearts in worldly ways.  
Come, Father, to our quick relief,  
And guide us through the sinful days.

Prepare us for the dying hour,  
Which cometh in thine own good time;  
O lead us with thy hand of power,  
And purity with love combine.

Our hearts, which after things do lust,  
Are filled oft with wicked thoughts;  
O lead us far from Satan's thrusts,  
To realms where righteous souls are  
brought.

Teach us to meek and humble be,  
And may we more thy goodness prove;  
Lead us from Satan's snares to thee,  
To bask forever in thy love.

Give us thy holiness to see,  
And purify our every heart;  
May we, by thy dear Son made free,  
From every sinful way depart.

O Father, from thy throne above  
Hear us as often as we pray;  
O fill our hearts with faith and love,  
That we in grace may walk each day.

MILLIE WATERBURY.

NEW YORK CITY.

## CORRESPONDENCE.

RUSSELL, Kansas, May 11, 1890.

ELDER A. B. BRES AND WIFE—  
DEAR BROTHER AND SISTER IN  
CHRIST:—This beautiful Sunday  
morning finds me with my pen, try-  
ing to fulfill my promise to write to  
you when I got to my home in the  
far west. It has been nearly eight  
months since we last met, and O how  
often I have felt as if I would like to  
write to you, but always felt so  
gloomy, and so incapable of writing  
anything that would interest any of  
God's dear little ones. This is meet-  
ing day at dear old Sugar Creek, and  
it is about time for services to com-  
mence. I imagine that I can see you  
all gathering into the little church  
house to talk of the goodness and  
tender mercies of our dear Lord and  
Savior, and to sing the sweet songs  
of Zion. Dear brother and sister, I  
have been reading my Bible this  
morning, and O so many blessings I  
have found, and a sweet calmness  
has come over me. It seems that I  
find a blessing wherever I look. O

that I could always feel reconciled to  
my lot, and remember those precious  
promises that God has left for those  
who put their trust in him. But am  
I one of that number? This thought  
brings many doubts and fears; and  
when I see what a poor, vile sinner  
I am, I am made to wonder if those  
precious promises reach poor, un-  
worthy me. Sometimes I feel that  
they surely do, or they would not  
come to my mind so often. Many  
times, when so oppressed with the  
cares of life that it seems as if I can-  
not endure any more trouble, and am  
just ready to give up in despair, feel-  
ing that the Lord has forsaken me  
entirely, this precious promise comes  
to my mind, "I will never leave thee  
nor forsake thee." Dear brother, is  
not this a sweet promise? But I  
often find myself complaining when  
I have no reason for it; yes, I feel  
that I often complain with blessings  
in my hand. Surely I have many  
blessings bestowed upon me that  
many times I feel I do not deserve.  
Although deprived of hearing any  
preaching, I have the SIGNS to read,  
which surely is a great blessing;  
there are so many good letters in it.  
The editorials alone, I think, are  
worth the price of the paper. I do  
not see how any one can oppose it  
who loves the Old School Baptist  
doctrine. Dear brother, some time,  
when you feel disposed, I would like  
your views on Luke xi. 24-26, either  
through the SIGNS or by private  
letter. I will close. You will weary  
reading this poor scribble.

Your sister in hope,  
NANCY E. MORRIS.

SPENCERVILLE, Ohio, May 18, 1890.

MRS. NANCY E. MORRIS—DEAR  
SISTER:—Your very welcome letter  
came to hand last evening, and I  
note, as I read, such a difference in  
its nature from the gossip letters of  
the day, which so many admire.  
Your theme is indeed not one calcu-  
lated to call forth the appreciation of  
the world. Their joys are of the  
world, and your sorrows are of the  
world; your joys are in hope of a  
world to come, and theirs are fleeing  
fast away. Your letter has greatly  
comforted me, in the repeating of the  
precious promises of God to the  
weak, and his gifts to the poor, such  
as we. Your request for my views  
on Luke xi. 24-26 is all right, but I  
fear that my views are too limited to  
be of interest to you; and as I feel  
too poor to take the SIGNS this year,  
I almost fear to intrude on the privi-  
lege of others. I will, however, try

to give such as I have, and if you  
feel to forward them for publication  
you may do so; but we must feel no  
disappointment should they be omit-  
ted.

The language of Jesus as recorded  
in the subject was also repeated by  
Matthew (xii. 43-45), nearly identical  
with the words used by Luke. It  
will be proper to notice that two  
witnesses who use the same words  
throughout are often suspected of  
committing their testimony to mem-  
ory for a special purpose, to deceive,  
and is not as reliable as when two  
witnesses give the facts in their own  
unstudied words, with no effort par-  
ticularly to appear like some one else  
on the witness stand. This fact is  
well exemplified throughout the  
Scriptures, in the testimony of the  
evangelists, as well as in quotations  
from the prophets, &c. For exam-  
ple, compare Isaiah xlii. 1-4 and  
Matthew xii. 18-21. The language  
to which your request applies was  
spoken in connection with Jesus' re-  
ply to "some of the people," as Luke  
records, or the Pharisees, as Matthew  
says, who charged him with casting  
out devils by Beelzebub, the prince  
of devils. From this text Jesus pro-  
ceeds to preach them a sermon, show-  
ing that their fancies were wrong;  
and he shows that his own casting  
out of devils was at least of equal  
authority with that by their own  
sons, whom they would not condemn.  
Finally Jesus leaves all personality,  
confining himself to general princi-  
ples, and defines the relation of the  
spirit to the flesh, in illustration of  
the "strong man armed" and "the  
unclean spirit." In the first he shows  
that no "strong man armed" would  
volunteer to forsake his house and  
goods; thus showing that Beelzebub  
would not naturally engage to de-  
stroy his own interests, and therefore  
making them understand that he  
(Jesus) cast out devils by the finger  
(power) of God, saying, "If I with-  
the finger of God cast out devils, no  
doubt the kingdom of God is come  
upon you." Soon he applies the  
principle to himself and to them, and  
says, "He that is not with me is  
against me; and he that gathereth  
not with me scattereth;" thus show-  
ing that there were opposing spirits  
or powers in them and in him, as he  
had taught that he was not of this  
world. See John viii. 23: "And he  
said unto them, Ye are from beneath;  
I am from above: ye are of this  
world; I am not of this world."

But as your inquiry refers to the  
"unclean spirit" that is "gone out

of a man," I have been brief, and  
only shown that the strong man  
armed refers to the work of Jesus as  
the "Stronger," who could success-  
fully cast out devils, and that in  
every case they remained out during  
his pleasure or power; for we never  
read of any whom he cast out re-  
turning again, more than to briefly  
tempt or try, as Satan desired Peter,  
that he might sift him as wheat; but  
Jesus assured him that he had prayed  
for him, that his "faith fail not."—  
Luke xxii. 31. Mary Magdalene  
proved his conquering grace, and the  
swine his conquering judgment in  
their choking in the sea.—See Mark  
v. 13. While the "Legion" that  
were cast out, or besought Jesus that  
they might enter into the swine, are  
the only real cases recorded (that I  
can remember) where the "unclean  
spirit" was ever granted the answer  
of prayer, I conclude that it will  
answer one of the features of the  
subject in hand. "Devils are sub-  
ject unto him;" but if he grants their  
desire it is to their final destruction.  
"When the unclean spirit is gone  
out of a man"—volunteers to go, it  
is always from no desire to remain  
away, or to quit actual right of pos-  
session; but it just goes out, as the  
popular phrase is, for rest or recrea-  
tion. "Seeking rest, and finding  
none;" even through the most favor-  
able places of rest, dry places, with  
no chilling damp to cause unrest;  
and yet he finds none. It is the  
peculiarity of the wicked that there  
is no place of contentment, satisfac-  
tion nor rest for them, even though  
"their eyes stand out with fatness,"  
and "they have more than heart  
could wish." Yet "They are cor-  
rupt, and speak wickedly concerning  
oppression: they speak loftily."  
"They set their mouth against the  
heavens, and their tongue walketh  
through the earth."—Psalm lxxiii.  
7-9. The world is full of devils still,  
and equally as full of Satanic illu-  
sions, which promise much and ful-  
fill nothing; deceive the nations with  
promises of rest, and yet find none.  
The Jews, with all their traditions,  
the brightest fancies that could  
possibly engage the natural mind,  
could never lead their devotees to a  
sweet and contented rest; and even  
the thundering law of God, as it was  
given to the Jews for natural benefits  
only, called for perpetual labor, with  
an interval of one day in seven, which  
was but a sorry substitute for rest.  
The Jews themselves failed to enter  
into rest. So corrupted was their  
nature, so depraved their minds, that

they found no rest even in the law of God. Surely, it seems to me, if any people on earth had a "chance" for rest they had; but the chance gave them no power to possess it.

But thus far the subject is only historical. Has it never been brought nearer home to us? Have we no better knowledge? Then we are no better off than they, and all we know is volunteer reform by granting license to our passions in varied and other lines of enjoyment. Our early thoughts were thoughts of life (this life); our reforms were, for the best, for life (this life); our motives were selfish and our thoughts carnal. If we heard of heaven or holiness, it was but to gratify the thought of gain, and as a reward for diligence and service. We fancied that we had rights to secure and rewards to demand. Alas! when the "light of the knowledge of the glory of God in the face of Jesus Christ" was revealed to us, it made us more restless than the Pharisees of old. We were Pharisees still, and laboring to obtain rewards of God. So we thought, and yet we had never done the first work that justified us. All our volunteer service only sent the unclean spirit, or our carnal capacities, in search of something that promised rest or satisfaction; but no rest could we find. All our worthiness was proved to be idolatry of the worst sort, for it all was summed up in self. It was only covetous for selfish motives and selfish ends; no thought of the real, unself, loving fear of God was before our eyes. If we desired heaven, it was only selfishness. If we suffered punishment, the Spirit of Cain would prompt us to say, murmuringly, "Our punishment is greater than we can bear." But that revelation reverses all this, and teaches us that only the condition of the damned is justly our due; and we can remember the day that we loved the very despair of our souls, for we had done nothing aright, and eternal ruin was our only merit. We loved the law that pronounced our doom, and God, the author of that law. How different were our two conditions. First, in voluntary wanderings of our unclean spirit; and second, our true condition as dependent, helpless sinners, pleading only for mercy, yet loving the very hand that we felt could only wave us away from God's favor in justice, yet irresistibly led (no more free agents) by the power as yet unknown, till Jesus revealed the image of his blessed person to our faith. Here is where the experience of God's people differs from that of the world at large. They can feel the application of this lesson to their first experience up to the time of Jesus manifesting himself unto them as their Savior, their purifier and their rest; for Jesus spoke the silencing word to all their condemning sins. He condemned sin in the flesh, gave them hope for despair, love of God and righteousness for love of the world and sin, and hence

has kept them through his power to praise his grace.

The experience of the world's own goes on in the manifestations of providence, and gives frequent examples of the full illustration of the subject. Witness the multitudes of reforms that are often cited to prove the power of free agency. The great "reformers" of the age are still boasting of their power to reform the world, and are using their means as agencies of success, and sometimes, like the seven sons of Sceva (Acts xix. 14), they associate the sacred name of Jesus with their pretentious schemes; but in all such cases they fail, for their subjects of experiment go back again, like our illustration, and their last state is worse than the first. The devil smiles to see the fruits of their delusion.

If this were not already too lengthy I would like to enumerate many of the schemes they use, but a few must suffice. In legislation they license crime to cure it, from intoxication to the social crimes of the age. In religion they substitute one system of idolatry for another, and combine the doctrines of devils with the rituals of Paganism. In moral reforms, in order to cure the world of the vice of gambling, they strive to make it respectable by introducing it into the so-called church circle; stake money on wheelbarrow-races, gold-headed canes on the competitive popularity of men, wood-saw and saw-buck on the most contemptible character, and trophies of triumph on the exercise of the human voice, singing sacred songs in their Sunday School contests. In their lack of regenerating grace and of the hatred of sin, they elevate the world by lowering their standard of righteousness, and cover themselves in their worm-eaten fig-leaf of self-righteousness. This is the fruit of the unclean spirit that went out of the so-called reformers when their bodies got into the church, as Simon did, by baptism. They knew no better than to believe in the power of money; but, unlike Simon, they grew in their corrupting power, and remained in the name of "Christian," instead of being humiliated by the scathing rebuke that Simon received. They labor still, and there is no rest for them; for when they return to their unmasked and unrestrained corruption they add impious blasphemies to all their evils before their connection with the name of Christ. Doubtless our Savior had reference to this class in Matthew xxiv. 24: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Dear sister, this unclean spirit is a proud spirit, and kindred spirits are to minister to its liking. When he said, "I will return unto my house whence I came out," "he findeth it swept and garnished." That is all that man can do with man. Education may refine the appearance of this vessel, either of wrath or mercy,

but it cannot change it. Education has all the praise in these days for the salvation of sinners and the converting of the heathen; but it makes no difference how finely they educate a devil, he is a devil still. So a man is but a man still, and will cling to things of a like nature with himself. In an institution somewhere that I have heard of the theological class vented their fiendish malice against a fellow by putting him into a barrel, heading him in, driving nails through the staves, so that they would lacerate him, and then rolling him down a hill till he died. A fit illustration this of the reformatory institutions of the day. They all have their evils, and are only restrained by our God; but whenever they return to their house, or to the enjoyment of their nativity, they take with them seven spirits worse than themselves, or the combined influences of their acceptable companions. Evil consequences are less feared, and less restraint is felt, as the companionship of evil is sought and associated with. The fear of law may have checked their crimes before, but now familiar faces or spirits are something of a tonic; they strengthen resolutions to crime, and encourage contempt of right. Evil men and seducers wax worse and worse. This is the fact in the mass of the religious world, as well as in the social, moral and political world.

Truly, dear sister, have we not great cause to fear, if left to our own voluntary choice in the matter? But, on the other hand, have we not great cause for thanksgiving when we feel a restraining power, a divine power, that still enables us to hope in God, who holds the keys of the kingdom, and whose voice the winds and waves obey? Let others fear predestination, but let us love it, for it is the only will that can subdue a will so perverse as mine. If there is such a thing as free agency, this subject proves that it is not of God, and that it can do no one any good; for "the last state of that man is worse than the first."

It has always pleased the Master to set the subjects of his teaching in methods of contrast. What a blessing then is suggested by the very extremes of fact—good and evil, righteousness and wickedness, bliss and sorrow, heaven and hell. The world, in which his people learn all but the bliss of heaven, is now the place of their schooling; but heaven is associated with their highest bliss by foretastes of joy unspeakable.

"Think, O my soul, if 'tis so sweet  
On earth to sit at Jesus' feet,  
What must it be to wear a crown,  
And sit with Jesus on the throne."

To feel the kindly teachings of Jesus in the daily conquests of his grace, and the hourly hungerings and thirstings after righteousness, are the principal evidences that cheer me here; therefore tell me not that grace will fail or grant license to sin.

"In vain men talk of living faith,  
When all their works exhibit death;

When some vile thought they will betray  
In all they do and all they say."

The sovereignty of God forbids, not only in forms of doctrine, but also in personal experience and teaching.

In hope of a sinless life,

A. B. BREES.

#### THE PREDESTINATION OF GOD.

ELDER G. BEEBE'S SONS—DEAR SIRS:—With his permission I herewith send a letter from Mr. A. C. R. Morgan, which I desire to have published for the sake of the truth set forth in it. Please publish it if you see fit.

Yours with respect,

JUSTINE B. STIERS.

LOGAN, Ohio, May 20, 1890.

MY DEAR FRIEND—And, I hope, one of my kindred in Christ, if such a weak and unworthy creature as I feel myself to be may be permitted to thus address any of the dear children of God. While men are teaching for doctrine the commandments of men, and that our eternal salvation depends on our accepting "the terms of the gospel," and "using the means of grace," the Primitive Baptists rest on the predestination of God. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Romans viii. 29-32. This is surely a much more solid foundation on which to base our hope than that set forth by those who compass land and sea to make proselytes, and who, when made, are twofold more the children of hell than those who made them. Now what is set forth as being predestinated, in the quotation from Romans, as alluded to above? "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." I understand that in redemption the child is conformed to the image of Jesus. In the regeneration the soul is redeemed; for "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The making free must be a work of redemption, as by faith we look forward to the time that even our mortal bodies shall be redeemed, raised and fashioned like unto the glorious body of Jesus. Then the conformation to the image of his Son will be complete. In the regeneration we receive the Spirit of adoption, whereby we cry, Abba, Father.—See Rom. viii. 15. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of

corruption into the glorious liberty of the children of God."—Rom. viii. 20, 21. That deliverance is the work of redemption, the conformation to the image of his Son, and is therefore predestinated. "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. viii. 22, 23. We mourn our shortcomings and evil doings, and can truly say with Paul, "For I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 18-25. We see from this quotation that two characters are clearly seen in the same individual—the inward man, which has already been redeemed, and delights in the law of God, and the fleshly man which is still in the bondage of corruption, from which the creature itself (the mortal man) shall be delivered. We have received the Spirit of adoption, the inward man is renewed day by day, and we, ourselves, also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body, which is most assuredly the resurrection. Before the light shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ, we were without hope; but in the regeneration we receive this knowledge, which gives us hope, enabling us to look forward to and wait for the adoption, which the apostle says is the redemption of the body. Therefore the adoption is not making a child of God out of something which was not already his. When we receive the Spirit of adoption, we wait for the adoption. The Spirit of adoption is received in regeneration, and we are then enabled to look forward to the adoption; therefore, the adoption is not the regeneration. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we

should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood," &c.—Eph. i. 3-7. The important point or idea set forth in this quotation is the redemption, which is the conformation to the image of Jesus, beginning with the regeneration, and ending with the resurrection of the mortal bodies. "Having predestinated us unto the adoption." "He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated [unto the adoption] according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ."—Eph. i. 10-12.

Now I have quoted every passage in the Bible where the words predestinate and predestinated are used. The apostle Paul applied it every time with direct reference to the adoption, the conformation to the image of Jesus, the deliverance from the bondage of corruption into the glorious liberty of the children of God, which is the redemption, full and complete.

Webster defines predestination as being predetermination. If that is fully correct, all things, both good and bad, are predestinated; for I believe that everything takes place according to the eternal purpose of the great I AM. God is perfection; nothing can be added to him, neither can anything be taken from him. If all things take place according to the purpose of him who worketh all things after the counsel of his own will, one thing is no less purposed than another. The predestination is according to the purpose.

Destiny means the end; destinate is to fix the end; and predestinate is to fix the end beforehand. Then God's children are predestinated, inasmuch as God before time fixed their destiny, "to be conformed to the image of his Son," unto the adoption, the deliverance from the bondage of corruption into the glorious liberty of the children of God. That is just where Paul applied it. I believe that it was just as much the purpose of God for Saul of Tarsus to persecute the saints, as for Paul to preach the gospel after he had been shown the true way, had heard the voice of Jesus saying, "Saul, Saul, why persecutest thou me?" and after his heart had been circumcised, that he might love God and keep his commandments. Even if God only permitted evil, he had a purpose in the permission; and as God is perfect, his purpose in permission is as great as his purpose in enforcing. As he purposed, so it shall

stand; and as he thought, so it shall come to pass. I want all to thoroughly understand me concerning my belief about God's purposes and their consummation. See Acts iv. 23-28: "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 before to be done." God had determined that Christ should be crucified, and he devised the means of its accomplishment. What means did he devise? He delivered him, that they might crucify him, being under the influence of the powers of darkness; for it is the very nature of Satan to go just as far as God will let him. Just as far as light is withdrawn, its opposite (darkness) comes in. If God purposed an evil deed to be done, he has only to withdraw himself just as far as he sees fit for the evil to go. Let us see if that is not in harmony with this declaration, to wit, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken [not made by the Spirit of God to take him, but he was delivered unto them by the determinate counsel and foreknowledge of God, and they being under the influence of Satan, and the restraint being withdrawn, which had hitherto kept them from laying hands on Jesus], and by wicked hands have crucified and slain."—Acts ii. 23. So we see that God in his providence manifested the mystery of iniquity for the purpose of carrying out what his hand and counsel had before determined to be done. God arranged the plan of carrying out his purposes, even with the wicked. He does not influence men to do evil, but withdraws the restraint, that they may go just as far as he sees fit. To accomplish God's purpose, for one to do his duty to his Maker and his brethren, the means by which it is accomplished are different from that of the evil deed; for in this they are influenced by the good Spirit. "For it is God that worketh in you, both to will and to do of his good pleasure." He circumcises the hearts of his children, that they may love him and keep his commandments. So we find that there are two things which influence men in their actions; but it is all according to God's purpose, because he works all things after the counsel of his own will, and controls even the wicked to the end of accomplishing his own purpose. He declared the end from the beginning, and from ancient times the things not yet done, saying, "My counsel shall stand, and I will do all my pleasure." "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." I learn by reading the writings of Greek scholars that the words predestinate and foreordain are derived from the

same Greek word, *proorizo*. Then the question may be asked, Do they not mean the same thing? To ordain is to fix or declare anything; and to foreordain is to declare beforehand. An act may be foreordained (declared or determined beforehand) without referring to the result of said act; but to predestinate anything is to fix the final destiny beforehand. I may predetermine to do a certain thing, without referring to the end or destiny of anything. Predestination implies predetermination; but in the Bible the predestination is applied to the complete redemption of the children of God. The question may now be asked, How can you consistently say that the words foreordain and predestinate are derived from the same word in the original, but do not mean exactly the same thing? My answer is this, The English language is the most nearly perfect of all the languages ever spoken, and it is very likely that the same word in the original tongues might mean more than one thing, owing to the connection in which it was used. The Greek language was probably deficient, more than the English is; and the word *proorizo* in one sentence would mean foreordain, while in another, when direct reference was made to the redemption of God's heritage, the translators knew that predestinate was the proper word. God will never be left without a witness, and it is necessary that the church should have the correct testimony of Jesus Christ; therefore in his providence and infinite wisdom, I believe, we have a correct version of the holy Scriptures. While we live in this world our hope is that the whole child shall be redeemed, and that hope rests on the predestination of God—predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Let us press toward for the mark for the prize of the high calling as it is in Christ Jesus, and honor our Father by an orderly walk and a godly conversation. As we have received the Lord Jesus, so let us walk in him. Let us look to Jesus, who is the author and finisher of our faith.

I remain yours in hope,  
A. C. R. MORGAN.

AUTHON, Texas, May 8, 1890.

OTEGO, N. Y., June 19, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—Having received the inclosed letter from dear brother Coulter, which I feel is too precious for me alone to enjoy, I will send it to you, and if you see fit, place it in the SIGNS.

Yours as ever,

B. BUNDY.

1910 N. 22d St., PHILADELPHIA, Pa., }  
June 2, 1890.

ELDER BALAS BUNDY—VERY DEAR BROTHER IN CHRIST:—Again I feel a desire to write to you;

and feeling that I know what a great, big, kind and loving heart you have, I do not hesitate to fulfill my desire. You know what a poor, weak and ignorant creature I am in the things pertaining to the kingdom of our dear Redeemer; and, of course, where you know there is not much, much cannot be expected; and while I myself am conscious of my own insufficiency, I have a hope that I do desire to be fed upon the sincere milk of the Word of God; and if indeed the grace of God is shed abroad in my heart, I know I desire that that grace may abound, and that there may be a growth in me, out of self, and into the knowledge of our Lord and Savior Jesus Christ. I hope I am conscious that I am sometimes enabled to mark the perfect man in the right direction; and if so, I hope I am sometimes led by divine and precious truth into the knowledge that perfection cannot be found in all this earth; that there is nothing in all the earth that is pure and undefiled; that even the clear, sparkling water in the spring upon the mountain-side is not pure, nor is it undefiled, because it is under the curse and defilement of the transgression. When Adam fell under condemnation, because of the transgression, God said, "Cursed is the ground for thy sake." Consequently all things that pertain to or are of the earth (however fair and pure and perfect they may appear to our natural eyes) are blighted and under the curse. Therefore, to behold perfection we must look beyond the earth. The psalmist, when he was enabled to see (with enlightened eyes) himself and all things earthly in their true condition, said, "I have seen an end of all perfection; but thy commandment is exceeding broad." I can look at you, dear brother, and rejoice with you, and say to you in truth that you also have been just where David was when he uttered those words; and I sometimes hope I have also. And when you had been led to see an end of all perfection, your eyes of faith were then directed to another way, a more excellent way, that the Lord had shown you—an highway in the wilderness; "And it shall be called The way of holiness." "Nolion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there." This is that way of which our precious Savior said, "I am the way, the truth and the life." This is the way of perfection; and all his ways are perfect. All other ways lead to, and are ways of, death. This is the new and living way; and you, with all the dear saints of God, walk therein in newness of life. What a wondrous privilege, and what wonderful love the Father hath bestowed upon the children of his choice, that they should be per-

mitted to eat with him and sup with him at his own table, furnished by himself, and spread with all the riches of his grace. "Thou preparest a table before me in the presence of mine enemies [my own sinful flesh]; thou anointest my head with oil; my cup runneth over." What an anomalous people are the children of grace! They are the most highly favored people in all the world. They are heirs to eternal glory, an inheritance the value of which is above all rubies, and which abideth forever. In Christ they possess all the treasures of wisdom and knowledge; and yet they are a poor and afflicted people. They encompass on every hand the troublous waves of sorrow, of doubts and fear. Seeing themselves so totally devoid of any merit whatever, they cannot see how it is possible that they can be chosen vessels of mercy, only as they are brought through the fire, and when every worshiped idol and every shred of creature strength is burned away; then can they see that all the perfection and all the merit and all the riches are not in themselves, but in Christ Jesus, who, while they were yet in death, by his appearing, making the one great sacrifice, shedding his own precious blood, abolished death, and brought life and immortality to light through the gospel. Is it any wonder that we find recorded in the divine testimony, "Without controversy, great is the mystery of godliness?"

In looking over my past and fruitless life I think I can see something of that which is presented in the life of the woman of Samaria, to whom Jesus presented himself at the well of Jacob. When she told him she had no husband, he said, "For thou hast had five husbands; and he whom thou now hast is not thy husband." If, as I believe, the five husbands represent the five books of the law given by Moses, then can I see how my own experience in the land of Egypt agrees with that of the woman. The five were lawful husbands; and I, in my blindness, clung to them, with the blind assurance that in acting in obedience to the commands of that law, and because of being of the seed of Abraham, there was no doubt as to my obtaining eternal life; and when, as I hope, the dear Lord by the power of his grace brought me into a knowledge of the utter futility of salvation from sin under the law, then did I cling to him who was not my husband, depending upon my own strength and works, worshipping upon the mountains of Samaria, until such time (the appointed time of the Father) that I was met at the well of Jacob by the lowly and lovely Jesus, where he told me all things that ever I did, presenting himself to me as that precious water of life, which, as I fondly hope, has since been to me as a well of water, springing up into everlasting life. And now, my dear and precious brother, I do cling to that hope,

having a longing and constant desire that I may show forth in my daily walk and conversation such evidences that will manifest in me Christ the hope of glory, and that by diligence I may be enabled to add to my faith, yielding all the peaceable fruits of righteousness. But O the wickedness of my sinful flesh, the total depravity of my nature, the idols that I am continually setting up, bowing down before them and worshipping them. They do beset me so upon all sides that I am ready to cry out with the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" And only for an occasional glimpse of the sweet presence of Jesus as my Savior, I would be crushed to the very earth; and in those sweet and hallowed moments, when all my imperfections stare upon me, and I can look alone to the perfect man Christ Jesus, seeing all the treasures of wisdom and knowledge hidden there, abhorring myself, and repenting in dust and ashes, this is the rest and peace which passeth all understanding, and which all the wealth and honor and riches of the universe cannot give. It is that which is hidden from the wise and prudent, but revealed to and given unto babes in Christ Jesus. O how much I desire, dear brother, to be as you are, humble as a little child, having an eye single to the glory of God, rejoicing in Christ Jesus, and having no confidence in the flesh; and if this desire to be a lowly follower of Jesus, and a fellow-citizen with the saints, without a hope of mercy except in the perfect righteousness of Christ, is an evidence that I have been called out of darkness into the marvelous light of divine life, then I feel that I have that.

I had no idea when I commenced that I would write such a long, incoherent ramble; but as I said in the beginning, I know something of your kind, fatherly heart, so I will make no excuse, and ask you to accept it as a token of my love for you. We all desire to be remembered to yourself and dear sister Bundy; and whenever you can come to us again we will gladly make an appointment for you. I was at the Warwick Association, and was disappointed that you were not there. It is my desire to visit the Chemung Association, but I will have to stay at home.

Your very unworthy brother,  
B. F. COULTER.

DIFFICULT, Tenn., July 4, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—I have been a reader of the SIGNS OF THE TIMES almost as far back as I can remember, my father (C. W. West) being a subscriber to the paper when I was but a child. I loved to read it, especially experiences. The first that I remember paying any attention to was that of my uncle, Elder Miles F. West. I read but a part of it, a part of the

paper having been destroyed. I was a small girl at that time. I have had a name and membership among the Old School Baptists for nearly five years, and it has been on my mind ever since to write something of what I hope and trust have been the Lord's dealings with me. I made the attempt some four years ago, but it seemed so imperfect, like myself, that I burned it, and thought I never would attempt to write again; but it keeps bearing on my mind, so I will make the attempt again. Whether it is the Lord's will or not I cannot tell; but I will do the best I can, hoping that the Lord will lead my mind.

I cannot tell just the time and place when I first felt to be a sinner, as some of the brethren and sisters can; but I have often thought of death, as I have had to part with four sisters and one brother. Two of the sisters died when I was quite young; but I well remember parting with the other two sisters and one brother. I was present when the last breath left their bodies and their pulses ceased to beat. Not knowing but what I might be the next one of the family to die, I wondered what would become of my poor soul. I loved to go to meeting from my youth up to womanhood. My father being a member of the Primitive Baptist Church, attended their meetings as often as he could, and gave me a good opportunity to attend also. The Baptist brethren visited his house very often, and I delighted in listening to them talk on the subject of religion. I was married in the fall of 1871. My husband not being a professor, I did not go to meeting as often as I had been going; but I would try in my weak manner to ask the Lord to have mercy on me. I remember four Old Baptist preachers holding a two or three days' meeting with the church where my membership now is. Two of them (Elders J. D. Jones, of Evansville, Indiana, and — Burtrem, of Kentucky) had never seen nor heard of each other, and neither knew anything about the other's appointment, until they came into the neighborhood. The other two were Elders P. M. Lancaster and my uncle, M. F. West, both living in the bounds of the Round Lick Association, in Tennessee. I attended the meeting, and felt very much interested. I think this meeting was in June, 1884, after the above stated meeting. I well remember being at an association when an uncle of mine (Elder L. F. Evans), while shaking hands with me, said, "May God bless you." I was so full that I could not speak. I could not then think that God had blessed me, which I now hope he has. Some time after this I was in my kitchen alone, washing dishes after dinner, and was singing some song; but I never have been able to tell what song it was. All at once I felt very happy, and the thought struck me that I had religion. I thought I would call to my husband and tell him that I believed

I had religion. Then I thought that he would tell it to my people, as we were then living in my father's yard; so I kept it to myself until the following fall. We were then living near a Missionary Baptist Church. They commenced a protracted meeting, and I thought I would go. I went on Sunday, Sunday night, Monday, and so on during the meeting, until I had gone sixteen times. I felt very much interested; for after the time above stated (when I was alone and singing) I was not satisfied. I went on, asking the Lord to have mercy on me, and, if I was not deceived, that he would make it known to me in some way, that I might be better satisfied. I went on in this way until Thursday, I think. As I was walking between two benches to take my seat another thought struck me, as if it had been spoken by some one, that the Lord had an appointed way and time to satisfy my mind. Then for a short time I felt calm and easy, willing to wait for the Lord's time. That night I went to meeting, and while they knelt down to pray I kept my seat, but bowed my head; and if my tongue had been cut out I would have asked the Lord to make it plain to me. When the preacher got up and commenced talking he took up my case and carried it through. He spoke something about Samson's honey in the dead carcass, of his eating some, and giving some to his father and mother, and they did eat. He said that was the way with christians; when they met with a change they could not keep it all to themselves, but must tell it to some one. He said this change did not come to every one alike, nor as any one expected it; that almost all expected shouting religion, and when they could not shout they could not claim to have any religion. I had thought that if I ever had any change it would come in a way that I would be satisfied with it, and would be able to tell all about it; but not a word can I say to any one when I feel happy. I can only laugh, and weep, and rejoice in my heart. While the preacher was carrying my case along my mind ran back to the above stated time, when I was washing dishes, and I felt like telling it. A friend was sitting before me who then was a member of the Missionary Baptist Church, but who has since joined the Old Baptists. I told her that the preacher was telling my feelings. By the time he was through with his sermon the news had spread through the congregation, and several of my friends came to me and wanted to shake hands. Some said that the preacher had told their feelings, and that they had thought for some time that I had met with a change. That surprised me very much, to think that any one had such thoughts, for I had not said anything to any one about my feelings. I tried to keep it to myself. I knew that I had not done anything to bring about any change, though I knew that I had

had a change; but I could not be satisfied until that time. I am sometimes satisfied now, and would not give my little hope for the world; and sometimes it seems so little that I almost think to throw it by. Then my mind runs back to the time when the thought struck me that it was religion, and I feel better for awhile. After the above stated meeting I began to think of joining the church and being baptized. The Primitive or Old School Baptist Church was the only one I could think of joining. After about two weeks the time for their meeting came on. I went with the intention of offering myself to the church, if it were the Lord's will, asking him, if I was not deceived, to help me take up my cross and follow him. I was received, and was baptized the next day (the fourth Sunday in November, 1885) by Elder W. D. Agee, in the fellowship of the Salt Lick Church. This church was organized in 1806. I then thought my troubles were over, but after a time they began to arise, and sometimes I think I am the most miserable person on earth; "for the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." I have often thought that surely brother Agee and all the brethren and sisters had no confidence in me; yet I love them, and love to meet with them, and do so as often as I can. I am always glad when the fourth Sunday and Saturday before come. The Bible says, "We know that we have passed from death unto life, because we love the brethren." I have so many troubles and trials to go through that I sometimes think I am worse than anybody else. The Bible tells us that many afflictions have the righteous, but the Lord will deliver them out of them all.

I have written more than I expected to when I began. What I have written seems very imperfect; but to get it off my mind I will send it to you, asking you to do with it as you may think best. If you publish it, please correct all mistakes, and oblige your little sister in Christ, if one at all,

CATHA S. KEMP.

PHILADELPHIA, Pa., July 7, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—I have been requested by some of my very dear brethren to write out my experience. Now if I ever had one, I am made many times to doubt it, and many more times to doubt myself, because of the sinfulness and vileness of my heart. I was this day thinking that there never could be any one who had more vile, wicked thoughts than this poor, miserable creature that I am. I find it utterly impossible to do the things that I would; and the things I would not, I am constantly doing. If such a creature as this can have an experience of hope through grace, it must be all of

grace, because I can find no place to get in any works. I mourn and bemoan my sad condition, and the utter depravity of my wicked heart, and cry, "Lord, be merciful to me, a sinner."

When a child I was brought up a Methodist, my parents being very strict with me about the church and Sunday School. I was made to go at all times; but sometimes I would get away into the woods to pray and talk and sing, it seemed to me, to the Lord. I seemed to have a peculiar feeling of love toward God. I loved to think that the birds, with all animate and inanimate nature, were praising him. I thought I was wicked, but could be good; that by doing many things I would become good; talking and singing my thoughts to him, I thought, was a service I was rendering him. Thus I went on until I supposed I was good. Writing out a letter when I was yet only thirteen years of age, to the pastor of the Methodist Church, I was received on probation, and afterward was taken into full fellowship with them; following after their pattern, but always feeling something was wrong, yet not knowing what. When I was about eighteen years of age I became acquainted with a young lady who was an Old Baptist. I had never had any knowledge of such a denomination, and I thought they were a terrible people, who could not do anything for themselves, but sat down and folded their hands in idleness, and (as I then thought) go on and get their fill of sin. From the time I was nineteen until I was twenty-four, what I passed through I can hardly tell. I was away in the far west, far from any one I knew or cared for. I now look back and see the hand of the Lord, how he led me about and instructed me in the wilderness, I having no knowledge then of what he was doing for my poor soul. Many times I lay upon the earth and wept myself to sleep, because I felt so wicked and had done so many evil things. I used to feel that I did not want to do them, which made me moan and cry the more. I came back in 1877 and was married. I still thought I could do something, and went among the Methodists; but I found I could not do anything. In 1878 I went with my wife to hear a temperance lecture. After his lecture he requested those to stand up who wanted to be christians. I then and there felt such a longing desire to be a christian that I stood upon my feet. I went home, fully resolved in my mind that if I could be a christian by following what those people said, I was going to be one. After my wife retired I got the Bible, and getting down on my knees before a chair, I thought I would ask the Lord to make me a christian. I made an attempt to pray, but could not utter a word. I tried to read, but there was nothing there for me to read. If I had been

stricken dumb for the time being I would scarcely have been worse off. About midnight I retired, and fell asleep after a while, and awoke in the morning in about the same frame of mind. I went to my work, and while standing by a swiftly running machine, I heard these words spoken in my ears, far above the noise of a room full of machinery, "Peace; be still. It is I; be not afraid." How well do I remember the first look I gave out of the window, and how my heart leaped within me, as my tongue was loosed in praise to him who had spoken those sweet words to my poor, burdened soul. O how bright the sun looked! The green upon the trees, it seemed, had taken a deeper hue. The birds as they flitted back and forth before my window seemed to be praising him, though I could not hear them. Then and there at that moment I was stripped of all my works, and I cried and sung, "It is all of grace, and no more of works." Though twelve years have since rolled their suns around, yet that bright spot has never been obliterated from my memory, to the comfort and peace of my soul, though I soon doubted my own senses, and thought it all a hallucination, a mistaken sound; yet at times the Lord leads me gently back to the place where my first altar was erected to honor and praise him, I hope, in spirit and in truth. There I was first made lame, first smitten on the thigh, and to-day I am still hobbling along at the same old gait. I see the track away back along the way, but can hardly find a print of my footstep in the way at all. After a long, weary pilgrimage I was brought in a way I knew not to the church, and was baptized by our beloved pastor, Elder J. L. Staton, at Welsh Tract, on the 6th of April, 1889, in the fellowship of the Salem Old School Baptist Church of Philadelphia, where alone through the grace and mercy of almighty God and the tender love of the dear brethren I still am. I know I am an unworthy member, having thought many times in my heart to ask them to erase my name from the church book. I write this relying on your judgment whether it ought to be published or not. If not, all right. I am, if one at all, the least of the saints, having one desire, I hope, that I might live alone to God's honor and praise.

E. B. WALTON.

MT. STERLING, Ky., July 24, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have been a subscriber to the SIGNS OF THE TIMES ever since the death of my husband, Elder Samuel Jones. I am in my eighty-ninth year. I had the "La Grippe" last Christmas, and was very bad some of the time; but I read many good letters in the SIGNS, and also the Bible, which were a great comfort to me. I have never read better letters in the SIGNS than

we have had this year. I have been a reader of the paper ever since the second volume, and I can see no change in the doctrine. I like the editorials very much indeed. I often think of the happy times I had in my young days, having had so many good preachers and the brethren and sisters with us at our home and the church. The Lord has taken them from the troubles of this world to their rest. I think death is one of the greatest of blessings for the Lord's chosen and redeemed people. If it were not for death his people would never have any part with him in the resurrection. But Jesus said that he would go and prepare a place for them. We have no confidence in anything we can do. We look to Jesus for every blessing, hoping he has shown us what he has done for us, poor, helpless sinners. He died and arose for us, his elect. He says that every one that he loveth he chasteneth. I think the afflictions we have are a blessing, to show us our imperfections. I have often thought I would try to write, but have been satisfied to read what was in the SIGNS. I am living at Mt. Sterling with my children. I have been blessed with hearing a good many of our preachers who have stopped off and preached for us. If any of them pass through here we would be glad to have them stop and call for Burbridge or Ratliff. If any of my old brethren are living I hope they will let me hear from them.

Dear brethren, if you think any of this will do to go into the SIGNS you may publish it. If not, lay it aside, and all will be right. Give my love to all the brethren and sisters. Remember me in my old days. I have written a few rambling thoughts, and have been a long time about it, and sometimes have abandoned it altogether; but I will send it as it is, asking an interest in your prayers.

Your sister in hope,

NANCY JONES.

### INFORMATION WANTED.

CASTANA, Monona Co., Iowa.

ELDER G. BEEBE'S SONS:—I wish you would do me a favor. Please say to the dear saints who read the SIGNS that if any of them know the whereabouts of my son, Joel Ham, and will let me know, I will be as glad as was Jacob when he saw the wagons which Joseph had sent, and said, "It is enough: I will go and see him before I die." He is nineteen years old, of rather dark skin, left-handed, five feet and eight inches high, and quick to get about and to speak. He left home April 7th. I think he is in a brick-yard, although he can do all kinds of farm-work. Dear brethren and sisters, you cannot tell how glad I would be to hear of him. Let me hear from you direct or through the SIGNS.

May God give all his dear saints grace to help in every time of need, is the prayer of a poor Nazarene.

JOHN S. HAM.

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 6, 1890.

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

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

### IMMUTABILITY OF GOD.

ELDER BEEBE:—Will you please give your views through the SIGNS OF THE TIMES on Jonah iii. 10? Your compliance will oblige one who is seeking after the truth, and perhaps it may be of service to many of that little flock which Jesus purchased with his own blood.

Yours in hope of eternal life,

I. R. BETTS.

PERSONVILLE, Texas, June 4, 1890.

### REPLY.

"AND God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."—Jonah iii. 10.

If there were no further revelation of the glorious perfection of God but that which is contained in this verse, there might be some room for the inference that God is altogether such an one as finite man. In so construing this text, however, it must be observed that the whole foundation is removed from the hope of salvation for any sinner. God himself has plainly declared this. He says, "I am the Lord, I CHANGE NOT; THEREFORE YE SONS OF JACOB ARE NOT CONSUMED."—Mal. iii. 6. Such an understanding of the text not only subverts the hope of every one who trusts in the promise of divine grace, but it denies every attribute of the divine perfection which God has revealed in the inspired testimony of the Scriptures. This is too manifestly absurd to require argument for its refutation. The record which God has given is one perfect statement of truth. Therefore when rightly understood there can be no conflict in the testimony therein written. All apparent inconsistency must result from the defect in our finite comprehension.

In the text submitted by our brother it is only needful that it be considered in connection with the whole prophecy of which it is a portion, in order to make its literal meaning manifest. The Lord sent Jonah with a special message to Nineveh, which was delivered as the Lord designed it should be, although Jonah himself would have gone to Tarshish, as was evident from the fact that he did pay his fare and go into the ship which was going there. The purpose of God was accomplished even in that disobedience of the prophecy; for without that effort on his part to defeat the purpose of God there could not have been "the sign of the prophet Jonas" which was given in evidence of the divine authority of our Lord Jesus.—Matt. xii. 38-41. But that his way was

appointed of God to be in that very ship is clearly apparent from the fact that the Lord had prepared a great fish which was there ready to swallow him up when he was cast into the sea. Had God no purpose in preparing that fish? Will it be denied that the express use for which it was designed was accomplished? Surely none who know the name of the Lord will question this. With such as dare to cavil against the authority of revelation we have no disposition to argue. That omnipotent word by which the persecuting Saul was arrested, can bring such to acknowledge the truth; and no other power can give them the knowledge of that God who works all things after the counsel of his own will.—Eph. i. 11. If their mouths were stopped by unanswerable arguments, they could not receive the truth in love; and therefore they could only have the belief which makes devils tremble.—James ii. 19. Certainly they could not be benefited by such belief.

It is a common device of the tempter to suggest to the reason of the saints that such statements as this in our text are not consistent with the doctrine of the immutability of the counsel of God. While it is not possible that the indwelling witness of the Spirit of truth can be destroyed by this device of Satan, the subjects of his assaults are often sorely perplexed by his perversion of the very words of inspiration. The result of such trials is made profitable to the saints in showing them that their faith and hope do not rest upon the evidence of natural reason. Yet a correct understanding of the letter of the Scriptures will expose the fallacy of this deceitful wresting of their testimony. Such is the weakness of language as used among men that it is impossible to express divine truth in words which may not be distorted from their true meaning. The defect is not in the revelation which God has given, but in the words in which it is needful that the truth should be recorded for our comprehension. The Jews were familiar with the letter of the Scriptures which testify of Jesus, yet they could not understand the witness so clearly therein written. This was not for want of natural ability to read the language recorded by inspired prophets; neither was it for want of efforts on their part to attain that understanding. Even those holy men of old who spoke as they were moved by the Holy Ghost were unable to comprehend what was signified by the revelation which they were moved to record.—1 Peter i. 10-12. The very same preaching of Christ crucified, which is to Jews a stumbling-block and to the Greeks foolishness, is "unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." It is alone by the revelation of the Spirit of truth that the real meaning of any portion of Scripture

is shown even to the saints. That revelation is not given to their reason, but it is manifested through the faith of the operation of God. It is as effectually hidden from the natural understanding of the saints as it is from the reason of the infidel.

In the experience of every saint the essential truth of the infinite perfection of God is clearly revealed, and this is written in all the testimony of inspiration. Consequently no expression of Scripture can be correctly understood as controverting that truth. In the text under consideration it is manifest that the purpose of God was accomplished in the humbling of the pride of the inhabitants of Nineveh by the message which Jonah was sent to proclaim. To suppose that this result was not known to the Lord when he sent the prophet would imply the denial of the infinite wisdom of God, as well as involving the charge of such a change in his purpose as would destroy the truth of his word. While such an understanding might be consistent with the letter of our text, it would directly conflict with the whole testimony of the Scriptures. This would be contrary to the principle which prevails in considering the testimony of a witness in an earthly court. The meaning is always gathered from the whole statement of the witness, which is its own expositor. When any part of the testimony is contradictory of any other portion of the same the whole of the evidence of that witness is rejected. But the whole inspired record is the testimony of the one Spirit of revelation, and the detection of one irreconcilable contradiction would invalidate all the revelation given by that Spirit. Therefore, if the text submitted by our brother signifies that the purpose of God was changed, it proves that the whole Scriptures are unworthy of credit. But this blasphemous conclusion is not warranted even by the strict letter of the record. In the text itself it is expressly declared in what sense the statement is made that "God repented of the evil, that he had said that he would do unto them; and HE DID IT NOT." By reference to the declaration of the Lord revealing his manner of dealing with the nations it will be seen that it is precisely fulfilled in the case of Nineveh. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."—Jer. xviii. 7-10. This is the very result which is written in

our text concerning the city against which Jonah was sent to prophesy. Instead of proving that the purpose of the Lord was changed, it is an example of his faithfulness in the execution of his declared judgment concerning the nations.

The law which God gave to his creature man is the standard by which every action of men must be judged. By that standard condemnation rests upon every man who transgresses its commandment. All men are found guilty before God, because all have sinned. But God himself is not under the law; therefore he cannot sin against its injunctions. While Cain is a murderer as manifested in killing but one man, God is righteous in destroying all the inhabitants of the earth except the few whom he preserved in the ark with Noah. Nothing which God does can be judged by the law which he has given to man. Finite wisdom is incapable of comprehending the mystery of divine sovereignty. While we are often incapable of understanding the dispensations of God in his providence, it is always becoming in us to say with David, "I was dumb, I opened not my mouth; because thou didst it."—Psa. xxxix. 9. God is righteous in creating the waster to destroy, as well as in making his sun to rise on the evil and on the good, and in sending his rain on the just and on the unjust. Carnal selfishness is gratified by those events which accord with our natural desires, and reason accepts them as evidences of the goodness of God; but many things which appear to be adverse to our welfare when they occur, are afterwards manifested as the most favorable events in our experience. This was illustrated in the history of the patriarch Joseph. While the wickedness of his brethren moved them to think evil against him, "God meant it unto good, to bring to pass, as it is this day, to save much people alive."—Gen. 1. 20.

Although such knowledge is too wonderful for finite minds to understand, it is clearly revealed in the Scriptures that his eternal purpose is accomplished in every event in time. So it is declared, "Surely the wrath of man shall praise thee; and the remainder of wrath thou shalt restrain."—Psa. lxxvi. 10. The great wickedness of Nineveh was the dark cloud upon which the finger of God inscribed the beautiful rainbow of his goodness and mercy. As in the case of the message sent Hezekiah, the effect produced was just what God had designed, so in this case the purpose of God was fulfilled in displaying his mercy and great kindness. Thus the literal record given in the connection of our text displays the infinite sovereignty of God, while it is evident that the text does not signify any change in the eternal purpose of his immutable will.

In its prophetic application, the whole record of this prophecy is the

testimony of Jesus in his glorious character as the Savior of his people from their sins. The infinite mystery, that God is "just and the justifier of him which believeth in Jesus," is declared in the type here presented. It is against this principle of divine perfection that carnal reason is directed when it cavils over such expressions of inspiration as this in our text. Under the pretext of anxiety for the character of divine holiness this spirit of error would subvert the very foundation of God upon which rests the salvation of every believer in the doctrine of God our Savior. While the outward display of the purpose of God appears in building up and in destroying the nations, there is no change in his eternal counsel. What we call darkness and light, good and evil, is all included in the fulfillment of his purpose of love in the salvation of his people from their sins.

#### RELIGION IN SCHOOL.

It is encouraging to find in a widely circulated secular journal so clear an expression on this subject as the following article from the *New York World* of July 12th. Doubtless even the teaching of Heathenism in the public schools would be welcomed by those who have found the constitutional prohibition of all religious instruction an insuperable barrier in the way of their efforts to enforce their own creeds upon the free people of America. The bulwark of religious liberty is the provision that no religion shall be supported by legal enactment. When the enmity between Catholics and Protestants can be reconciled for the destruction of this safeguard of constitutional liberty there is occasion for serious apprehension that the same power is working which caused Pilate and Herod to be made friends the same day when our Lord was crucified.—Luke xxiii. 12. The sentiment declared in the last paragraph of the following article is so clearly correct that it is difficult to conceive how any honest mind can hesitate to endorse it:

"Archbishop Ireland, in his address before the National Educational Association at St. Paul on Thursday, declared that though he is a Catholic prelate, he would rather have Protestantism taught in the public schools than to have no religion taught there.

"The utterance indicates a very liberal mind, but it is founded, as too much of the discussion of this subject is, upon a total misapprehension of the question. It is not a question of Protestantism or Catholicism. It is not in this country even a question whether or not the children would be the better for religious instruction. It is simply a question of the functions of the state and rights of men.

"Ours is a purely secular state, in which men of all religions and men of no religion are upon an exactly equal footing before the law. It has nothing whatever to do with creeds or with religion, except to protect all citizens alike in their re-

ligious liberty. The public schools are maintained by the secular state for the secular education of the children; their religious education is a matter with which the state has no business to concern itself. That is a matter for parents and pastors.

"The State has no more right to teach a religion which is held by the great majority of the people than to teach one held by only one of all its citizens. It has no right to interfere with religion at all."

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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G. N. Chapman 2, C. C. Oneel 5, Mrs. Emily E. Lewis 2.50, Mrs. Mary E. Cannon 2.50, J. A. Gruber 2.—Total, \$14.00.

#### OBITUARY NOTICES.

OUR much loved brother, M. C. Awtrey, of Acworth, Cobb Co., Ga., was released from the body of death June 16th, 1890, at seven o'clock p. m., aged 74 years, less 1 month.

He was stricken with apoplexy and partial paralysis on December 8th, 1889, which caused softening of the brain. At first he complained of great darkness, but after a few days he said that his mind had been relieved. After this he slept most of the time. His mind was comparatively good most of the time. The summons did not come to him unawares. I have often heard him say, "I am looking hourly to be called away." Surely a good man in Israel has fallen. As he breathed his last I thought I saw a gleam of happiness come over his face. The last Scripture I ever heard him quote was what Jesus said to the thief on the cross, "To-day shalt thou be with me in paradise." I believe he is there. If a mortal ever was governed by a principle of right in all his business transactions, he certainly was. I do not know the exact date when he joined the church, nor by whom he was baptized, but it was many years ago. I think it was in 1885 that his experience and that of his now broken-hearted companion were published in the *SIGNS OF THE TIMES*, and I became a subscriber that winter. I remember that he dated his early convictions and deliverance back to when he was a mere boy. He was a strong believer in the covenant ordered in all things and sure, in election, predestination, and the final perseverance of the saints. Although often doubting his own interest in those glorious things, I believe that he manifested a fellowship with the sufferings of Christ more plainly than any one I ever was acquainted with, which caused the saints to have unbounded confidence in him as a meek and humble follower of our dear Savior. We deeply feel and mourn our loss, but not as those who have no hope, for we believe that our loss is his eternal gain.

After a very comforting and appropriate discourse by our beloved pastor, Elder H. G. Mitchell, from 1 Cor. xv. 57, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ," and singing hymn 1236, Beebe's Collection, the first verse of which was given to our dear sister, his sorrow-stricken companion, just as he passed away, his body was placed in the stone vault which he had had previously prepared for himself and wife. They had no children. Their house was a good home for the Baptists, especially visiting preachers and members from a distance. He stood aloof from all the men-made institutions and secret societies, both ancient and modern, looking on the church of Christ in the right light, and being firmly and intelligently established in the doctrine of the gospel. His whole interest was concentrated to that one point, the one thing needful, which was not taken away from him. See the *SIGNS OF THE TIMES*, current volume, page 110. He leaves only two sisters.

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

LUCRETIA P. McDANIEL.

DIED—In Petersburg, Kent Co., Del., Dec. 2d, 1889, **Julia H. Green**, second daughter of Charles W. and Sallie R. Green, aged 9 years, 4 months and 18 days.

Her disease was diphtheria in its worst form; and from the first attack but nine days intervened, days of intense suffering, until its fatal termination. She was an interesting and promising child, and had endeared herself not only to the family, but to all about her. One after another the children of this family have been called away, out of five but one, the

oldest, remaining. Another more sad and afflictive stroke awaits them.

ALSO,

**Charles W. Green**, after a lingering illness of many months, died at the family residence, July 22d, 1890, aged 40 years and 10 months.

His complaint was a disease of the lungs. Although there was little hope at any time, yet he kept up and about until two weeks before his death. The afflicted and now bereaved widow is the daughter of brother Peter Meredith, and in her early youth was received into the fellowship of Bryn Zion Church. Mr. Green, whom she afterward married, was a very worthy and upright man; and although he made no public profession, he was honorable and conscientious, kind in the family and neighborhood, and always showing friendship and respect to the church. The prospects before them in married life were bright and fair. This once happy home is now broken up and made desolate. I could not have anticipated when I attended their marriage, a little more than twelve years ago, what a bitter cup of sorrow and suffering awaited them. While earthly things are destined to perish with the using, we cannot tell why the flowers of spring should perish so soon. Many hearts will be moved with pity and sympathy toward our afflicted sister. May the Lord sustain and comfort her.

E. RITTENHOUSE.

**Sarah E. Huddleston**, second child of C. W. and Fannie West, was born Aug. 28th, 1846, was married to H. G. Huddleston Nov. 8th, 1866, and departed this life March 21st, 1884, aged 37 years, 6 months and 23 days.

Her husband died July 17th, 1879, leaving her with four children and in bad health. She was always kind and obedient to her parents, and agreeable with her brothers and sisters. She never made a public profession of religion, but said, during her sickness and just before she died, that she had felt greatly concerned, and had gone to meeting on several occasions when she thought she would join the church; but when the invitation was given she felt so unworthy that she could not make the effort. When talking on the subject she seemed to be perfectly reconciled and submissive to the will of God. She said if any one had ever mistreated her or done her a wrong she could freely forgive them, and hoped that God would forgive them also. In the midst of life we are in death. As we watched the death-damp gather upon the lovely brow of our child, how forcibly were we reminded that we all, like Sarah, are sojourners but for a moment in the dark shadow of mortality. May God comfort us as a bereaved family, and may this dispensation of his providence be sanctified to our good and to his glory.

C. W. WEST.

DIFFICULT, Tenn.

On Monday evening, April 21st, 1889, at six o'clock, **Mrs. Julia A. Hunsiker** passed peacefully to her rest, aged 74 years and 9 months.

She was the youngest daughter of Joseph and Hannah Corwin, of Orange Co., N. Y., where she was born, July 19th, 1816. She died very suddenly of heart disease, leaving a husband to mourn his loss, and also a daughter, the writer of this sketch. For more than twenty years she has been a faithful reader of the SIGNS OF THE TIMES, and believed the doctrine therein advocated. Having stood firm in the faith, she has gone to her reward, leaving us to mourn the loss of a good wife and mother.

HELEN A. RUSSELL.

ATHENS, Pa., July 11, 1890.

### ASSOCIATIONAL.

THE Greenville Old School Predestinarian Baptist Association will convene, if the Lord will, with the Refuge Church, near Spencerville, Allen Co., Ohio, on Friday before the first Sunday in September, 1890.

We are a weak association, and desire sound and orderly ministering brethren who can come in the spirit of peace to visit us.

Those coming from the east or west can come on the Chicago & Atlantic R. R., and those from the north or south on the Toledo & Cincinnati Narrow Gauge to Spencerville, where they will be met; or, if they fail to find teams, inquire for the writer, one mile south of town, on the west side of canal.

A. B. BREES.

THE Virginia Corresponding Meeting will be held with the Frying Pan Church, Fairfax Co., Va., commencing on Wednesday before the third Sunday in August, and continuing the two following days. All who come will be met at Herndon Station, on the Washington, Ohio & Western R. R., on Tuesday. Trains leave Washington and Alexandria at 8:45 a. m., 1:50 and 4:45 p. m. Friends are especially requested to come on the first two trains. The last will, however, be met. We respectfully invite all to attend who feel it in their hearts to do so.

E. V. WHITE.

THE Morgan Association of Regular Predestinarian Baptists will convene, providence permitting, with the Indian Creek Church, about four miles east of Arenzville, on the C., B. & Q. R. R., in Cass Co., Ill., on Wednesday before the third Sunday in August. All coming from the east or west on the Wabash R. R. will change cars at Chapin and come north to Concord, where they will be met on Tuesday afternoon. All coming from the north will stop at Arenzville, where they also will be met on Tuesday afternoon.

GILES REEDER, Clerk.

THE Des Moines River Association of Predestinarian Baptists will be held with the Des Moines Church, in Wapello Co., Iowa, commencing on Saturday before the third Sunday in August, 1890, at ten o'clock a. m.

Those coming on the C., R. I. & P. R. R. from the east will stop at County Line, and from other directions on the same route stop at Eldon. Those coming on the C., B. & Q. R. R. will stop at Batavia. A cordial invitation is extended to our brethren everywhere, and especially to ministering brethren.

It is expected that reduced fare will be had on the railways by obtaining receipt from ticket agent at point of starting, and this precaution, must be observed in order to get the benefit.

ROBERT SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE fiftieth annual meeting of the Northwestern Predestinarian Baptist Association will meet with the Providence Church on the third Friday in August, 1890, five miles southwest of Lena, Stephenson Co., Ill. Those coming by rail will be met at Lena on Thursday evening and Friday morning. All sound Old Baptists are invited to attend, especially ministers.

BENJAMIN SALLEE, Mod.

### YEARLY MEETINGS.

THE annual meeting with the Bryn Zion Church is appointed for the third Sunday in August, Saturday and Monday included. Saturday meeting at 2 o'clock p. m. The morning trains on the Delaware Road will be met at Clayton on Saturday, and on the branch road (Delaware & Chesapeake) at Kenton, to convey friends to places of entertainment. We hope that a goodly number will find it in their hearts to come and see us.

E. RITTENHOUSE, Pastor.

### The "Signs of the Times,"

(ESTABLISHED 1832.)

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

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

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 13, 1890.

NO. 32.

## CORRESPONDENCE.

PORT JERVIS, N. Y., June 24, 1890.

ELDER BENTON JENKINS—DEAR PASTOR:—As it has been on my mind for some weeks to write you some of the way in which I hope the Lord has led me about and instructed me in the years gone by, and up to the present time, I will make the attempt, feeling that if the Lord does not lead me I shall not write anything to interest you. I have never had any liberty in trying to express my feelings; and when asked for a reason of my hope I have always seemed shut up, and could not come forth, when all seemed so plain and vivid in my mind.

In the year 1863, in the summer, I was made to see myself without God or hope in the world. From my earliest recollection the SIGNS OF THE TIMES was a welcome visitor in our home, as my parents were strong believers in the doctrine therein advocated. Then I could not understand what it contained that was so fascinating to them, as they would read it over and over; but I hope, by the grace of God, though blind I was, yet now I see. In the year mentioned, in reading an article written by Elder Trott, on the last days, or second coming of Christ, my mind was arrested, and something seemed to say, "How is it with you, if he should appear?" I was made to fear and tremble at the thought, for I knew that I was not prepared to die. For days I could not get rid of the thought, "What if I were to die?" I resolved never to read the SIGNS again; but by some power which I could not resist I would find myself reading the same article. As it was continued from month to month I would read every one, as it seemed to me, against my own inclination. As he seemed to think that the day was near at hand, I thought that God had only given me to see my awful doom for my wickedness. I was very much alarmed and distressed, and where to turn for help I did not know. I tried to pray for mercy, but my prayers seemed to go no further than my lips, and the heavens seemed as brass. Night after night I would dream of the horrible pit prepared for the wicked, and would be awakened with a sense of falling into it. O the horror of those days and nights! I remained in this state for months. At last my health failed, and our family physician was called to see me. He said I had no disease, and must go out

into company more. I knew that I had the worst of all diseases—sin. The world and company had lost all charms for me. The only comfort I could find was in reading the experiences of the writers in the SIGNS. Well do I remember reading the experience of sister Bessie Durand. In it she expressed herself as feeling like one "walking alone on a frozen ocean." I felt that I was a companion in like distress. O how my heart went out to her as she described my own feelings so accurately! I said nothing of my troubles to any one. One night, as I could not sleep, I arose very quietly, not wishing to disturb my parents; but my father came into the room shortly afterward and asked me why I arose. I told him that I could not sleep, and was surprised to hear him say, "You must not be discouraged; for where the Lord begins a work of salvation in the heart he will carry it on to the day of Jesus Christ." I wondered how he could know of my troubles of mind; but by his encouraging words my stony heart was melted. Truly "Words fitly spoken are like apples of gold in pictures of silver. I felt them to be timely, as my load of sin and gloom was bearing me to the earth. I would read the Bible, but all the promises seemed to be for others; not one could I claim, except it were this one, "Depart from me, ye cursed." About this time the Methodists commenced a revival near us. As my young companions were going forward to be prayed for, and, as it seemed, were being converted by giving themselves to Christ, as they were taught to believe they must do in order to be saved, I thought perhaps I was wrong in resisting the invitation; so I resolved to go forward at the next opportunity, if my parents were willing. I asked my father. He replied that he did not believe in their method of converting sinners; but if I felt it my duty to go, to do so. I went the next night, but O the hardness of my heart! As I knelt at the altar it seemed as if it had turned to stone. The minister came to me and said, "The Lord has blessed you for giving yourself to him. I am as sure of that as I am of my own salvation." I replied, "O no; my heart seems harder than ever before." He said, "You must exercise more faith; you must believe, and the thing is done." O the fallacy of such preaching! Blind leaders of the blind! I went no more to the altar for prayers, but the gloom and darkness that settled

around me was something awful, and my heart was like lead within me. I thought I should remain in this state while life lasted, which I thought would not be long. I was beset with such horrible temptations as I cannot describe, for I shudder at thought of them even at this distant day. I surely thought I had committed the unpardonable sin, and that God had given me over to Satan. I was in this state for months, until the fall of 1865. Then, blessed be his holy name, he was pleased to deliver me out of them all. After all my buffetings and struggles I was made to stand still and see the salvation of the Lord. I never shall forget the gloom that seemed to envelop me as a mantle, and all nature as well, one Sunday morning in the month of November of that year. I thought I would go and hear the Methodist minister once more, if I were spared to get there, for I thought I had but a short time to live. I dreaded to go in after I arrived at the door, for I thought every one must know the awful condition I was in. However, I went in and sat down near the door, my whole being trembling, so great was my agony of mind. Soon afterward the congregation commenced to sing,

"Jerusalem, my happy home!  
Name ever dear to me," &c.

As I listened to the words, all at once my trembling ceased, and I was filled with the sweetest rest and joy. Any words of mine would fail to describe it. For a time I could not realize whether I was in the body or out of the body. I looked out of the window, and, behold, all nature was changed. The very trees seemed to be praising the Lord. These words seemed to burst from my lips, "Jesus, my Savior." Yes, I could claim him as mine. "Bless the Lord, O my soul; and all that is within me, bless his holy name," were the words that made sweetest music in my soul. I saw the minister look at me intently several times during service. As soon as it was over he came to me and said, "Well, Hattie, I think you know by experience what religion is this morning, as it shines all over your countenance." I was too happy for words. My chief joy, after such sweet assurance of acceptance in his glorious plan of salvation, was to sit in wonder and admiration at his wondrous love to sinners. To think that he thought of me ages before I had a being, would melt me to tears in an instant. It seemed that my heart was in communion with the

Savior for weeks, such sweet peace and comfort did I enjoy. At that time if all the powers of earth had arisen to dispute my interest in the Savior it would not have moved me, so firmly did my hope appear to be established in him. Soon after this my mind was exercised about baptism. As I was of a diffident and retiring nature, always painfully embarrassed if called into notice, I thought, Could I go before the church and tell them what great things the Lord has done for me? I tried to banish the thought by such reasoning as this, that as there was no Old School Baptist Church nearer than Middletown, I would not think about joining any church for the present, as my home was in Sussex Co., N. J. After that the Savior withdrew his presence a little, which alarmed me, for I had supposed that I would always enjoy his presence. I was like a little child left in the dark. If left to myself I would wander, I knew not where, and I did not want to go into by and forbidden paths, which I knew I would do if left to myself; and I can say at this time that truly I have realized my fears.

In the year 1866 I was married; and as my future home was to be in Middletown, I thought if the Lord would give me strength I would tell the church of my hope, and leave the matter with them to decide. In June of that year I took up my abode there. On my arrival I found there was a division in the church; and as my home for a time was to be with one of the number that withdrew (the late Thomas Tatham), I heard much that grieved and perplexed my mind. I became discouraged, and resolved that I would think no more about baptism nor the church, although the Old Baptists were my people, and I thought them the very salt of the earth. I would gladly withhold this part of my narrative, but I feel impressed to write it, as it had a great deal of influence in keeping me from going to the church. Verily I did realize that we cannot serve two masters. After making this decision my mind became occupied with the world and worldly things. For eleven years trials and tribulations were my portion. Alone and in darkness of mind I was compelled to travel the dreary road, as it seemed to me, for my disobedience. I still loved God's people, but felt that I was not fit to ask for a home with them. In the year 1877 my husband died, and I returned to the old home to reside with my mother,

in this place. I was discontented and restless, although I had a pleasant home and was surrounded with kind friends. At times I would feel as if I could walk miles to hear a gospel sermon. At that time the New School Baptists had a minister whom they thought the most gifted of any that had been in this place. He was educated by the great London "divine," Spurgeon. I went to hear him. He was certainly a great orator and historian, but I failed to find the true bread that I was starving for. However, I continued to go and hear him, and would occasionally pick up a crumb. As I was such a regular attendant, and an attentive listener, I was strongly urged to join them, one lady, a neighbor of ours, telling me it would make no difference what church I joined, as all were striving for the same place; but I could not claim any affinity with a work system of salvation, for I had been taught that it was by grace, through our Lord Jesus Christ, that sinners were saved, and "not of works, lest any man should boast." Time passed on, and their minister resigned. Two more came, but remained only a short time. In 1886 one came, full of works, held revivals, and converted many souls. At this time a dear sister of mine joined them; and I believed her to be a subject of divine grace, as she had experienced a change some time before. She, too, would gladly have had me go with her. Also the minister came and tried to convince me that it was my duty to go with my sister. I was much exercised about the duty that I had so long neglected, and he saw that I felt very tender about the subject, and renewed his importunities. At last I told him that the Old Baptists were the people of my choice. At that he left me, but told my sister that he "was never so astonished." It was at this time, dear brother, that I wrote to you; and when I received your reply, your tender, loving counsel to "go home to thy friends, and tell them what great things the Lord has done for thee," brought a gush of happy tears, as they were the first and only words that I had received from the people I love so well in all the dreary years of the past. I thought then that I would go at the first opportunity; but I believe the Lord has a set time for all things, and that time was the eighth day of June, 1890. I had no liberty in telling the church of my hope, and can only wonder at their loving reception; but I felt that I had at last come home, and my daily prayer is that the Lord will keep me from bringing reproach on the cause I love so well. I have had a few bright seasons since I saw you, but my walk is mostly in the valley. I was taken sick about a week after I came from Middletown, and on the night that I was taken these words came with power to me, "Lo, I am with you always, even unto the end of the world." Since that time the

Savior has withdrawn his presence; but those words spoken, as it seemed to me, when he withdrew his presence, have comforted me thus far. But O, dear brother, this wayward, wandering heart of mine causes me no end of trouble; so cold, so lifeless, as to spiritual things. I can but grieve. I do feel to ask an interest in your prayers.

In looking this over it seems that I have occupied a great deal of space, and said but little of interest to you, and it will take up too much of your valuable time to read it. If worthy an answer, I would like a reply above all things, as I cannot get to hear the preached word; but I cling to the dear old SIGNS, which comes laden with spiritual food every week. Remember me in love to sister Jenkins. Yours in tribulation,  
HATTIE A. WINFIELD.

CAMP HILL, Ala., April 12, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—This morning I felt like writing upon the words of Paul to Titus (ii. 11, 12), "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." The subject of grace is one of unbounded interest to the saints of God, and is, I believe, that song spoken of by Isaiah when he said that the watchmen should lift up the voice, and together they should sing. This one song of grace is full of melody and sweetness to the Israel of God, for it embraces all God has done for his people, who loved them and gave himself for them. The fact that salvation is by grace is too clear to admit of a single doubt. When the foundation of the temple was laid it was grace; while it was being built it was grace; and when they laid on the top stone they cried, "Grace, grace unto it." Grace we understand to be the goodness of God, the unmerited favor bestowed upon his people, who were sinners by nature, but the very election of grace. The apostle says that this grace which bringeth salvation hath appeared to all men. Yea, from the beginning of the creation has this grace appeared unto men. God, after the fall, made a promise to Adam and Eve that the seed of the woman should bruise the serpent's head; and from that time on, until Jesus appeared in the world in person, had the types presented the forthcoming of this grace. John said, "The law was given by Moses; but grace and truth came by Jesus Christ." Jesus also was spoken of as being full of truth and grace. "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." All the types, shadows and symbols prefigured the coming of this grace unto his people; for the apostle

says that in the fullness of the time God sent his own Son, made of a woman, made under the law, to redeem them that were under the law. This salvation had been promised by God, who could not lie, to his children before the world began. "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." "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The fountain of love is the glorious spring of divine grace, from whence flows the glorious blessings from his eternal throne. How the saints love to sing of grace, and to talk of grace; for it is by grace, and grace alone, that we are saved. I cannot admit, not the least, of works; for that would spoil the whole thing; it would be defiled. If that glorious old hymn should read, "Amazing works! how sweet the sound! that saved a wretch like me," it would bring trouble and gloom. If the words were changed to read, "Works! 'tis a charming sound," what a perversion it would be, what a lie, how false, and how doleful and sad would be the heart of the child saved by grace. The Arminians charge the Baptists (I mean Primitive, Regular, Old School Baptists) with being ignorant; and they spell grace, and pronounce it works. How vain is poor man, whose breath is in his nostrils, who at his best estate is altogether vanity. God's people have characteristics by which they are known. They sing and preach and pray alike, all from the same piece, and all of grace. If any should ask the old stereotyped question, What is the difference between the Hardshells and the Missionary Baptists? the answer is plain and clear, The Hardshells trust in the grace of God, and the Missionaries seem to trust in everything else but that; for they have so many things to look to and trust in that they do not seem to need the grace, and do not seem to have discovered that they are naked, blind, miserable and poor. Grace appears to many. The work of grace in Paul appeared to his comrades. They heard a voice, and saw a light, but they could not discern. But this grace taught Paul, and he was made willing to hear from the mouth of him whom his letters of authority would doubtless cover, the words of God, and for him to tell him what he would have him to do. God's work of grace has often been manifested in the vilest of sinners—Mary Magdalene, the man among the tombs, and

the thief on the cross. Others saw it, but it did not control them, nor teach them the great lesson of humility. While it appears to many, it teaches some; and the "us" there referred to means the same "us" so often alluded to, the company of God, his people, his beloved, chosen to be heirs of salvation, the election of grace in all ages of the world, the ends of the earth, the poor in spirit, his children, Jacob, the lot of his inheritance. This grace teaches them. What does it teach? It teaches them lessons of meekness, humility, love, patience and forbearance. The glorious oil of grace mellows the soul, and teaches us God's unquestioned sovereignty over all things in heaven, in earth, in the seas, and in all deep places. But the special application as used by the apostle is, it teaches us in a negative sense what we are to deny. The glorious grace of faith taught Moses to refuse to be called the son of Pharaoh's daughter, and to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than all the treasures of Egypt. The great Teacher of Israel came, full of grace and truth, from the throne, to suffer for his people. He took on him the form of a servant, and became obedient unto death. He was rich, but for our sakes became poor, that we through his poverty might be rich. He denied all the forms of ungodliness that were here when he came. He met the Pharisees and Sadducees, and confronted them, and condemned them in their outward forms of religion. They were compassing land and sea to make proselytes, and gloried in it, as works of righteousness, while the very genius of grace and the Spirit is opposed to such. His people are not made his by preaching, nor by their deeds not even the very best deeds of his people; but they are born his, by the holy Spirit of God. He called the Pharisees whited sepulchres. He said they were full of dead men's bones and rottenness. So this grace teaches us the same lesson, and the modern Pharisees are the same. They are whited sepulchres. They have fine temples in which they meet, steeples long, high, and towering above the tomb. They are like so many monuments over the dead. His people do not need them, for they are a living people, and monuments mark the places of the dead, full of dead men's bones and rottenness. The rottenest doctrine ever heard may be heard therein; dead men's brains, and bones of the dead, are what you hear. Cary, Judson, and such as that, and Andrew Fuller's fine-spun theories about faith, the turning point of salvation, and the act and duty of the creature. Dead works, dead works, but not the living doctrine of grace. The grace of God teaches us to reprove the un-

fruitful works of darkness, to oppose and deny all these forms of ungodliness, coming in the name of religion and of Christ. We wish to show that they are not of Christ, and it is a slander against his holy name to hold up such things as his. He hath denied it, and we wish to do so on the same principle of indwelling grace. Some think we do it to be odd, but they are mistaken; it is from a sense of duty, the effect of the light and life of grace in us. Jesus called them vipers and hypocrites, and of their father the devil, and told them that his lusts they would do. The only evidence we need to confirm us that the religious world has not grace, is the testimony of God. "By their fruits ye shall know them." When I say religious world, I mean all except the Primitive Baptists. The world, the flesh and the devil are too manifest to need exposing. When we come to analyze them, and see the fruits and works that they produce, the fruitful crops are being manifested more and more. The deceived and the simple may not see it; but those who stand in the watch-tower can clearly discern the signs of the times. Grace teaches us to deny it. This is characteristic of the people of God. Jesus well said, "Beware of the leaven of the Pharisees and Sadducees, which is hypocrisy." The leaven of their doctrine encourages all the forms of ungodliness reproved by Christ and his apostles—the doctrines and commandments of men. Jesus said, "In vain do they worship me, teaching for doctrine the commandments of men." Paul said, "Touch not, taste not, handle not, which all are to perish with the using, after the commandments of men, after the rudiments of the world, and not after Christ." Sunday Schools and theological school are the commandments of men. All secret societies are the commandments of men. Therefore we, by grace, are taught to deny them, and not to touch, taste nor handle them, for there is perishing in it. Grace impresses and teaches us, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." And we do so by grace, and by grace alone. The light of grace in the heart is the reason why the elect are not deceived. Ungodliness assumes many forms, and we are to watch in all things; and the grace of God will teach us what to deny. "Worldly lusts." Here is something else to be denied. The lusts of the eye and the pride of this world Jesus especially admonished us against. The two women, presented first by Solomon and then by John in Revelation, are so clearly set forth that to refer to the two will show the subject clearly set forth. One is represented as a widow, who feareth God, trusteth him, and is desolate. She is the one taught by grace, not having the outward forms, but the inward grace, which teaches her that, deny-

ing ungodliness and worldly lusts, she should live soberly, righteously and godly in this present world. Paul described her as the hidden man of the heart, a meek and quiet spirit, which in the sight of God is of great price. "The King's daughter is all glorious within," not without; not outward show. Yet John saw a wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. Solomon tells us of a woman whose feet abide not in her house; but she is seen on the streets, decoying all she can to go in. She tells of her adornings; her bed is ready. Thus she decoys the unsuspecting, and turns their feet to her house. This is worldly lust, after numbers, wanting the world to follow her and join her. John speaks of the mother of harlots and abominations of the earth. She is represented in her scarlet robes, sitting upon a throne as a queen, and is no widow; with a golden cup in her hand, deceiving the nations of the earth. All the daughters of Rome follow their old mother in her habits, and they all have features like her. There is a resemblance, especially in lusting after the world. They all want numbers, and fine meeting houses, and organs, and educated preachers, for a show, and to draw the world for gain. It is worldly lust. But the grace of God teaches us to deny all this. The luxuries of Babylon and the necessities of Zion are two different things altogether. We are told to provide the necessary things, but not the extravagant things. Belshazzar's feast was a figure of worldly religion, and it will bring the same doom again. Upon their walls is written, "Thou art weighed in the balance, and art found wanting." God's prophets now are reading the hand-writing on their plastered walls. They are wanting in this very grace which teaches us that, denying worldly lusts, we should live soberly, righteously and godly in this present world. Uneducated preachers are useful in the kingdom of God, to mortify our worldly pride. God has a use for them, and I am glad they are here. I mean not educated after the world. I hope God's people may never be so carried away with the error of the wicked as to refuse God's sendings among them. God hath not chosen many wise men after the flesh, not many mighty, not many noble; but he hath chosen the base things, and things that art not, to bring to naught things that are, that no flesh should glory in his presence. I am but partially done, but will close, as I do not wish to be tedious. May the Lord of life and glory bless his children with grace, that they may show forth his praise, is my humble desire.

Yours in hope,

W. LIVELY.

REISTERSTOWN, Md., July 9, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed I send you two letters from sister Fannie Cole. I think they will need no word of commendation from me. I have her consent to do as I think best with them. Letters of experience are good and enjoyable always when we are in a spiritual frame of mind.

As ever, your brother in a precious hope,

F. A. CHICK.

TOWSON, Md., April 2, 1890.

ELDER F. A. CHICK—MY DEAR BROTHER:—If it is the Lord's will, I hope to be at Black Rock on Sunday; and if I feel as I do now I am sure I will not have time to say as much as I would like, so I thought this evening I would talk to you a little by letter.

I arrived here from the city last evening, after spending a pleasant visit of ten days. I was truly disappointed in not getting to hear you last Sunday week. I started, but missed the train. While I had such a desire to be present at meeting that morning, there seemed to be something drawing me back when the time came to go, and what it was I know not. Dear brother, have you ever felt this way? I often feel that I am alone in many things; and can there be any one like me? Last Sunday I attended prayer meeting, the first I have ever been present at in Baltimore. I can truly say that it was a source of great pleasure to be there. Brethren Thorne, Search, Blizzard and Scott spoke; and while I was sitting there these words came to my mind, "Where two or three are gathered together in my name, there am I in the midst of them." It did seem to me that Jesus was very near, and I could feel that love, joy and peace. Yesterday I called at the doctor's, and spent about an hour with sister Thorne. The doctor came in a few minutes before I left, and we had a few words upon this beautiful subject, which is the most beautiful to me of all others. The doctor, I think, can preach a little sermon at almost any time. I enjoyed what time I was there very much, and was sorry I could not remain longer with them. I also called at sister Florence Merryman's. She had been quite sick, but was much better then. She is a very dear friend and sister, whom I love very much to be with. She always seems ready, and loves to speak of the things pertaining to our Lord and Savior Jesus Christ. Often when I am with these loved ones, and seeing the good in them shining forth, it makes me feel my unworthiness the more. I have of late been resting under a very peaceful state of mind, and at times have felt that Jesus was very near me. O how thankful I should be! I have so many more blessings bestowed upon me than I am deserving of. Some weeks ago I was made to rejoice over the editorial in the SIGNS, written upon James i. 27: "Pure

religion and undefiled before God and the Father is this," &c. It did me so much good that I felt like writing and saying so, but knowing my weakness, I could not make the attempt; and as I am writing I feel that I must tell you about it. For nearly two years, and perhaps longer, this portion of Scripture has been upon my mind, and I have often wanted to ask you about it; yet when in your presence I would not think of it. I had never mentioned it to any one; and when the SIGNS came, and, looking over it, as I usually do, to see by whom the letters were written, my eyes fell upon the editorial, you cannot imagine and I am not able to express my feelings. How very many beautiful letters we receive through that dear family paper. May the brethren and sisters be enabled to go on and write for the comfort and edification of the dear saints who are scattered abroad in the land. There are many dear ones who never have the privilege of going to meeting, and we that do should be very thankful; and how pleasant it is when we can assemble ourselves together in the heavenly places. Paul says that God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Dear brother, I see that this sheet is also growing full of my rambling thoughts. I know that my understanding of divine things is very limited, and what I do know I only know by revelation. It is not my intention to worry any one with my epistles, and I am sure that you will not think so, for you told me to write when my heart said write; and when I feel that I am prompted, I trust it is of the Spirit, and not of the flesh. I do love to speak to the dear ones of like precious faith; and "they that feared the Lord spake often one to another." Much love to sister Lida and the rest of the family.

I remain your unworthy little sister, if one at all,

M. FANNIE COLE.

COCKEYSVILLE, Md., May 26, 1890.

ELDER F. A. CHICK—MY DEAR BROTHER:—How very different I feel this morning to what I did the last time I wrote to you. Then I had been resting under a peaceful state of mind, and felt at times that the loving Savior was very near; but of late there seems to have been nothing but carnal mindedness, and Jesus afar off. O for a closer walk with Jesus! At the meeting last week I felt that there was nothing for me. I could see only the fruits of the flesh. At times there would seem to be a little light, but how soon it was extinguished, and again I would find myself wandering off into those dark and forbidden paths. I felt such a desire that there might be more warmth stirred up in my heart, and more spirituality of mind; yet it seemed that my prayers rose no higher than the earth. I awoke one morning with these words on my

mind, "God, be merciful to me, a sinner." I thought of this verse also,

"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."

Although most of the preaching seemed to be a sealed book, and while it troubled me much, yet at the same time I could not help feeling that these different scenes in life were for my good; at least I trust they are. "All things work together for good to them that love God." How often we murmur and repine when our hands are full of blessings. How well do I remember the text which you spoke from nearly six years ago. It was this, "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." I felt then that if it were God's will I was willing to suffer affliction with his people; and to-day, if I be one of the little ones (which I very often fear that I am not), I trust that I may ever be made submissive to his will. The last day of the meeting I heard a dear sister say that she had been traveling the same road that I had; so I was not alone, as I had thought. I have been to associations and other meetings, and before starting I have thought, "What is the use of my going?" yet when gathered together for the hearing of the gospel my heart seemed to be opened, and I was made to receive that precious word which was proclaimed by God's servants, which came to my poor, weary soul as a refreshing shower upon withered grass, and I was made to lay hold of the hope set before us, as an anchor of the soul, both sure and steadfast. I cannot say that it was so with me this time. I see so much depravity in my heart that it seems impossible for anything good to dwell therein. What poor, helpless creatures we are! I for one can fully realize this. Not one moment in the day but what I need his ever-watchful eye. Many asked after you, and why you were not present. I met many pleasant people, and felt at home with them all. Although I went to a strange place, yet it did not seem strange. Their kindness I cannot very soon forget. The first night I spent at brother B. C. Cubbage's, and the remaining two at brother Peter Meredith's. I was rejoiced when I learned that sister Anna had come out and confessed her Lord and Savior Jesus Christ.

Please excuse me for bothering you so soon again. I am at a standstill now what to do, whether to send this or not. I hope the meeting at Harford was a good one for Annie. I was sorry to hear of Bonnie's sickness. I do hope she will soon be well again. Much love to sister Lida and all the rest.

I remain your unworthy little sister, if one at all,

M. FANNIE COLE.

WAVERLY, N. Y.

DEAR BRETHREN EDITORS:—I feel somewhat impressed to write a few lines for your perusal, and will leave it with you to judge of the spirit that prompts me to write. If it is of the flesh, the Spirit of Christ within you will detect it.

The last verse of the seventeenth Psalm has been pouring through my mind for several days with a peculiar sweetness; and as it came as my experience, I can only present it in that way, regardless of what I had thought of it before, or what others might think of it, yet regarding the feelings and views of my brethren with due respect. I had regarded it as pointing exclusively to the time when the saint had gone from this world to his home beyond. It reads, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." I had been in darkness for many long, wearisome months, and had felt so many times that what I had claimed to be an experience of grace with me was only a delusion, and surely I could not be the one that was clothed in the righteousness of Jesus. I was nothing but imperfection, and so vile and sinful that I could not bear myself. I longed to be like Jesus. My own likeness was a horrible picture to me. But what to do I knew not. I was helpless, as regards changing my own likeness, and thought, Will I ever be any different? While I was mourning over my wretched condition the words of David came with power into my poor, troubled heart, and then and there I saw the fulfillment of that text. By faith I did behold the face of my dear Savior and Redeemer in righteousness, and was satisfied with his likeness. O what a fullness there was in Jesus! Yes, and I was perfectly satisfied. I did not lack anything. "My soul made me like the chariots of Amminadib." I could, yes, I did, mount up with wings as eagles. I was just where I had longed to be, and saw that Jesus was my righteousness, sanctification and redemption. I was complete and perfect in him, and could not ask for any more. It appeared to me that I had been sleeping, and was dead to spiritual comforts for a time, and had just awakened to a knowledge of them. How often I had been in that dead, sleepy, dreamy condition, and had been brought out of it, as I trust, by the voice of my Beloved; but I never knew that it was in fulfillment of the text, "I shall be satisfied, when I awake, with thy likeness." I could not rejoice nor be satisfied in viewing my own sinful likeness; but when I awoke with his likeness my joy was unspeakable and full of glory. Dear brethren, I cannot express what I saw and felt at that time, for I was in heaven, in soul or mind. There was another text that I had previously regarded in about the same light, that is, that it had reference to the state beyond this life. It came flowing sweetly along. It was the

language of Job, where he says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." By faith Job could and did say, "I know that my Redeemer liveth." I felt like I could adopt the same language. By faith he saw the latter day, which is the gospel day (one day); and Jesus has and will stand upon the earth throughout the gospel day. He dwells in his people, and walks in them. He is a wall of fire round about them, and the glory in the midst. He is King in Zion, and his will is done in earth (the church) as it is done in heaven. The skin worms that destroy the body represent the corrupt, sinful nature of the saints, which will trouble them as long as they live in mortal bodies. This is the way that it appeared to me.

Then Job says, "Yet in my flesh shall I see God." I must believe that Job believed that he would see God before he left this present world, while yet carrying about a corruptible body. Hear him again: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." Yes, by faith he saw him. Jesus said, "He that hath seen me hath seen the Father also." "I am in the Father, and the Father in me." Again, Jesus said to his disciples, "Whom do ye say that I am?" Peter said, "Thou art the Christ, the Son of the living God." Jesus said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Simeon saw God manifest in the flesh while yet upon earth himself. We by faith have seen the salvation of the saints in God; and besides him there is no Savior. Yes, dear kindred in Christ, I believe that a glimpse of heavenly things is given to poor pilgrims in their journey here below, which causes them to desire to depart and be with Christ. "O that I had the wings of a dove; for then would I fly away and be at rest." How beautifully the poet has expressed it:

"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?"

I will say, in conclusion, that the complete fulfillment of the two texts which I have mentioned, in all their grandeur, glory and power, will be perfectly known and experienced by the saints when they are called to their eternal home, never to return to an earthly home again, to mourn on account of sin; for as is Jesus, the Head, so is the body with all its members. What beautiful figures inspiration has made use of to set forth or declare the beauty and perfection of the church. John saw a great wonder in heaven, a woman clothed with the sun, the moon under her feet, and twelve stars upon her head. Again, he saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as

a bride adorned for her husband. Again, in the Song of Solomon, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Wonderfully beautiful indeed! Mortal tongues cannot express it; but poor, vile worms of the dust by faith have seen it, and rejoiced with joy unspeakable and full of glory in the view. I have long wished that I might declare these glorious things, but I can but faintly do so. They are so high and wonderful that I cannot attain unto them, and never will this side of eternity.

Brethren, this is a little of my experience for a few days past. I can know nothing of the Scriptures only as I am made to know them by experience.

I want to say that I continue to esteem the SIGNS OF THE TIMES as a very valuable paper for the saints; first, for the spirit of charity manifested by the writers, and also for the plain, bold and unadulterated truth it contains. This is what we need in this terrible day of darkness and delusion. Brethren, spare no arrows; no danger of the supply failing.

D. M. VAIL.

FEBRUARY 17, 1890.

TO THE EDITORS OF THE SIGNS OF THE TIMES:—As an inquirer after the truth I address you thus, for the express purpose of finding out whether there is any hope for such a poor sinner as I am. I have been asked to relate my feelings or thoughts in regard to spiritual things, but have never complied with such requests, for the reason that when I would try to speak my tongue seemed to cleave to my mouth, and utterance was impossible; and it would seem to me that some one was saying, "Your thoughts deceive you; there is no hope for you." Really had I been able to tell all, it would not have been much. But in reading your paper, a piece written by Diana S. Morris seemed to encourage me to try to write something to you. It seems that I have been brought over the same way that she was brought. Very early in my life I heard my brother say that all good children would go to a land where sorrow is never known, when they died; so I thought I would try to be good and go there; but I could not satisfy myself that I was being good. I began to think what a dear thing it would be to be a christian and follow the dear Master. My every thought dwelt upon this matter. My prayer was for the good Lord to show me the way, and give me proof that I was a child of God, or one of his people. I searched the Scriptures, but found nothing to satisfy me, or to show me that there was any hope for poor me. Everything seemed too deep for me. Often when reading the experience of others (which I always love to do) have I found myself in tears of love. O how I

would wish that such were my lot! I would gladly bear all the trials of which they spoke, if I knew it was the work of God's angel. Once when feeling thus I happened to be reading the Scriptures. When I came to the sermon on the mount, the first blessing reached my case, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." I knew I was surely hungering and thirsting after righteousness, and my soul was filled with joy at the thought. Did it mean such as I? I could not suppress my thoughts and feelings, but wept for joy. I then felt lighter and happier than ever before, at the thought that there surely was some hope for me. But alas! I am afraid not. If I am saved, it is through the grace and loving mercy of our Savior. Upon being asked to tell the church of my feelings, my earnest reply was, "O I am not fit, not worthy of a place among them." I was afraid they would not receive me; so I have never professed religion. But I am not satisfied. O how I would love to be one of the church amongst the Baptists. None other would I join. Their doctrine is the only one that I like. But I am afraid I cannot join them, for they would not have me. I would give worlds, were they mine to give, to feel worthy of a place amongst them. I hope and trust that the good Lord will show me the way and the path of peace. My theme is,

"Am I a soldier of the cross,  
A follower of the Lamb?"

This hymn seems to suit my case.

Dear editors, I hope you will overlook this if I have done wrong in writing to you thus; but please reply through your paper what your thoughts are regarding my case, if you think it worth the time and space. I will not trouble you longer, for fear I will disgust you. May the Lord ever be with you, and with every child of God on this wide earth, help us in our trials, and be with us in joy or sorrow, is my prayer.

You may publish this if you like, but do not leave out better matter for it.

Yours sincerely,

A SEEKER OF TRUTH.

[The above letter has been overlooked, which accounts for its not appearing in our columns until this late date. We recognize in the relation of experience the exercises of a subject of the new birth. To such we would say, "And now why tarriest thou? Arise, and be baptized."—ED.]

JEMISON, Ala., Jan. 5, 1890.

ELDER G. BEEBE'S SONS—DEAR FRIENDS:—I am not worthy to call you brethren. We cannot well do without the SIGNS, as christians are scarce, and we like to hear from what few there are; and we believe there are just as many as the Lord our God has called. They are all

saved by grace alone, to his own glory and praise.

I would like to relate a circumstance that occurred during the late war. It occurred in the hospital in Mobile. There were about seventy-five of us in the hospital, and many were very low, and I among them. We had very little to eat, and hardly any attention. One day I saw a man coming in at the further door, with a book in his hand. He stopped at each bunk and wrote something. I was the last one he came to. He sat down on my hard bunk and said to me, "My friend, you are very sick. I am taking the names and post-offices of all the sick, and also their professions." I gave him mine, and told him I claimed to be a Primitive Baptist. He said, "My friend, there are seventy odd in here, and you are the only one of that belief." He went out, and I inquired who he was. The nurse said he was the chaplain of the regiment, and a Methodist preacher. I thought he loved every one there but me, and I never expected to see him again, but, glory to God, the next day I saw him coming in at the same door, with a dish and bowl in his hand. I thought how glad I would be if it were only me he was bringing something to eat; but I thought he was going to give it to some of those he loved. But to my great surprise he passed by all the other sick ones, and sat down on my bunk, and said to me, "My friend, how do you feel?" I told him I was very low. He said, "Here is something I brought you that you can eat, my friend." This good man came every day for two weeks, and brought me something, but never stopped to inquire of any of the others how they were. When he would go out the others would grumble, and some would curse him, after they found he was no kin to me. There were many as low as I was, for some one died every day. I hope the time will come when my friend and I can eat together in our Father's house above; and if he shall see this, I want him to write to me, as I believe he is a Primitive Baptist by this time. I do not know his name. I believe the Lord was the director of the circumstance.

Yours in Christ, I hope,

JOSEPH CHANDLER.

HERNDON, Va., Dec. 23, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—Please excuse me for not sending in my remittance sooner, although I have no good excuse to make to you, but that I have been and am yet forgetful of so many good things which the good Lord has blessed me with. I am often found asking myself the question, Why am I so forgetful, so negligent, in important things? If I know my own heart, and am not deceived, I do highly esteem the SIGNS, for it affords me much pleasure to hear from the dear Lord's people all over our

land. I look at the SIGNS as a messenger of peace from the Lord. It is founded upon the Rock, Jesus Christ himself being the chief corner stone. I felt this morning, while reading brother P. J. Powell's letter, that it was worth more to me than the full subscription price to the SIGNS. But, dear brethren, my joy is of short duration. I find joy and sunshine one minute, and the next minute I am plunged into utter darkness, feeling that my little hope is clean gone forever. Doubts and fears will arise, and these questions within, "Can it be possible that I, a poor, wicked wretch, a hell-deserving sinner, can be one of that number, the chosen seed of promise?"

"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?"

I do so often feel that I am behind my brethren in everything. While my brethren go forward, I seem to go backward. I am past the help of man, and can only cry out, "God, be merciful to me, a sinner." "Lord, save, or I perish." I know that if I am saved it will be by the grace of God. "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."

"O to grace how great a debtor  
Daily I'm constrained to be!  
Let that grace, Lord, like a fetter,  
Bind my wandering heart to thee."

From one of the poorest of God's little ones, if one at all. Pray for me.

JOHN F. OLIVER.

GHEAT, Ky., Aug. 6, 1890.

DEAR BRETHREN BEEBE:—I find in the SIGNS of July 23d a request signed "An Inquirer" for my views on what is taught in Judges vii. 5-7. Having no well-defined ideas of what is taught in that portion of the sacred volume, "Inquirer" will please excuse my silence. I offer as another reason for asking him to seek information from other and more able pens the fact that during the next three or four months all the powers of my mind will necessarily be turned to the subject of state government. As some of the brethren and sisters seem inclined to reproach me for negligence in failing to write for the SIGNS as heretofore, I ask the publication of this note in that paper, and will say to them that for some months past, as well as some to come, my mind has been necessarily engrossed with the affairs of state. I ask all to pray for me, that I may be kept from all evil, and made useful in the things pertaining to the kingdom of God's dear Son, as well as to my fellow-men, and in christian love salute all the dear saints who read the SIGNS OF THE TIMES.

I was elected last Monday a delegate to the convention which meets in September to form a new Constitution for Kentucky.

H. COX.

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 13, 1890.

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

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

### OFFENDING THE LITTLE ONES.

"THEN said he unto the disciples, It is impossible but that offenses will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."—Luke xvii. 1, 2.

To very many of the trembling saints this portion of the teaching of our Lord has been presented in the form of an accusation, and when they look at the things which are seen in themselves they always must confess that condemnation justly rests upon them. In this case, however, as in every instance where the adversary resorts to the words of inspiration in support of his suggestions, he perverts the letter of divine truth, and turns it into a lie, to make it appear to authorize the charges which he brings against the tried one. While nothing less than the light of the Spirit of truth can expose the falsehood of such perversions of the Scriptures, it is profitable for the disciples of Christ to be careful to observe the letter of the instructions which he has left on record for our learning.

In considering the deeply solemn words of our text the first point to be noted is that our Lord Jesus is the author of all that is therein declared. Therefore, there can be no question of its perfect truth and exact harmony with all the glorious gospel of which he is the substance. It must also be observed that he spoke not to the natural world of mankind, but "unto the disciples." He did not include in this statement the evil deeds of the enemies of truth and righteousness. In all that he said thus exclusively "unto the disciples," he taught them the things which were true concerning his gospel kingdom. He had just spoken the parable of the rich man and Lazarus, in which he had shown the rejection of that legal righteousness in which the Pharisees trusted; then he addressed this admonition unto his own followers.

"It is impossible but that offenses will come." This is equivalent to the announcement that it is included in the determinate counsel of God that such shall be the case; but he also teaches that while with men things are impossible, with God there is no impossibility.—Luke i. 37; xviii. 27. Hence, this expression is not to be understood as signifying that God is subject to any necessity by which his sovereign will is limited. Finite intelli-

gence cannot comprehend the great mystery of the existence of sin and transgression in the world while the wisdom and power of God are known to be infinite. After reason has vainly sought to explain this known fact, it must be left just where it is left by the revelation which God has given. "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." "The Lord hath made all for himself; yea, even the wicked for the day of evil."—Rev. iv. 11; Prov. xvi. 4. While reason may cavil against this divine testimony, it can find no ground for controverting its truth. No more revolting crime can be committed than the murder of the sinless Son of God; yet it is plainly stated that the purpose of God included that crime. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 27, 28. Again it is said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. Since this most heinous of all offenses was appointed in the predestination of God, it is vain to question his appointment of all minor iniquity. It is needless to say more upon this point.

While the subjects of electing love are manifested in the flesh they do not cease to be compelled to contend against the infirmities which pertain to this "bondage of corruption." This is known in the daily experience of every follower of Jesus. With Paul they have continually to cry unto God for deliverance from the body of this death. "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for this self-same thing is God, who also hath given unto us the earnest of the Spirit."—2 Cor. v. 4, 5. It is not the carnal mind that groans under the burden of the body of this death; neither is it the Spirit of Christ which has received the earnest of the Spirit. The sinner who has received the earnest of the Spirit, himself, hungers and thirsts after righteousness; and thus it is manifest that he is led by the Spirit of God, and is a son of God. By the leading of the Spirit of Christ which is in him, he is moved to do everything which by the law of Christ is required of his disciples, which is all included in following Jesus. But the saints see 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. So deceitful is the

working of this evil principle that they often mistake its promptings for the direction of the Spirit of Christ. For their guidance the inspired law of our Lord is written in the New Testament, and no saint is safe in following any rule which is not found in this only authentic record. Any departure from this law will involve us in disobedience to the commandment of our King, however it may commend itself to our natural judgment. Although the law of the Lord is perfect, such is the infirmity of our flesh that offenses will come. This fact may well cause the saints to tremble lest they be overcome by their deceitful hearts, and so be left to offend against the precepts of their Lord. So it is written, "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 12. There is no room for the disciples of Jesus to excuse themselves upon the plea of the necessity that offenses will come. Such a presumptuous perversion of this declaration of our Lord would give evidence not only of the love of sin in him who should yield to it, but also it would show contempt for the authority of Jesus. On the other hand, to that humble saint who mourns his weakness and feels himself unable to do the good he would, this word brings comfort in the assurance that our Lord knows our frame, and he remembers that we are dust.—Psa. ciii. 14.

"But woe unto him through whom they come." It is a peculiar characteristic of those who are recognized by the Lord as his people, that they are called to endure chastening such as is unknown to others. To the typical Israel the Lord said, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."—Amos iii. 2. And under the gospel dispensation we are admonished, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Heb. x. 26-31. To those who have felt the severity of the chastening rod of our Lord in departing from his law, this strong language of the inspired writer will not seem too terrible to describe that chastening which they have experienced. They know the woe which inevitably

comes upon them in their willful disobedience to the law of their King. If any professed follower of Jesus can willfully sin against his law without receiving this just chastisement, the evidence is clear that God does not deal with such a professor as he deals with his children. For in the everlasting covenant it is promised concerning our spiritual David, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness I will not utterly take from him, nor suffer my faithfulness to fail."—Psa. lxxxix. 30-33. The experience of this rod is the woe which comes upon him through whom offenses come.

In the statement of this declaration as given in Matthew xviii. 7, the denunciation is spoken in the singular number, as specifying some one particular offender, and it has been supposed to refer to Judas Iscariot. Doubtless his dreadful end is properly characterized as the embodiment of woe; but the language in Matthew may be applicable to every one by whom an offense comes, while the text in Luke evidently refers to more than one offense. As our Lord humbled himself to be made like unto his brethren in all things, doubtless the offense of Judas was included in this woe; but it is by no means clear that it was exclusively designed by the denunciation of our Lord. The words in our text, "*unto him*," are marked in *Italics*, as supplied by the translators, who might with equal propriety have said, "*unto them*," thus making this woe clearly applicable to every one by whom offenses should come at any time. And such an application does not conflict with the text as recorded by Matthew. But this is not specially important, since there can be no question that the same woe covers the case of each man by whom any one of the offenses shall come, as declared in the text. In Hebrews ii. 3 the question is asked "How shall we escape, if we neglect so great salvation?" This is emphasized by reference to the same type which has already been cited. Evidently there is still a liability of incurring the woe denounced in our text when any offense shall come through turning from the holy commandment of our Lord as it is delivered unto us.

To the carnal selfishness of natural men there may be nothing very terrible in the darkness experienced by the saints in their transgressions of the law of the kingdom of Christ. They are terrified by the vivid descriptions of eternal misery which are used to scare men into making a hypocritical profession of religion. There is no knowledge of the great love of God in such conversion as results from the painting of frightful scenes of perdition. Hence their

deluded proselytes are two-fold more children of hell than their pharisaic deceivers, being more painfully bewildered than they. But this language of Jesus was not spoken to the world at large, as has been shown, but to his own disciples, who are capable of knowing the joy of his manifest presence, and who could feel the affliction of the hiding of his face.

(Concluded next week.)

#### EXTENSION OF TIME.

We are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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OBITUARY NOTICES.

OUR beloved brother, **Azariah Tomlin**, passed from these mortal shores June 17th, 1890, in his 80th year, at the home of his only son, brother W. L. Tomlin, near Monticello, Drew Co., Ark.

He was born in Georgia, August 17th, 1810, and had lived with his dear companion nearly fifty-nine years. O how lonely and bereaved she feels! May the Holy Spirit be with the dear old sister in her sad bereavement, to comfort and reconcile her to his holy will. He alone can pour in the wine of consolation, and heal the sad and bereaved heart.

Brother Tomlin was a firm Old School Baptist, and contended earnestly for the faith once delivered to the saints, always steadfast and unmovable on the grand principles of the gospel. He leaves one son and five daughters, with many grandchildren and great-grandchildren, besides the church and many friends, to mourn. We mourn for the church and the vacancy left, but not for him, for we hope and believe that the dear brother is released from all sorrow. Death, the last enemy, is destroyed, and the soul is brought into the glorious liberty of the redeemed. He was married to Nancy McSwain (daughter of John McSwain, and granddaughter of John Youngblood, in the eastern part of Georgia, of Revolutionary memory) Oct. 27th, 1831; was baptized in the fellowship of the church in September, 1834; was ordained a Deacon in April, 1856; and was ordained to the ministry in January, 1866. He has been in the service of from two to five churches ever since his ministerial ordination, until his health and strength failed, always filling his appointments if possible, and did much local preaching for the scattered sheep and lambs, for which he confessed that he had received much peace of conscience from God, and much bitter and hard persecution from some whom he thought friends and brethren; all of which is only the fulfilling of the word of God. He often said that he prayed for submission to his holy will. The following is a short sketch of his pilgrimage, written by himself:

"I was born August 17th, 1810, in Morgan Co., Ga., and raised by moral and upright parents. When in my fourteenth year it pleased God to send his holy Spirit into my heart, and to show me that I was born a sinner, of corruptible seed, and as such was under the righteous law of God, and therefore under his wrath; a sense of which produced such anguish of soul and guilt of conscience as pen nor tongue will ever be able to express. This awful agony continued for several months, feeling continually that mine was an unpardonable case. I found that there was no justification in the law to screen me from God's wrath; for when I tried to keep the law (which I did most earnestly) it condemned me in every point. Salvation from sin and from the wrath of the holy God was my whole heart's desire; but I did not know what to do to obtain deliverance from my guilt, and from the curse of God's most holy law, which says, 'The soul that sinneth it shall die.' Thus I labored and tried to pray for mercy. The publican's prayer seemed to be continually with me, but no manifested mercy. At length this horrible anguish of spirit seemed to subside somewhat, and sometimes I could enjoy the blessings of this life a little; but nevermore could I enjoy sin as a sweet morsel. Yet I found that I could not live without sin, for I felt that my whole being was corrupt. Thus I went on for ten years, when my lost estate before God came upon me with renewed force, which brought me very low in my feelings, wondering how such a vile wretch could be saved. At length, while in deep sorrow on account of guilt and sin, the inquiry being in my mind, 'What must I do to be saved?' these words sweetly dropped into my poor

heart, 'Believe on the Lord Jesus Christ and thou shalt be saved.' These words entered as a healing balm with unction and power into my wounded conscience, and caused a joy unspeakable and full of glory; but, alas! how soon the tempter came, and suggested that I might be mistaken. Then what writhing of soul, to think of being mistaken in a matter of such infinite consequence as my salvation from sin, corruption, and God's righteous indignation. Though I did not then feel the same kind of burden as before, yet it was quite intolerable to bear, until it pleased the Holy Spirit to appear for my help, and reveal to my mind that all these mysterious workings in my troubled heart were the free goodness of God. Then for a time (I know not how long) exquisite happiness had full possession of my being. During that space I knew nothing about created matter. I received this as a love token from my Beloved, but thought I would not tell it to any one; for I soon found (to my sorrow) that I was yet in a body of sinful flesh, and was much afraid that if I joined myself to God's family I should (through my weakness and corruption) bring reproach on his holy cause. Being at conference one Saturday, and an opportunity being offered for any who wished to join the church, I thought I would not go forward; but ere I was aware I was there, trying to tell them what great things the Lord had done for my soul."

C. ANNA NORWOOD.

HAMBURG, Ark.

**Dr. Eusebius Bainbridge** was born April 8th, 1805, and died July 17th, 1890.

Early in life Dr. Bainbridge made a profession of religion, and united with the Old School or Particular Baptists somewhere in the state of Iowa. He was baptized by his brother, Elder Darius Bainbridge. For a number of years the deceased lived in Iowa, Missouri and California, moving back to his native state (Kentucky) about ten or twelve years ago. After his return he united by letter with the church at Bryans, in Fayette Co., Ky. He made his home at Winchester, Ky., where he married his second wife, Mrs. Emily Lewis, widow of Thornton Lewis, who died about three years ago. Dr. Bainbridge had been in failing health for several years, and about ten months ago was stricken with paralysis, since which time he has been quite feeble. Up to the time of his departure he was a man of sterling qualities, loved and respected by a host of friends, and leaves a sister, niece and many other relatives to mourn his departure. Religion seemed to be the theme of his life; and until his health failed he was prompt at his regular meetings, and delighted to visit among his brethren and to have them visit him. But may we not ask, in the language of the poet,

"Why do we mourn departed friends,  
Or shake at death's alarms?  
'Tis but the voice that Jesus sends  
To call them to his arms."

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

May the Lord comfort the bereaved with his gracious presence, and enable us to be still and know that he is God, and that with him are the issues of life and death.

J. TAYLOR MOORE.

GEORGETOWN, Ky., July 23, 1890.

My sister, **Rebecca Hitchman**, wife of Alanson Hitchman, died July 15th, 1890, at her residence near Barnerville, in the town of Cobleskill, Schoharie Co., N. Y., aged 75 years, 9 months and 3 days.

She leaves an aged husband, one son, four daughters, three brothers, several grandchildren, besides other relatives and friends, to mourn their loss; but we desire to bow in humble submission to the

will of our heavenly Father, who has seen fit in his wisdom to remove her. God's will must be done, and what a blessing indeed if we can be resigned. She has left this world of sorrow, and has gone to a better world, to mingle her voice with those above in songs of praise to him who doeth all things well. O that our lives might be as spotless as was hers. I heard one of her neighbors say since her death that they had lived near her fifty years or more, and had never heard the first word against her. She had been a reader of the SIGNS for a number of years, and seemed to enjoy it very much. In all her trials and afflictions she would never murmur nor complain, being perfectly resigned to all the dispensations of providence. Her everyday life proved that she had been with Jesus.

"Asleep in Jesus! Blessed sleep!

From which none ever wake to weep."

She was lovingly and tenderly cared for by all her children. While we turn from her grave with bleeding hearts and tear-dimmed eyes, still we do not mourn as those who have no hope, for we hear the Savior say, "Blessed are the dead which die in the Lord." May divine grace afford all the bereaved such consolation and support in their loss as no earthly one can give. May God in his all-wise providence give strength to the bereaved family, make them know the work of his love and grace, lead them by his Spirit, guide them by his counsel, and afterward receive them into his glory.

"A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be filled.

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

PETER MOWERS.

COBLESKILL, N. Y.

OUR beloved brother, **Elbert S. Yarborough**, departed this life June 3d, 1890.

He was born in Henry Co., Tenn., May 30th, 1830, emigrated to Ouachita Co., Ark., in October, 1849, and was married to Prudence W. Ross, unto whom were born five children, three of whom are still living, one son and two daughters. He joined the Primitive Baptist Church called Bethesda, Nov. 3d, 1869, and served them as Clerk. He was later chosen by the church as a Deacon, serving faithfully. He gained much boldness in the faith. It can be said of him that he was a loving husband, a kind father and brother, and much loved indeed. He leaves a wife, three children, the church, and many relatives and friends, to mourn their loss; but to him it is gain. May the sustaining grace of our Lord be with the bereaved family, especially sister Yarborough, is our prayer.

"A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be fill'd.

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

MARY E. McDONALD.

CAMDEN, Ark.

OUR dear father, **Alfred Ferguson**, departed this life at five o'clock p. m., July 15th, 1890, aged 84 years, 2 months and 13 days.

He was born in Frederick Co., Va., May 2d, 1806, went to Ohio in 1837, and was married to Miss Sedena Peterson, April 25th, 1834. Nine children were born to them, four of whom preceded him to their eternal home. He, with all the living members of his family, removed to La Fayette Co., Mo., in 1867. He had been a member of the Primitive Baptist Church sixty-two years in June, and was ever firm in its doctrine and practice, as taught in accordance with the holy Scriptures.

He always greatly enjoyed the church meetings, and never would miss attending when it was possible to get there. He was a man of much firmness and decision of character, quick to see the right and to keep it. This he always taught his children. He was a kind father indeed, and one of the best of husbands, as my mother knows, who still remains with us, bowed with grief. They were truly and highly favored of the Lord to be spared together so long. He was well situated in this life, and especially his declining years were blessed with the best of care from my brother, J. F., with whom they lived. All was done for him in his last days and hours of suffering that could be done by mortals. He frequently spoke of his departure being at hand, but waited with great patience the time for his Lord to come. We miss him, but desire to be reconciled to our Lord's will, as we know that the change from suffering to rest has been very great indeed—a rest which the saints shall enjoy forevermore. May the dear Lord prepare us all for that rest, is my hope.

FRANK FERGUSON.

BATES CITY, Mo., July 22, 1890.

OUR dear brother, **Spencer S. Payne**, departed this life July 6th, 1890, in the 16th year of his age.

His death was caused by disease of the bowels. His sickness, though of but a week's duration, was one of severe suffering to the last. We greatly mourn the loss of our dear brother, but we also realize that what is our loss is his eternal gain. He was conversed with on the day of his death in regard to his hope of the future. He said that his trust was in the Lord, and that he knew he was willing and ready to save him. In this dark hour of affliction let us look to Christ Jesus, who is the only one that can soothe the heart-broken ones, and especially the widowed mother, who loved the boy with all her heart, and who was as much loved in return by him who now is no more. To her we would say that the Lord says that he will be to the widow a husband, which is sufficient in even this dark and trying hour.

His funeral took place from his residence, 56 North Fifth Street, Paterson, N. J. His remains were interred in the new cemetery, Laurel Grove, in this city.

HIS BROTHER.

PATERSON, N. J., July 21, 1890.

**Lydia Thomas**, whose maiden name was Phillips, was born near Knoxville, Tenn., in 1798. Her parents brought her to Ohio, and in 1829 she married L. H. Thomas, and in 1838 they became members of the Baptist Church in Winchester, Ohio. In 1858 she and family came to Iowa, and the only Baptist preaching she had after that came to her through the SIGNS OF THE TIMES. She was able to read it until three weeks before her death, which took place May 29th, 1890. The sermon on the mount was her favorite Scripture, and she surely lived after its teachings. She understood and loved the doctrine of election. She had many Baptist friends in Ohio and Indiana.

Her daughter,

MRS. G. JAQUA.

TRAER, Iowa, Aug. 7, 1890.

APPOINTMENTS.

If the Lord will, I expect to be with brethren in Canada as follows:

London, Monday, Aug. 18th, 8 p. m.; Dunwich, Tuesday, 7 p. m.; Lobo, Wednesday, 7 p. m.; Ekfrid, Thursday, 7 p. m.; Brooke, Friday evening; Duart, with Elder Pollard, Saturday evening and Sunday, 24th.

It is also my expectation to be with the brethren at North Berwick at the Maine Conference, Aug. 29th to 31st, and at the Maine Association.

SILAS H. DURAND.

## ASSOCIATIONAL.

The fiftieth annual session of the Mt. Pleasant Association of Regular Baptists (the Lord willing) will be held with the Mt. Pleasant Church, at Pleasureville, Henry Co., Ky., commencing on Friday before the first Saturday in September, 1890, and continuing three days.

Those attending the association by rail will stop off at the Pleasureville depot, on the Louisville, Frankfort & Lexington R. R. Those coming by way of Cincinnati will leave there at 3:05, arriving at Pleasureville at 8:30 Thursday evening, where they will be cared for, the place of meeting being close by. A cordial invitation is extended to ministering brethren and friends.

E. F. RANDELL.

The Roxbury Old School Baptist Association will (the Lord willing) hold its third annual session with the Second Church of Roxbury, Delaware Co., N. Y., on the first Wednesday and Thursday in September (3d and 4th), 1890, commencing at ten o'clock a. m. A general invitation is given to all lovers of the truth as it is in Jesus, and especially to ministering brethren who fellowship us.

Those coming to our meeting by rail will take the cars at Kingston, on the Ulster & Delaware R. R., for Kelly's Corners and Roxbury, on Tuesday, at 2:50 p. m., the day before the meeting.

J. D. HUBBELL, Pastor.

The Sandy Creek Association will meet with the Salem Church, in Marshall Co., Ill., on Friday before the second Sunday in September, 1890.

Those coming by the C., A. & St. L. will stop at Evans. Those coming by the Illinois Central, from the north, will stop at Wenona, and those from the south at Rutland. Those coming by the Santa Fe will stop at Toluca.

We invite our brethren and sisters to meet with us, and they will be met at the above named places and taken to places of entertainment.

JOHN DOWNEY, Clerk.

The thirty-eighth annual meeting of the Western Association of Regular Predestinarian Baptists will be held with the Ebenezer Church, three miles south of Leighton, Mahaska Co., Iowa, beginning on Saturday before the second Sunday in September, 1890, and continuing two days.

Leighton is on the Rock Island R. R., running from Burlington to Des Moines, and this road intersects with other roads at Oskaloosa, eight miles east of the place of meeting. All persons coming will be met at Leighton on Friday before the meeting. A cordial invitation is given to our brethren and sisters far and near, ministers not excepted. We desire all persons coming by rail to take a receipt for their fare on all roads that they travel on, as we expect to get reduced rates.

WM. J. REEVES, Clerk.

The twenty-third annual session of the Indian Creek Regular Old School Baptist Association will convene, providence permitting, with the Pleasant Hill Church, in Delaware Co., Ohio, on Friday before the first Sunday in September, and continue the two following days.

Those coming by railroad will stop off at Delaware on Thursday before the time of the meeting, where they will be met and conveyed to places of entertainment. A welcome is extended to all lovers of truth.

B. MARTIN, Clerk.

The fifty-ninth annual session of the Spoon River Association will begin, if the Lord will, on Friday before the first Sunday in September, 1890, with the Henderson Church, near Rio, Knox Co., Ill. All persons coming on the C., B. &

Q. R. R. from the north should stop at Rio, or from the south should change at Galesburgh for Rio, and also from the east change there for Rio. From the west change at Monmouth and stop at North Henderson. All should come on Thursday, or on the early trains Friday.

I. N. VANMETER, Clerk.

The Maine Old School Baptist Conference will be held with the church in North Berwick, Maine, commencing on August 29th, 1890, and continuing three days.

We now expect that Elders Durand and Chick will be with us through the meeting. All the brethren and sisters who can, and all who are friendly to the cause, we hope will meet with us, for we are very anxious for you to come. There will be teams at the depot on the day before the meeting, forenoon and afternoon, to take those who come on the cars to the meeting and to places of entertainment.

WM. QUINT.

If the Lord will, the Maine Old School Baptist Association will be held at Whitefield, Maine, commencing Friday, September 5th, and continuing three days.

Those coming by rail will be met at Gardiner, on the Maine Central R. R., on Thursday, September 4th, on arrival of the Accommodation train, about 3 p. m. The ministering brethren who attend the North Berwick Conference will make preparations on leaving home to visit our association, and all lovers of truth are cordially invited to attend.

H. CAMPBELL.

The Greenville Old School Predestinarian Baptist Association will convene, if the Lord will, with the Refuge Church, near Spencerville, Allen Co., Ohio, on Friday before the first Sunday in September, 1890.

We are a weak association, and desire sound and orderly ministering brethren who can come in the spirit of peace to visit us.

Those coming from the east or west can come on the Chicago & Atlantic R. R., and those from the north or south on the Toledo & Cincinnati Narrow Gauge to Spencerville, where they will be met; or, if they fail to find teams, inquire for the writer, one mile south of town, on the west side of canal.

A. B. BRES.

The New Hope Association of Primitive Baptists will meet, if the Lord will, with the church at Enon, at Grassy Flat school-house, twelve miles north of Ozark, Franklin Co., Ark., commencing on Friday before the fourth Sunday in September, 1890.

If brethren from the east desire to visit us they should take trains to arrive at Ozark, on the L. R. & Ft. S. R. R., on Thursday. W. P. Anderson or Elder W. A. Barham, of Watalula, Ark., should be notified beforehand, so that those coming may be met with conveyance. May the Lord impress the minds of brethren to visit us.

C. W. ANDERSON.

## TWO DAYS MEETINGS.

The Clovesville Old School Baptist Church (of the Roxbury Association) will hold a two days meeting at her meeting-house on Saturday and Sunday (September 6th and 7th) following our association, hoping that some of the ministering brethren will make their arrangements to stay after the association and attend this meeting also. All lovers of truth are cordially invited.

Trains will be met at Griffin's on Friday evening before and on Saturday morning.

By order of the church.

A. J. GREEN, Clerk.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 33.

## CORRESPONDENCE.

### DEVILS COMING OUT BY PRAYER AND FASTING.

Matthew xvii. 14; Mark ix. 29; Luke ix. 38.

DEAR BRETHREN:—By request of sister Anna Roach, of Spencerville, Ohio, I will try to pen a few lines for the SIGNS upon the above named subject. I wish to frankly say, in the first place, that there are deep mysteries in this as well as in all other portions of the word of God, which finite minds cannot fathom; but there are also some things that for a long time have seemed clear to my mind, and of these I desire to write. I do not know especially what was in our sister's mind with regard to this miracle of our Savior, but will suggest one or two thoughts that occur to me concerning it.

The narrative, as recorded by all three of the evangelists named above, declares that this took place just after Jesus had come down from the mount of transfiguration. There are some slight variations in the record of this miracle as made by the three evangelists, but the substance of the narrative as given by all three is that a certain man came kneeling before the Savior, and saying to him, "Have mercy upon my son, for he is a lunatic, and sore vexed: for oft-times he falleth into the fire, and into the water. And I brought him to thy disciples, and they could not cure him." Jesus exclaimed, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" Then, commanding that the afflicted one be brought to him, he rebuked the devil, and he came out. Afterward his disciples asked him, "Why could not we cast him out?" Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting."

I do not know that it is needful for us to know what the state of those said to be possessed of devils in those days really was. It was evidently a condition in which the mind was unhinged. I have supposed that the various forms of lunacy were represented by the several cases recorded in the New Testament; but be this as it may, we can see in every instance the helplessness of man made plain, that the almighty arm of Jehovah might be made bare.

I have long believed that the various forms of bodily or mental disease which exist among men prove that death reigns in all by reason of sin. The power of corruption reigns in all men, and shows itself by producing all kinds of disease in our bodies. All can be traced back to one common source. These various diseases are emblems of the various sins that infest mankind; and these sins, like diseases, all have their source in one common corrupt fountain, which is evil, and only evil, and that continually. A depraved nature gives rise to depraved appetites, thoughts, passions, and modes of life. All evil habits and affections but show an evil heart behind them.

The reason I have called attention to this is that the disciples were given power to heal the sick; and so also to disciples it has been given to save many from death, and to restore many wandering feet. But this does not remove or cleanse the root of the disease—it does not cleanse the heart; even as the disciples could not then take away the evil which produced death in the body, but could only heal the present disease. Those who were healed of bodily ailments by the word of the disciples still bore about in them the seeds of death; and so if one "convert" the wrong-doer from the error of his way he has not removed sin from the heart of that one. He has only in some measure turned the course of the stream which flows out from that fountain. What the disciples did in healing the bodies of men they did by the power of God manifested through them, and to God they gave all the glory; and so, if by any word or act of theirs some brother has been restored from his backslidings, they are humbled, but God is exalted. In heart and spirit they are made to say, Who or what am I, that I should be so blessed as to minister in any way unto my Father's children? Like Gideon, they say at such times, "My family is poor in Manasseh, and I am the least in my father's house." Some diseases among men seem especially loathsome and horrible, more than others, but all proceed from a common evil source, and all alike end in the corruption and decay of death. So some sins seem especially grievous and horrible and offensive in our eyes, but in reality they all proceed from the same corrupt heart, and their end is destruction and death.

In the Scriptures which we are now considering we are called to

look upon a case which the disciples could not heal. This was the statement of the father of the afflicted boy, and this was the confession of the disciples themselves when they came and asked Jesus, "Why could not we cast him out?" Two things in the reply of our Savior which follows have engaged the attention of many writers among the people of God in the past. I do not hope to add to what has been already said in what I may here write, but simply shall try to present some thoughts which I hope may be of some comfort to the people of God. Jesus said, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." I feel like presenting a few general thoughts with regard to this language of the Savior. All readers of the New Testament know that very often Jesus spoke of the necessity of faith or belief in him when he or his disciples did any mighty works. I will refer to Matthew viii. 13, ix. 28 and Mark ix. 23; and in Matthew xiii. 58 and Mark vi. 5, 6, it is said that he could not do many mighty works because of their unbelief. Now whatever all these expressions may involve, whatever relation there was between their faith or lack of faith and his power to heal, one thing I think we are justified in saying, and that is that there is a divine harmony between all these Scriptures and the language found in Hebrews xi. 6: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Also these declarations of the word are in harmony with all that is said of the wonder-working power of faith, as recorded in all this eleventh chapter of Hebrews. This faith is set over against unbelief, and is declared to be the gift of God and the fruit of the Spirit. It is begotten in the soul by the power of God, who works it so effectually there that nothing can eradicate it; and in its power the possessor can do all things, suffer all deprivations, endure all persecutions, overcome all obstacles, even to removing mountains, and nothing is impossible to it.

Now why may all this be said of this faith? Because it is from God, and nothing can hinder it from looking to God alone; and to look to God alone is victory itself. The victory

that overcometh the world is this very faith. Every temptation of the wicked one in its root and substance is to substitute self for God, and to hold up human power rather than divine power; and therefore when we can look away from self to God, faith has gained a great victory. Peter said in his own strength, "Though all men deny thee, yet will not I;" and he learned how vain was his boasting. His fall was in this, that he could speak so boastfully, rather than when he outwardly denied his Lord. Now Paul said once, "I can do all things;" but this was not the glorying of self-confidence, for he added the words, "through Christ, which strengtheneth me." Paul was already victor when he could say, "Through Christ;" even as Peter was already fallen when he could boast, "I will never forsake thee." In Paul this was the victory of faith.

In the long list of faith's victories recorded in the eleventh chapter of Hebrews, and in the narrative of our Savior's miracles, we have only illustrations of how God honors the faith which he himself has given by working by and through it. This faith in the believer looks to God alone, and brings its possessor to come to God, and to commit all causes to God. This faith leads no man to work, or try to, in his own strength, but to simply set forth and declare the wonderful work of the Lord; and so when men came to Jesus he searched in them for a recognition of divine power in him. If this were wanting he could do no mighty work, because if he did they would ascribe it to human power, and glorify it rather than God. If he found faith in any one he could perform the work desired, because in them was that faith which sees only God, and which gives him all the glory.

These disciples had seen the Lord, and the spirit of faith lived in them, but, alas! they were also in the flesh, and so their faith was often weak, and smaller than a grain of mustard seed; and many times because of this they could not do many mighty works. Nothing is possible to him who has not faith, even as nothing is impossible to him who has faith. Jesus said, "Without me ye can do nothing;" but with him all things. The power is the Lord's; and as faith recognizes this, God is glorified, and man is humbled and saved. It seems to me that this is in substance what Jesus meant when he said in the text, "If ye have faith as a grain of

mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." He did not mean that this should be done as an exercise of our wills. This would be of the flesh, and would not glorify God. It is only as the living faith of God abounds in us by the Holy Ghost that such a work should be done. The Savior simply states a fact of blessed experience in these words. How this faith is attained by us is an entirely different thing. This text says nothing about that. It seems to me not unlawful to consider the word "mountain" as embracing any and all obstacles which may confront disciples in their pilgrim journey. Many mountains of difficulty, which seem to us immovable and insurmountable, come in our way; but faith shows its victorious power by enabling the child of God to say, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it." To faith there are no obstacles. It can even say, "O death, where is thy sting? O grave, where is thy victory?"

Now, secondly, Jesus said, "This kind goeth not out but by prayer and fasting." There may be very much implied in this language that we shall never understand, but one thing is clear, that not all the ills which flesh is heir to could be dealt with alike; and as we must regard these diseases as emblems of sins in our members, we are to learn from these words of the great Teacher that all the sins of his people cannot be dealt with alike. We may not know what the special condition of this youth was, nor what special sin or sins in our members this may represent; but whatever might be true of it, one thing is sure, it was a case beyond the reach of the disciples. Jesus had given them power to heal diseases and cast out devils, but in this case was something beyond their reach. God had not so increased their faith that all things were possible to them.

Now Jesus said that this kind went out only by "prayer and fasting." In one thing here I have long differed from many of my brethren with regard to this expression. I have not been able to see that he meant that the afflicted one must pray and fast; and the reason that has seemed to me to show that he did not mean the one afflicted is that one thus possessed of devils felt no need of being healed. I do not think that we read of any one possessed of devils ever coming to Jesus and themselves asking to be healed. Like any insane person, they saw no need of any healing; and of course they could feel no sorrow for their condition, and therefore realize no need of prayer and fasting. Until a man is convinced of his great need he will not turn to God for healing. It was not until, at the word of Na-

than, David was convicted of his sin, that he wrote that wonderful fifty-first Psalm. God's own people may be possessed of the worst kind of devils and not know it, and never know it until the devils are cast out; and then they begin to remember with shame all that they have done and said at the dictate of the evil spirit that was within them. When in danger they pass on their way contentedly; but when rescued from it they behold with fear and shuddering the horrible pit from whence they have escaped. How infinite has been the mercy of God to them. He has saved them before they even had asked for help or saw their danger. I think, on the other hand, that it was the prayer and fasting of the disciples themselves that he meant. It seems to me that the whole narrative, and especially the question, "Why could not we cast him out?" as well as the answer of the Savior, shuts us up to this conclusion; and in itself it might as well be said that it was by the prayer and fasting of the disciples that this work was done, as to say that it was by the prayer and fasting of the afflicted one. In either case the prayer and fasting would not be a voluntary one, but produced by the power of God in the soul; and in either case there is no more difficulty in these words than when in other cases Jesus said, "Thy faith hath saved thee," &c. But what does prayer and fasting here mean? I have long believed the language expressed just this truth, that in this case and in other cases like it all that we can do is to mourn over the deplorable condition of such ones, and pray for them; or, in other words, commit their cause to God. It is sure that if we feel great anxiety over another we can but fast and pray for that one.

If I am asked to make a present application of this subject, I should say, as one instance among the many where this language would apply, that if a brother has come under the power of an evil spirit, and we find that by no amount of labor can we prevail upon him to forsake the wrong, then are we to remember that some cannot be healed in this way, but that all that we can do is in sorrow and grief to commit them to God, who can do all things. Fasting is the outward expression of deep sorrow and of confession of sin; and I think this is what Jesus meant here. Now, do not all who have had any years of experience in the church know of instances of brethren who have done wrong, and who could not be brought to repentance, nor even to admit that they were wrong? What, in such cases, can be done, but to commit them to God, who is able to break the flinty heart, and to heal with a single word any disease, or wash away any sin? Jesus healed this man at a word; and so he can do all things. If we are not able to cast out from our brethren the anger or envy or pride or covetousness with which they may be possessed, we

still know that God can do all this; and if God has given us faith, then in sorrow, that hinders us from joy and comfort, we will commit such an one to God. This is prayer, as the other is fasting. I think some of us during the past year have seen instances where we have learned that this kind cometh not out but by prayer and fasting.

I leave these thoughts with the sister who wrote to me, and with the readers of the SIGNS. If they do no more good than to stir up others to write about them, I shall feel that I have not written in vain.

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

REISTERSTOWN, Md., Aug. 7, 1890.

PHILADELPHIA, Pa., July 19, 1890.

DEAR BRETHREN BEEBE:—There are times in the experience of God's people when, after the sorrows and afflictions of a night season, they feel to realize the fullness of the presence of Jesus, and he beckons them away from the confusion of all earthly things, to a haven of rest and peace in him; and this is sweetly represented by the words of the wise man in "the Song of songs, which is Solomon's." The beloved speaks to his loving bride, saying, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."—Song ii. 10-12. O weary, toiling pilgrim, how precious and how wonderful to each of us are these short but delectable seasons, when we are taken out of the body, carried away upon the bosom of the Beloved, encircled by his strong and loving arms, to the very summit of mount Zion, there to behold the beauty of the Lord, and marvel with ecstatic wonder upon the riches of his wondrous and matchless love. I think we all know what it is to be in the valley of darkness and despair; and by bitter (but precious) experience we know there are valleys in Zion, as well as mountains. My own experience being my guide, I feel I can truly say that in proportion as we are led into the depths of the valley, so are we also led upon the slopes of the mountain-side. When the Lord created the heaven and the earth, and time began her ceaseless circuit, according to his divine wisdom, and for the fulfillment of his all-wise purpose, the evening preceded the morning, as also the darkness preceded the light; and so it is recorded, "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light." And as we also read, "The evening and the morning were the first day," &c.

Throughout all time this has been the inevitable rule of God's government; darkness first; light following. In the antediluvian period, when men began to multiply upon the face of the earth, 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; and out of this gross darkness which covered the people Noah was, by the power and the manifest hand of God, brought into a new epoch of the world's history. Out of Egyptian bondage Moses led the children of Israel to the borders of the Red Sea, and by the same mighty power which landed the ark upon the mountain of Ararat, the turbulent waves were checked to form a passage to liberty. And let us pause to wonder at the mysterious workings of a wonder-working God. The same passage in the sea that brought liberty to Israel, also brought death to the Egyptians. During all this time, since the advent of man upon the earth, all the posterity of Adam were in the darkness of the bondage of sin, because of the transgression of God's holy law; and as time goes on we see this same people, who were so miraculously delivered by the hand of God, again in darkness and bondage, because of their own depravity, and by reason of disobedience, carried away into Babylon, there to hang their harps upon the the willows, to mourn and to sigh for the beloved Zion. We trace them as they are again led into liberty by the same mighty power that said, "Let there be light," and light was; and still again, degenerate by reason of sin, which laid them low. And now, later on, as many leaves of the book of time had been turned over, aggregating many chapters, we come to a scene enacted upon Calvary, where upon the cruel cross the only begotten of the Father passed through the portals of death, in which dread hour the sun went into darkness, accompanied by mighty earthquakes. The graves were opened, and many bodies of the saints came out of their graves, and afterwards appeared unto many; and the vail of the temple was rent in twain from top to bottom. And now, from the darkness and terror of this dreadful scene, comes forth as a mighty conqueror the Beloved, with his love, his fair one, upon his arm, all spotless, and pure, and clean, and white, clothed in the robe of righteousness and the garments of salvation; brought up out of darkness, through great tribulation, into the marvelous light of the Son of God; and the beloved said to his bride, "Arise, my love, my fair one, and come away."

But it was on my mind when I began writing to say something of the valleys and mountains of Zion; and while it is so sweet to be upon the mountain-top, it is also very safe to be away down in the valley. The dear arm of the loving Savior is about us just as much in the one as

upon the other; only in the darkness we are not conscious of his sweet presence. Job, in the bitterness of his soul, said, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him; but he knoweth the way that I take: when he hath tried me I shall come forth as gold." Yes, indeed; he knoweth all the way we take, because he leadeth us in all our ways; and when he leadeth us through the dark valleys of affliction, of despair, and of the shadow of death, it is for our good; for as he leadeth us, so also he instructeth us. He trieth us in the furnace as gold is tried; and no matter how great the heat, he is in there also; and when he bringeth us forth there is not even the smell of fire upon our garments. The transition from the valley of despair to the mountains of praise is always instantaneous. At a certain time, when the disciples were in a ship, and they were overtaken by a storm of wind, they saw Jesus walking on the sea toward them, and they were afraid; but he said unto them, "It is I; be not afraid." "Then they willingly received him into the ship, and immediately the ship was at the land whither they went." When we have been translated from the darkest depths to the brilliant and joyous beauty of the manifest presence of Jesus, we wonder how it all came about, without our effort or knowledge; and we find to our astonishment that we have been with him all the while, and knew him not. Away down in the bottom of the mountains, with the sea-weeds wrapped about our heads, we talked with him, for he was there. We supped with him while we mourned for him; and the very moment he revealed his dear presence we were raised again to joy and peace. When one has been brought within the gates of Zion, beholding her beauty, and telling the towers thereof, his safety is assured. The only doubt that can or ever does assail him, perhaps, is not as to its security, but whether he has really entered within its gates; and having once entered therein, the poor, wandering pilgrim cannot go beyond the everlasting arms; and so the psalmist realized and said, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."—Psalm cxxxix. 7-10. O how precious and wonderful that is, is it not? All that he has promised he will surely perform; and he has declared, "I will never leave thee nor forsake thee." It does appear to me that every bright and comforting season we have in this life, and, indeed, also every trial which goes to

make up our whole experience in this journey through time, is not so much for our present enjoyment as it is to build up our lively hope; which hope, strengthened by every cloud and every sunshine, leads us sweetly into the happy contemplation of the joys of eternity, making our light affliction but for a moment, as we are strengthened to look not upon the things that are seen, pressing toward the mark for the prize of the high calling of God in Christ Jesus. We many times mourn because we cannot mourn, and then we realize how dangerous to our feet are the apparently peaceful and pleasant plains of Zion; and we are sometimes made to feel the solemn truth of the declaration of the prophet, "Woe to them who are at ease in Zion." And as we cannot move about our beloved Zion at our own natural will, we sigh for the valleys or the mountains, that an assurance may again encourage us on our way. How wonderful, how intricate and how mysterious is the whole life of the children of Christ's kingdom, from the day they are quickened into life until the battle has been fought and the victory won, and they can say with the apostle, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." And to me, the very least of all God's children (if one at all), the most comforting and precious truth (coming with the sweet savor of God's everlasting love) is that the Lord God omnipotent reigneth; that he is in deed and in truth omnipresent. The very thought of being away down in the deep and dark valley of humiliation and despair alone is appalling. But with the assurance that his invisible presence hovereth within and about me, I feel that I can at least sometimes say, "Thy will, O Lord, be done." We need care not for the taunts and jibes of the world; but resting in the dear Savior's word, that "Wisdom is justified of her children," and with fervent hearts of gratitude, we may repeat his words of prayer, "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 seemeth good in thy sight." Is not that enough? What ever seemeth good in his sight should be our highest desire and our chief aim. To grieve his holy Spirit should be grievous unto us; and to do his commandments should be our chiefest joy. To those who love the Lord and inquire continually in his temple there is with every groan and every sigh, while passing through the waters of affliction, a fellowship for the sufferings of our dear Redeemer; for we know that in all our afflictions he was afflicted. The depths of the awful suffering through which he passed have been experienced by none save he alone; for while we in our deepest experience pass only through the valley of the

shadow of death, he passed through death itself, after being subjected to all its dire consequences; and by his appearing he abolished the dread conqueror; and having suffered all these things, and fulfilled all things, to set his bride at liberty, and having put all things under his feet, with the laurels of his glorious victory crowned as the King of his own people Israel, he can rightfully say to his bride, "Rise up, my love, my fair one, and come away;" taking her into the sweet peace of gospel rest, into the kingdom of heaven, which by him being set up, will last forever and ever.

B. F. COULTER.

"AND the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Matt. xxvii. 52, 53.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—The above text of Scripture seems to involve more thought than the writer feels competent to bring out; and unless guided by something higher than the natural mind he cannot write anything that will comfort or edify the body of Christ, which we understand was dead in trespasses and sins, until quickened by his Spirit to a knowledge of the dead state wherein his whole church, his body, lay. It will be necessary to go back to the time our Savior was crucified, and take a view of the many wonderful things that then and there took place. It seems there are volumes of thought for the child of grace to meditate on. In the first place, we know that it was according to the determinate counsel and foreknowledge of God; and as God had predestinated it, so it should come to pass. The prophets foretold it away back in the time of Jeremiah. "The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen."—Lam. iv. 20. The prophet was speaking as though it had come to pass already. After Judas had betrayed the Savior he seemed to be convicted of sin (but we have no evidence that he was pricked in the heart, as the people were at the day of Pentecost); he returned the money, saying, "I have sinned, in that I have betrayed innocent blood." When Pilate was set down in the judgment seat his wife sent unto him, saying, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream, because of him." As we go on further we see that Pilate could prevail nothing, but rather a tumult was made; so he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just man; see ye to it." All the testimony brought against him was false; so Pilate saw no reason why he should be crucified. But the people were determined to crucify him, and get

rid of him, who had come to do the will of him that sent him; and according to divine arrangement he was put to death. But no sooner was he crucified then many were made to fear. The centurion and they that were with him watching Jesus saw the earthquake, feared greatly, and said, "Truly this was the Son of God." So it is when the sinner sees himself guilty before God, and is made to feel it was his sins which nailed him to the rugged tree. Then the centurion (he that commands forces of sin) is made to fear, and the earth quakes; that is, the earthly bodies are made to fear and tremble, and to say, "Truly this is the Son of God." O what a manifestation of the power of God in quickening dead sinners to a sensibility of their wickedness and sin. Having all power in his own hands he says, "Thus far shalt thou go, and no farther." So when they had crucified the Savior he bowed his head and said, "It is finished." He cried with a loud voice, and gave up the ghost. The vail of the temple was rent, the rocks were rent, and the earth quaked. What a lamentable time! Can we not, dear brethren, go back and read of this cruel act with tearful eyes? But now let us examine ourselves, and see in our experience if we did not say, while dead in trespasses and sins, "Away with him; we will not have this man [Christ Jesus] to rule over us." We see the vail rent, our great High Priest appears to us, the earth quakes with fear, and we say, "O wretched man that I am! who shall deliver me from the body of this death? I have sinned against God's anointed. Truly there is mercy with God, but no pardon for me. I have betrayed innocent blood. Lord, save, or I perish. God, be merciful to me, a sinner." Our hope in the flesh is all gone now, as we see that all our righteousness is as filthy rags. From the crown of our head to the soles of our feet we are full of wounds and bruises and putrefying sores. The graves open, the bodies of the saints which slept come forth, which we believe to be a manifestation of the children chosen in Christ before the foundation of the world. Now awakened, they go into the holy city, and appear unto many. Where is this holy city? John says, "I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. xxi. 2. What a glorious sight for every one that the Lord has revealed himself to, to see the graves open, the bodies of the saints arise, and go into the holy city, New Jerusalem. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God."—Rev. xxii. 3. "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. Much is said about the resurrection. Christ says, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live."—John xi. 25. Paul says, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. xv. 51, 52. Paul showed them a mystery, but it was not in his power to reveal it so that the natural mind could understand it. "There is a natural body, and there is a spiritual body."

I could write much more, but will not at present. If you deem this worthy of a place in our paper, the SIGNS OF THE TIMES, you can print it when it will not crowd out something better.

Yours in hope beyond the grave,  
WM. J. BLAKE.

WATERLOO, N. Y., Dec. 16, 1889.

COFFEE, Indiana.

DEAR BRETHREN BEEBE:—It has been my desire for some time to write what I hope have been the dealings of the Lord with me, being one who only hopes in the precious blood of the crucified Redeemer.

First, I will say that I was raised by "Christian" parents, or so-called "Campbellites." That church believes that by works we inherit eternal life. When I was about eighteen years old they had a protracted meeting, and with several others of the family I attended. Some of my associates united with the church. I thought I must do something to obtain eternal life, and also to escape that awful punishment. One night I went forward, was received, and the next day was baptized. Then I thought that all I had to do was to live as near right as I could, and I would be saved. I was like the foolish virgins—I thought I was all right. Time went on for about three years, when I quit communing with them, for I was not satisfied with myself; and this was the beginning of my trouble. One night these words came into my mind, "Come in, thou blessed of the Lord, inherit the kingdom prepared for you from the foundation of the world." Immediately the words came forcibly to me, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and ye shall find rest unto your souls." Now I was troubled a great deal. I thought I must not tell any one, nor let this trouble me, and I tried to pass it off. I would often think that if I could get to see some of my associates I would be all right; but, alas! there was no peace for me. I would think sometimes that no one was like me, and at other times I would feel a little relieved; then I would think that I would watch my-

self, and not be troubled any more. This would not last long until I would find myself pondering over something; but why, I could not tell. My husband would often ask me what was the matter, and I would tell him that I was not feeling very well. When we went into company I thought perhaps I would feel better; but instead of feeling better I felt worse. I could not enjoy company, but felt best alone. I would feel that surely there was no one like me. When we went into company every one appeared to enjoy themselves, but I would wish I were at home. I was so wretched that I would take up the Bible and read, to see if I could find anything that would give me relief; but I found no comfort there. I often went with my husband to the Baptist meetings, but there was no comfort there for me, for it seemed that every one knew how mean and sinful I was. I thought the pastor knew all about how I felt, and that he was preaching at me. Then I felt that if I could get where no one could see me I would feel much better. I wondered why it was that every one enjoyed themselves so much better than I did. Why did I feel so despondent? I tried often to get rid of this heavy burden, but all my efforts were fruitless. I tried to get my mind occupied with my daily household affairs, but this did me no good. This burden weighed heavily upon my heart for something like eight years. On the third Sunday in June, 1889, I was in so much distress that I decided in my mind that neglect of duty was the cause of my trouble. I had almost made up my mind to go back to the church I came from, but was prevented by some interposition of providence. I felt like it was not the Lord's will for me to go, and I now feel assured that it was all right. The Scriptures say that he leadeth them in ways they know not. I hope he has led me in that way. My husband was received into the fellowship of the Primitive Baptist Church on the first Saturday in October, 1889. He told me when he started to meeting that morning that he intended to offer himself to the church. I could not say a word, I was so full; but he knew nothing of my feelings. When he came home he said, "Do you remember what I told you when I started?" I said, "Yes." Such feelings as I then had I never will be able to describe. I felt like I was without God and without a friend on earth. The next morning I was in the same deep trouble. I thought I would go off by myself and try to pray, to see if I could not feel better; but instead of feeling better I felt worse. These words came to me, "The prayers of the wicked are an abomination unto the Lord." Then I wept bitterly, for I felt like a condemned sinner in the sight of a just and holy God. The day came for my husband to be baptized, which was a trying time to me. I felt like I was left alone, like the

chattering sparrow upon the housetop, or like the pelican in the desert; but I kept this all to myself until that night. I was in such trouble that I had to let it be known; but after I had told what I had felt I wished that I had kept it to myself, thinking I had deceived my husband. While pondering over what I had told, thinking I had done wrong in saying anything about it, these words came to me as if spoken by some one, "Be still, and know that I am he."

Not knowing whether this was in the Bible, I read the Testament through to see if I could find it; but I failed to find it in just the same words, so I did not say any more about my troubles for some two weeks. My husband would often ask me questions, but I said that I would not tell him any more, as I was afraid that I had told him too much already. I would often take up the SIGNS, but could find nothing in it that would relieve me, for it appeared that every one else had brighter light than I had ever seen. I was afraid that some one would come in and find me reading, and I did not want any one to see me. I went on in this way until about the 23d of December, 1889, when my troubles seemed greater than I was able to bear. I could neither eat nor sleep, nor do my work. I would try to pray, but to no purpose. I would often exclaim, "Lord, save, or I perish. Be merciful to me, a poor, condemned sinner." My troubles continued till the 27th of December. On that night I felt somewhat relieved, but still I was not satisfied, and all became dark again. My husband not being at home, but at a school-house near by, I retired to bed. While preparing for bed I heard the sweetest singing I had ever heard. I listened to know if I could understand what they were singing, but could not; but this came to my mind, that mortals could not sing that sweetly. Not feeling satisfied to go to bed then, I got the Bible and read for nearly two hours. My mind was not yet satisfied. When I went to bed I could not sleep. When my husband came home I asked him if he heard that sweet singing. He said no. I told him then that I was going to die. I felt like that was a token of my death. I told him I wished the Baptist minister was there, for I felt like I wanted him to pray for me. I asked my husband to pray for me. He said he was praying for me, and had been for a long time. On Saturday morning everything was still dark, and remained so nearly all day. In the evening I felt some relieved. The next morning, being the 29th of December, 1889, I got up, took the Bible, and read until about ten o'clock, when it seemed that the veil was lifted from my mind, and everything seemed bright. What had seemed so dark just a moment before now seemed bright, and all nature seemed to be praising God. I felt like I could sing during the rest of my days. I thought I never would

doubt any more, neither be sad. I was in this happy frame of mind for two weeks; then doubts and fears began to arise, and darkness came over me. O how downcast I feel when Jesus withdraws his smiles, hides his face from me, and leaves me to grope my way in darkness! But O how sweet when he shows his smiling face! Then I am made to rejoice. I have spent many happy hours since I was relieved. I hope I can sing,

"Nothing in my hand I bring;  
Simply to the cross I cling."

I thought nothing about going to the church until about two weeks later, and then I could hardly wait for the meeting time to come, as I had such a desire to go to the church where my husband belonged; but when meeting time came I felt so downcast that I could hardly get my mind made up to go to the meeting. But I went, yet I did not think I would go before the church. Everything seemed so dark that I thought I would wait until I felt more worthy; but when the pastor was through preaching he said if there was any one there that had a desire to talk to the church they had the opportunity. I was trembling from head to foot, still I thought I would wait until another time; but something seemed to say, "Don't put it off; you will never be better than now." Before I knew what I was doing, or where I was, I had left my seat and given the preacher my hand. What feelings I did have when I took my seat! Every one around me looked so good, and I felt so mean. The pastor asked me to relate to the church my feelings, and how the Lord had dealt with me. I related a part of what I have written, and they received me as a candidate for baptism. O how happy I was, to think that they thought me worthy a place among them, while I felt so very unworthy. They thought best to defer baptism until the next regular meeting. The month soon passed away, and we went to meeting; but we were disappointed, for the pastor did not get there. The thought came to me that I had done wrong, which was the reason he was not there. I never had passed such a time as I did the next week; but the next three weeks I felt very well, until Friday before our meeting, when I began to feel downcast. I did not feel much like going to meeting on Saturday, but we went. The pastor was there, and I felt very glad. Sunday morning was the time set for the baptism, and I went. When we came near the place I heard them singing, and I thought it was the sweetest singing I had heard for a long time. When we came to the water the pastor took me by the hand and led me into the water, and when I was baptized I can truly say that it was a joyful time to me. I can say, with the poet,

"I love to meet among them now,  
Before his gracious feet to bow,  
Though vilest of them all."

I do feel that if I am saved it will be all of grace, for I was not seeking the Savior when he revealed the corruptions of my poor heart to me.

"Jesus sought me when a stranger,  
Wandering from the fold of God.

He gave me eyes to see and a heart to understand; and I have a hope that he will guide me all my journey through this sinful world, and at last safely land me on the other side of the river of death, to praise him with fullness of joy.

Though unworthy, I hope I am your sister in Christ,

NANCY THOMPSON.

UNION GROVE, N. Y., April 8, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—If one so unworthy as I am may be permitted to call you such. I have often felt impressed to write what I trust and hope have been the dealings of the Lord with me; but my experience seems so small, compared with that of others, I have refrained from writing. After reading a short time ago Elder Rittenhouse's views on the subject, I thought I would try, knowing that if the Lord directs my pen it will be to his glory. I have been a reader of the SIGNS over twenty years, but never had the privilege of being a subscriber until the present year. I have often been much comforted in reading the precious letters from the brethren and sisters, and I feel my inability to write anything half as good.

I was born in the year 1846. My parents were Presbyterians. I was brought up to attend their Sabbath School and meetings. I was quite a reader, and can remember reading the book of Genesis when quite young; but I know it was nothing but natural curiosity that caused me to do so. In December of the year 1863 I was married. I then left off going to meeting, until the fall of 1866, when there was a Methodist protracted meeting in this place, and quite a number of my young friends went forward. I thought one night I would go, not intending to take any part in the meeting. I never could remember the text nor half the preacher said, but I knew it was something concerning death and hell. After he got through he requested all to rise on their feet that wanted to go to heaven. Before I realized what I was doing I was standing up. Then we had to go forward on the anxious-bench. I cannot begin to describe my feelings, but I know it was nothing more than mockery. I continued going to the meetings after that as long as they lasted, and thought I could get religion as well as the rest, but was sorry many times that I had undertaken it. I was told to go into my closet and pray. I did so, but I can see now that I did not know what prayer was. After a while I left off trying, and again mingled with the world. In the winter of 1871 our little boy was taken sick. One pleasant after-

noon in April, as the sun was going down, he was sitting by the window, when all at once he cried out, "Ma, come here." I went there, and he said, "Ma, does God make the sky red like that?" I was so surprised at first that I could not speak. I said, "Yes, Bertie, of course he does," and turned back to my work. I will never forget it. As I did so, I said to myself, How do I know there is a God? I have often thought of it since. That child, not quite four years old, had more faith in God than I had. But God has all power, and is able to reveal these things to babes. Bertie only lived about two weeks after that. The morning he died I was out in the yard walking about. I felt so bad, it did not seem that I could give him up, when all at once I heard these words behind me, "It is all for the best." I looked around, expecting to see some one; but there was no one in sight. Then instantly the thought flashed through my mind, It is a voice from heaven. My mourning was turned to rejoicing. I went into the house, and it seemed to me that I could see a heavenly rest on his dear little face. I was made to believe then that there was a God, though in a sad way. Although that happened nearly nineteen years ago, I have never seen the time I wished him back. My eyes were then opened, and I could see what a sinner I had been. I cannot begin to tell the trouble of mind I had. It did not seem to me the Lord would notice one so vile as I was. A month or so after that, one morning after getting up, these words came to my mind,

"How happy is the child of grace  
Who knows his sins forgiven;  
This earth, he cries, is not my place;  
I seek my home in heaven."

I did not at the time think they were for me, yet I felt to rejoice; and as I went out of doors it seemed that the very trees were praising God. My burden then seemed to be gone, but I did not feel satisfied. I still wanted some greater evidence. My constant desire by day and by night was, Lord, lead and direct me in the right way. I knew not which way to go. One day I was talking with an aunt of my husband's, and she said that when her mind was relieved there came a passage of Scripture to her. I made the remark that if it would only be so with me, I could believe; but I had no faith in it. A short time after that these words kept running through my mind, "Who hath saved us, and called us with an holy calling." I did not remember of ever reading them, but thought one day I would look and see if I could find them. I took the Bible, and the first thing I opened to were the words, "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." I was filled with wonder and delight, and said, "Surely that is what the Old School Baptists believe." Then my mind was at rest, and I could hardly wait until the next covenant meeting. I then related something to the church, but it never seemed to me to be anything; yet they received me, and I was baptized the next day by Elder I. Hewitt, and I must say it was the happiest day of my life. Since that time I have had many trials and troubles, doubts and fears, but through them all I still cling to that little hope. It is an anchor of the soul, both sure and steadfast. I often think of the words I once heard a dear afflicted sister sing,

"O! who in such a world as this  
Could bear his lot of pain,  
Did not one radiant hope of bliss  
Uncloaked yet remain?  
That hope the sovereign Lord has given,  
Who reigns above the skies;  
Hope that unites the soul to heaven  
By faith's endearing ties."

There have been many times since I united with the church that I have felt to doubt myself, yet I firmly believe the doctrine of the Old School Baptists to be the same as that taught by Christ and his apostles.

I believe there are many dear children yet in Babylon, but we have the promise that where God has begun a good work he will finish it. He has said to the north, "Give up; and to the south, Keep not back: bring my sons from far." In his own good time they will all be gathered in, and there will be one fold and one Shepherd.

"O happy day, when saints shall meet  
To part no more; the thought is sweet."

As a little church here we are in peace. For the past three years it has been a time of rejoicing with us, and we have had many refreshing meetings from the hand of the Lord. Our dear brother, Elder J. D. Hubbell, meets with us once a month, and I do believe the Lord has been with him and sustained him through the many trials and troubles he has been called to pass through. "If God be for us, who can be against us?"

I have written a little of the many thoughts I have had, and will leave them to your judgment to do with as you think best, and it will be all right with me.

Your unworthy sister, if one at all,

JULIA M. JENKINS.

RISEING STAR, Texas, Jan. 6, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—I can with great pleasure say that I do not want to do without our family paper, the SIGNS OF THE TIMES. I have read it for more than thirty years, and the brethren and sisters, as I hope, have given me such comfort as I am not able to express. We learn that God's people are an afflicted and poor people. I know I have had great and severe afflictions in the flesh for thirty years,

but I am often made to ask, Am I one of those little ones in the Spirit who trust in the name of the Lord? The greatest hope I have is that by the grace of God I am what I am. Do I love the Lord and his people? If so, it is because he first loved me. I am often made to think of the great comfort I have received in reading the editorials and communications in the SIGNS. Though the writers are strangers to me in the flesh, yet they give such a certain sound in what they have to say that I have to thank God for what great things he has done for me, who am less than the least of all saints. May all those who can write continue to do so. If I could write like some do I would take pleasure in doing so.

In hope of eternal life,

S. P. HANCOCK.

SENECA, Nebraska.

DEAR BRETHREN BEEBE:—I inclose four dollars to pay my last year's and this year's subscription for the SIGNS OF THE TIMES, which I hardly feel that I could do without. My sister and I are alone. So far as we know, there is no Old School Baptist either in Hooker or Thomas Counties, so of course we do not have the privilege of any preaching that has any strength in it for us. We were raised by Missionary parents; and why it is that we have drifted so far from their views seems strange to me. We know for a fact that it is not in man to direct his steps. The SIGNS is all the preaching we have had for the last three years, and I do not see much prospect of any more for the next three years. We came west for a home, and had the pleasure of finding one; and I think that if we deserve anything more it will be added to us. The Lord knows what is best for us. Do as you think best with this, and all will be right with me.

MARY M. CRAWFORD.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 20, 1890.

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

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

## OFFENDING THE LITTLE ONES.

(Concluded from last number.)

"THEN said he unto the disciples, It is impossible but that offenses will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."—Luke xvii. 1, 2.

"It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." Since this is the decision of the sovereign Judge of quick and dead, it should be seriously impressed upon every one who has the fear of the Lord in his heart. From his word there can be no appeal, as his throne of judgment is above all the powers that are made. Although this was spoken by him when he was in fashion as a man, and when he was under the law, yet by the anointing of the Spirit of the Lord God he was qualified to preach righteousness in the great congregation. He spoke always by the Spirit of truth and judgment; and his words which were uttered while he learned obedience by the things which he suffered, were not less true than the voice which comes directly from the exalted throne of his omnipotent glory. What he declared as his decisions while here in the flesh is but the revelation of his eternal and immutable truth. Hence every decision which he has left on record is forever settled in the heaven of his everlasting kingdom, whether that judgment is given from the thrones of his inspired apostles, or, as in our text, directly from his own infallible tongue.

There can be no mistake in understanding this expression as declaring that it were better for any disciple of Jesus that he should perish by the most effectual natural destruction than that he should offend one of these little ones. Since he spoke exclusively to his disciples in giving this instruction, it must not be applied to any case outside of his gospel kingdom. As this admonition is written in Matthew, Jesus expressly limits his reference to "one of these little ones which believe in me," and says, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."—Matt. xviii. 6, 10. It is upon this ground that the awful guilt of this offending is declared. This involves an important point,

which is that there is a vast difference between arousing the carnal resentment of a disciple of Jesus, and offending against that spirit (or, "angel") which in heaven does always behold the face of the God and Father of our Lord Jesus. Anger is a work of the flesh, and is never found as the fruit of the Spirit. So long as they remain in the body of this death the saints must have in themselves both these contending principles. There is a very material difference between making the old man mad, and offending one of these little ones which believe in Jesus. That carnal mind in which wrath is originated never was in heaven, and never beholds the face of the Father. It is only by that faith which worketh by love, and which is the fruit of the Spirit, that the little ones do behold the face of the Father, in whose presence is fullness of joy. When any disciple of Jesus offends one of those little ones which believe in him, the offense is against the Lord himself. It is only in disobedience to the law of Christ that they can offend in the sense which is contemplated in our text. In reproving disorderly actions, or in contending earnestly for the faith of the gospel, the evil passions of a disciple may be aroused, so that he may resent the exposure of his error; but that is not offending him as "one of these little ones." When led by the Spirit into the light of the face of the Father there is such earnest desire to be conformed to the law of Christ, that instead of taking offense at reproof, the disciple of Christ receives correction as an evidence of fraternal love, and is grateful for its faithful administration. His desire is, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head."—Psa. cxli. 5. There is no clearer evidence of real love than that which appears in the faithful reproof which is administered in kindness. It may be mortifying to the carnal pride of the erring one; but the love of God in the one reprov'd will move the feeling of gratitude in his heart to the Lord, who directed the loving one by whom the admonition was sent. Lying lips are ever ready to administer messages of flattery; but it is genuine love by which our errors are rebuked. "Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."—Prov. xxvii. 5, 6.

To the humble follower of Jesus there is nothing more desirable than to be found walking in obedience to his commandments, which can be fulfilled only in the spirit of love. There is no more presumptuous sin of which a disciple of Christ can be guilty than a literal conformity to the directions which he has given, while in spirit designing to defeat the very purpose for which they

were ordained by him. There can be no genuine love in such mockery of the law of our King. Prompted by an evil heart, one might observe the form of going to an offending brother and telling him his fault privately, but in such an irritating manner as to insure an unfavorable response from him. Then selecting one or two brethren who are least likely to sympathize with him, go to him a second time, and demand satisfaction; after thus aggravating the victim of this carnal policy, it might be claimed that by the law of Christ the case is ready to be brought before the church. In the letter the rule given in Matthew has been followed, but in the spirit it has been grossly violated. Instead of going to him alone, as directed, the devil was taken along, and controlled the conduct of both visits. It is not wonderful that no good resulted from such contempt of the commandments of our King. In our text, as in the record of the same words of the Lord as given in Matthew and Mark, Jesus goes on to speak of the proper treatment of such offenses as should come among his disciples. The spirit of forgiving love must govern the whole proceeding in dealing with the offending one. Carnal reason is ever ready to suggest a better way, and the natural mind always approves the change; but the result of following such devices will invariably be as declared by our Judge, that the disobedient disciples will be cast into everlasting fire, as it is called in Matthew, or, as in Mark ix., they will "go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." Those who have witnessed the dreadful effects of carnal policy in destroying the peace and comfort of the saints, will readily understand that the confusion therein displayed is indeed correctly designated by our Lord as the very fire of hell. It is not quenched by all the efforts of those who would seek to harmonize the conflicting elements. No power short of the sovereign word of the Lord can deliver those who have gone into that hell. As hatred and strife constitute that fire, it is not possible that it should be quenched, since enmity can never be reconciled to love. It is indeed true that the omnipotent grace of God can deliver his saints out of the very belly of hell, but he has not revealed any expression of his purpose that the fire of hatred ever shall be quenched.

Under the deceptive power of Satan we may exult in strife when it appears to us that our strength is firm, and we seem to triumph in the conflict; but as surely as God deals with us as with sons, so surely shall we be brought to realize the fearful chastening which he visits upon his own children when they forsake his perfect law. There is no severer agony than that which is felt by the disobedient child of God when he

suffers "affliction by the rod of his wrath," with which God chastens those whom he loves. Truly they may say with the psalmist, "The sorrows of death compassed me, and the pains of hell got hold upon me; I found trouble and sorrow."—Psa. cxvi. 3. None but the children of God can know that it is a fearful thing to fall into his hands in disobedience, and to endure the severe chastening which he visits upon them. No mere physical suffering can be compared with such distress as comes upon them who love the Lord when he sets their sins in the light of his countenance. The gloomy mountain of their transgressions hides them from the enjoyment of the glory of his appearing, and they cannot understand how his favor ever can be extended unto them. The remembrance of his great mercy in past experience but intensifies their guilty ingratitude, and gives additional bitterness to their affliction. No deeper hell can be imagined than that into which they are cast. Comforting words to them in such a time appear most bitter mockery.

The consciousness of having offended one of the little ones for whom Jesus died, forbids their even calling upon him for mercy. They hear his solemn words, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They dare not pray after the manner which he taught to his disciples, for since they have not forgiven their fellows, it would be invoking a curse upon themselves to ask to be forgiven *as they have forgiven*. "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." This is spoken to the disciples of Jesus, who were already manifest as the subjects of his saving grace, and cannot be understood as signifying that their final salvation is suspended upon the condition of their forgiving others. It is in their present experience that they reap the fruit of their own sowing. Unto the churches of Galatia Paul wrote, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not."—Gal. vi. 7-9. The reaping here assured, whether of corruption or of life everlasting, cannot be applied to any reward or punishment in eternity. The admonition is addressed to saints whom the apostle recognizes as his brethren. Their salvation in Christ Jesus could not depend upon anything which they might do, nor be defeated by anything which they

might leave undone. So, in offending one of these little ones, the consequent woe is visited upon the offender in this state of existence here in time. Happy is that disciple who has never known by personal experience the bitterness of this terrible woe. Peter felt it in his denial of his Master, and David knew its agony in his great transgression.

So perfect is the unity of the body of Christ that it is impossible to offend against one of his little ones without doing violence to him who is their life. This is not a merely nominal or figurative unity. It is a vital unity. So David confesses, "I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest."—Psa. li. 3, 4. The violation of that perfect law of love which is established by our Lord in his gospel kingdom is an offense against him. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."—Rom. xiii. 10. Conformity to this law will lead the saints to have fervent charity among themselves, and each to esteem others better than themselves. In this result will be manifested their obedience to the law of their Lord, and they will realize the truth that "Great peace have they which love thy law; and nothing shall offend them."—Psa. cxix. 165. It is always safe for the followers of our Redeemer to bring their conduct to the test of this law of perfect love. In so doing they may indeed be compelled to condemn the errors of their brethren, but they will never be found seeking to bite and devour one another. Love will not approve the violation of the commandments of Jesus even when such evil is committed by our most highly esteemed brethren; but it will seek to restore such erring ones in the spirit of meekness, under the consideration that none are so entirely spiritual as to be free from liability to be tempted. May the infinite mercy and grace of our Lord keep us, with all who love his name, so that we may never offend one of these little ones!

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## OBITUARY NOTICES.

**Mrs. Sarah Kise**, of West Amwell, N. J., departed this life July 27th, 1890, aged 89 years, 11 months and 16 days.

The subject of this notice had been a member of the First Hopewell Baptist Church, of N. J., nearly forty-eight years, during which time she firmly believed in and vindicated the same truth, the eternal, unconditional, personal election of all the church, and the absolute sovereignty of Jehovah, that not anything transpires by fickle chance. Our departed sister dearly loved to hear preached the foreordination and eternal purpose of God, and that glorious doctrine was to her very precious. She loved to read the SIGNS, for she would often say that she received much comfort therefrom. In her early experience she had a visible standing with the Arminian or New School Baptists (how long she was united with them visibly I do not know); but their departure from the truth as recorded in the Scriptures, and the introduction of so many of their corrupt institutions, caused her to feel and clearly see that she was in Babylon instead of a gospel church, and she left them and united with a people where she felt at home, and her dear Redeemer received all the glory in the redemption and salvation of his people.

She has left seven children (four sons and three daughters), an aged sister, grandchildren, great-grandchildren, a large number of friends, as well as the church, all of whom know that an affectionate mother, a kind neighbor and a devoted follower of Christ has been released from all her cares, toils and sorrows. Her last days were peaceful and calm, for that precious Jesus whom she loved was her support in her declining days, and she passed from time into eternity without any fear, for death to her was gain. She had chosen for the text to be used at her funeral the following declarations of Scripture, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

"Tossed no more on life's rough billow,  
All the storms of sorrow fled,  
Death hath found a quiet pillow  
For the faithful christian's head,  
Peaceful slumbers guarding o'er her  
lowly bed."

For some fifteen or twenty years, on account of bodily infirmity, our beloved and departed sister was deprived of the privilege of meeting with those whom she so dearly loved; but her faith remained unshaken, and she could and did say, "It is all right." But now she is released from all bodily infirmity, and to her there will be no more days of sorrow nor any nights of grief, but joys perpetual and praise everlasting in the world of immortal glory.

WM. J. PURINGTON.

HOPWELL, N. J., Aug. 9, 1890.

**SISTER Sallie Turner**, wife of G. R. Turner, died July 29th, 1890. She was born July 19th, 1856, and united with the Old School Baptist Church at Sulphur Fork in June, 1882, since which time she has led a most consistent christian life. She was sick but one week with typhoid fever. All was done for her relief that could be done by her heart-stricken husband, relatives and friends, but of no avail. The grim monster had come; wishes and efforts all must fail. This precious sister had many noble traits of character. She lived in the town of Turner's Station, well-fixed in life, with a comfortable home, and a heart equally

as full of hospitality. Her house was a home for the brethren and sisters. For some years past she was possessed of an unusually clear mind in the doctrine of God our Savior. She was conscious from the first of her sickness that she would not get well, and to speak of her recovering was not interesting to her. She felt it would be far better to depart and be with Jesus. She leaves a kind husband, many friends and relatives, together with the church at Sulphur Fork, to mourn their loss. May the God of all grace comfort our friend, Mr. Turner, in this sad hour of his bereavement, and resign us all to his will.

The funeral took place on the day following her death from the Cane Run meeting-house, and the writer spoke from the words, "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."—2 Cor. v. 1.

J. G. EUBANKS.

**SISTER Mary Rodgers**, whose maiden name was Laytham, after suffering about three weeks, died of "La Grippe" at the residence of her son, Dr. John F. Rodgers, in Cicero, Woodford Co., Ky., April 18th, 1890, aged 82 years, 6 months and 1 week.

Sister Rodgers, widow of Deacon Thos. Rodgers, whose obituary appeared in the SIGNS of Feb. 13th, 1889, was baptized in the fellowship of the Old School Baptist Church at Georgetown, Scott Co., Ky., in 1841, by Elder Thos. P. Dudley. She with her husband subsequently moved their membership to Frankfort, Ky., which church afterward dissolved. They then united with the Primitive Baptist Church at Little Flock, Anderson Co., Ky., on the fourth Saturday in October, 1865. For years she had been a great sufferer from a cancer on the chin, but in the true spirit of meekness and patience, as a humble follower of her blessed Master, she bore it all without complaint, desiring to be released from the sufferings, trials and afflictions of earth, and praying only, "Thy will be done."

Elder P. G. Lester, her former pastor, being with the church at Little Flock on the fourth Sunday in April, 1890, at the request of the family spoke in memory of her. He was enabled to speak words of comfort to them and to the church from Psalm lxxviii. 25, using hymn 1285, Beebe's Collection. Sister Rodgers remained a dear lover of the doctrine advocated by the SIGNS, which she read, and held in high esteem for the truth's sake. She leaves six sons and one daughter, together with the church, to mourn her departure. But the night of death has only come to her a short time before many of us, bringing to her an eternal day in which to sing her dear Redeemer's praise.

B. FARMER.

FARMDALE, Ky., August, 1890.

## CHURCHES CONSTITUTED.

ATLANTA, Ga., Aug. 11, 1890.

**ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:**—On the 9th day of August, by request of nine brethren and sisters, Elders J. A. Mimus, W. W. West, Evans, J. J. Jordan and the writer assembled in West Atlanta for the purpose of constituting a church of the Primitive Baptist faith and order.

The presbytery being formed, the writer was chosen Moderator.

After the letters from the several churches were read, and the Articles of Faith, Covenant and Rules of Decorum were submitted, the presbytery proceeded.

Ordination prayer by Elder J. J. Jordan.

Charge by the Moderator.

The name chosen was the WEST ATLANTA PRIMITIVE BAPTIST CHURCH.

It is also needful to record that Dr. H. H. Green, of Atlanta, had built a house of worship, and after the church was constituted he turned over to them the keys and property—a nice, good, substantial meeting-house, costing about \$1,900. When this fact is mentioned to Dr. Green he always says, "Thank God for it;" and he will be thanked. It is a rare thing indeed for a church thus constituted to have a house of worship presented to them.

After the constitution the church went into conference, calling the writer to act as Moderator, and brother J. F. Daniels Clerk.

Under the head of miscellaneous business, elected brother J. F. Daniels Clerk, and called the writer to serve as pastor.

The writer, being present, accepted the call, and brother Daniels accepted the office of Clerk.

The time of the regular meeting was agreed to be the second Sunday in each month and Saturday before.

There were only nine members in the constitution, to wit, brethren S. H. Whatley, Bizell, Daniels, Hefflin, sisters Manning, Hatcher, Carroll, Massey and Whatley.

There was a good audience on Saturday, the day of the constitution, and on Sunday the house was filled, except a few seats in the gallery.

Brethren West and Evans preached on Saturday. Brother Mimus and the writer preached at the morning service on Sunday, and brother Evans preached in the evening.

The Atlanta Church was constituted in 1854. Brethren Wm. L. Beebe, Patman and Eubanks were the presbytery. This is the second church of the Primitive faith thus far constituted in the city of Atlanta. May prosperity be within her walls, and may her palaces be peace, is the desire of the writer.

W. LIVELY.

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

J. M. Griffin, Texas, 1, Mattie A. Ware, Ky., 2, Paul Sohner, Iowa, 1, Miss S. I. Burnett, Ky., 1, Eliphalet Ketchum, Ill., 1, S. L. Gregg, Pa., 1.—Total, \$7.00.

## YEARLY MEETINGS.

THE yearly meeting with the church at Rock Springs, Lancaster Co., Pa., is appointed to be held on the third Sunday in September and Saturday preceding, to commence at ten o'clock a. m. on Saturday and continue until Sunday evening. Friends will be met on Friday evening at Conowingo, Cecil Co., Md. Those coming from Philadelphia, Wilmington, Newark and Elkton will take the train that leaves Broad Street station at 2:02 p. m. Those from Baltimore can take the train that reaches Perryville about the same time—4 p. m. All change for Conowingo, where they will be met and cared for. A cordial invitation is extended to all who desire to come.

GEORGE JENKINS.

## TWO DAYS MEETINGS.

THE Clovesville Old School Baptist Church (of the Roxbury Association) will hold a two days meeting at her meeting-house on Saturday and Sunday (September 6th and 7th) following our association, hoping that some of the ministering brethren will make their arrangements to stay after the association and attend this meeting also. All lovers of truth are cordially invited.

Trains will be met at Griffin's on Friday evening before and on Saturday morning.

By order of the church.

A. J. GREEN, Clerk.

## ASSOCIATIONAL.

THE fiftieth annual session of the Mt. Pleasant Association of Regular Baptists (the Lord willing) will be held with the Mt. Pleasant Church, at Pleasureville, Henry Co., Ky., commencing on Friday before the first Saturday in September, 1890, and continuing three days.

Those attending the association by rail will stop off at the Pleasureville depot, on the Louisville, Frankfort & Lexington R. R. Those coming by way of Cincinnati will leave there at 3:05, arriving at Pleasureville at 8:30 Thursday evening, where they will be cared for, the place of meeting being close by. A cordial invitation is extended to ministering brethren and friends.

E. F. RANSELL.

THE Roxbury Old School Baptist Association will (the Lord willing) hold its third annual session with the Second Church of Roxbury, Delaware Co., N. Y., on the first Wednesday and Thursday in September (3d and 4th), 1890, commencing at ten o'clock a. m. A general invitation is given to all lovers of the truth as it is in Jesus, and especially to ministering brethren who fellowship us.

Those coming to our meeting by rail will take the cars at Kingston, on the Ulster & Delaware R. R., for Kelly's Corners and Roxbury, on Tuesday, at 2:50 p. m., the day before the meeting.

J. D. HUBBELL, Pastor.

THE Sandy Creek Association will meet with the Salem Church, in Marshall Co., Ill., on Friday before the second Sunday in September, 1890.

Those coming by the C., A. & St. L. will stop at Evans. Those coming by the Illinois Central, from the north, will stop at Wenona, and those from the south at Rutland. Those coming by the Santa Fe will stop at Toluca.

We invite our brethren and sisters to meet with us, and they will be met at the above named places and taken to places of entertainment.

JOHN DOWNEY, Clerk.

THE thirty-eighth annual meeting of the Western Association of Regular Predestinarian Baptists will be held with the Ebenezer Church, three miles south of Leighton, Mahaska Co., Iowa, beginning on Saturday before the second Sunday in September, 1890, and continuing two days.

Leighton is on the Rock Island R. R., running from Burlington to Des Moines, and this road intersects with other roads at Oskaloosa, eight miles east of the place of meeting. All persons coming will be met at Leighton on Friday before the meeting. A cordial invitation is given to our brethren and sisters far and near, ministers not excepted. We desire all persons coming by rail to take a receipt for their fare on all roads that they travel on, as we expect to get reduced rates.

WM. J. REEVES, Clerk.

THE twenty-third annual session of the Indian Creek Regular Old School Baptist Association will convene, providence permitting, with the Pleasant Hill Church, in Delaware Co., Ohio, on Friday before the first Sunday in September, and continue the two following days.

Those coming by railroad will stop off at Delaware on Thursday before the time of the meeting, where they will be met and conveyed to places of entertainment. A welcome is extended to all lovers of truth.

B. MARTIN, Clerk.

THE fifty-ninth annual session of the Spoon River Association will begin, if the Lord will, on Friday before the first Sunday in September, 1890, with the Henderson Church, near Rio, Knox Co., Ill. All persons coming on the C., B. &

Q. R. R. from the north should stop at Rio, or from the south should change at Galesburg for Rio, and also from the east change there for Rio. From the west change at Monmouth and stop at North Henderson. All should come on Thursday, or on the early trains Friday.

I. N. VANMETER, Clerk.

THE Maine Old School Baptist Conference will be held with the church in North Berwick, Maine, commencing on August 29th, 1890, and continuing three days.

We now expect that Elders Durand and Chick will be with us through the meeting. All the brethren and sisters who can, and all who are friendly to the cause, we hope will meet with us, for we are very anxious for you to come. There will be teams at the depot on the day before the meeting, forenoon and afternoon, to take those who come on the cars to the meeting and to places of entertainment.

WM. QUINT.

If the Lord will, the Maine Old School Baptist Association will be held at Whitefield, Maine, commencing Friday, September 5th, and continuing three days.

Those coming by rail will be met at Gardiner, on the Maine Central R. R., on Thursday, September 4th, on arrival of the Accommodation train, about 3 p. m. The ministering brethren who attend the North Berwick Conference will make preparations on leaving home to visit our association, and all lovers of truth are cordially invited to attend.

H. CAMPBELL.

THE Greenville Old School Predestinarian Baptist Association will convene, if the Lord will, with the Refuge Church, near Spencerville, Allen Co., Ohio, on Friday before the first Sunday in September, 1890.

We are a weak association, and desire sound and orderly ministering brethren who can come in the spirit of peace to visit us.

Those coming from the east or west can come on the Chicago & Atlantic R. R., and those from the north or south on the Toledo & Cincinnati Narrow Gauge to Spencerville, where they will be met; or, if they fail to find teams, inquire for the writer, one mile south of town, on the west side of canal.

A. B. BREES.

THE New Hope Association of Primitive Baptists will meet, if the Lord will, with the church at Enon, at Grassy Flat school-house, twelve miles north of Ozark, Franklin Co., Ark., commencing on Friday before the fourth Sunday in September, 1890.

If brethren from the east desire to visit us they should take trains to arrive at Ozark, on the L. R. & Ft. S. R. R., on Thursday. W. P. Anderson or Elder W. A. Barham, of Watalula, Ark., should be notified beforehand, so that those coming may be met with conveyance. May the Lord impress the minds of brethren to visit us.

C. W. ANDERSON.

THE Licking Association of Predestinarian Baptists will be held with the Salt River Church, Anderson Co., Ky., commencing on Friday before the second Saturday in September, 1890.

Those coming from the west will take the L. S. R. R. at Louisville, Ky., Thursday evening, at 4:30, arriving at Lawrenceburg at 7:15. Those from the east will take the Lexington Division of the L. S. R. R. on Friday morning at 7:10, arriving at Lawrenceburg at 8:15, where they will be met and taken care of. I think arrangements will be made to have the cars stop near the meeting-house each morning and evening. We invite our brethren to be with us, especially ministers.

J. J. WATERFILL, Church Clerk.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
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IS PUBLISHED

EVERY WEDNESDAY,

BY GILBERT BEEBE'S SONS,  
To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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FILE

# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.  
DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 27, 1890.

NO. 34.

## CORRESPONDENCE.

ROSITA, Colo., April 20, 1890.

DEAR BRETHREN BEEBE:—Although it is but recently that I wrote you, I feel promptings to write you again. I want to say to you, dear brethren, no matter how often I may write, I want you to use your better judgment, and not publish anything I may write that you think would be of no interest to any of the readers of the SIGNS, or that would bring about controversy to no profit, or that would be a dishonor to the cause of our Master.

This morning, while reading the fourteenth chapter of Mark, wherein is recorded the breaking of the bread, the cup, and giving of thanks, after which they "went out into the mount of Olives," a wide field of reflection opened up before me, and particularly upon reading the thirty-fifth and thirty-sixth verses.

Some years ago I read a communication in the SIGNS, written by an Elder, an aged father in Israel, in which he seemed to hold to the view that the fleshly body of Jesus while here in this world was a spiritual body, or spiritual flesh. I have known precious brethren that took the position that that body composed of "flesh and bones," which was born of a woman, came down from the heaven of ultimate glory; but I am loath to believe it. The apostle in his epistle to Timothy (1 Tim. iii. 16) says, "And without controversy, great is the mystery of godliness. God was manifest in the flesh." Spiritual flesh was it? O no; for if his body was spiritual flesh, I conclude it could not die or be put to death. Peter tells us that "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Peter iii. 18. Now if we turn to the twenty-fourth chapter of Luke we find that Jesus, after he had risen from the dead, appeared unto two of his disciples as they communed by the way. "Their eyes were holden, that they should not know him." But when he took bread, and blessed, and break it, and gave to them, their eyes were opened, and they knew him. The two disciples returned to Jerusalem and found the other disciples gathered together, "saying, The Lord is risen indeed." "And as they thus spake, Jesus himself stood in the midst of them;" and "they were terrified and affrighted, and supposed

they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." I must believe that this same body of Jesus, who was made of a woman, made under the law, to redeem them that were under the law, which hungered and thirsted, which became weary, and took rest in sleep, was but a flesh and blood body, the same as you and I possess, sin excepted; and it was susceptible of, and was, put to death on the cross; and that same body was "quickened [made alive] by the Spirit;" and in that quickened body he now appears, or stood in the midst of his disciples. I can but believe that it was in his humanity he could say, "My soul is exceeding sorrowful, even unto death." It was in his humanity he prayed that, if it were possible, the cup might pass from him. We know that the human family seem naturally to fear the pains and hour of death. We hear Jesus, while hanging on the cross, cry out, "My God, my God, why hast thou forsaken me?" I cannot reconcile the view that some dear brethren have, that is, that when Jesus thus cried out, God the Father forsook the divinity of the Son. That divine life which Jesus possessed could not die, could not perish; but that part which he took; as the apostle said, "The children are partakers of flesh and blood, he also himself likewise took part of the same." And again, "He took not on him the nature of angels, but he took on him the seed of Abraham." "But," says the apostle, "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." I then do believe that it was that part of the "flesh and blood" which he took, "the seed of Abraham," in which he could say, "My soul is exceeding sorrowful;" in which he prayed that the cup might pass from him, and in which he cried out, "My God, my God, why hast thou forsaken me?" It was by the almighty power of God he was "quickened by the Spirit" and arose from the dead; and in that he arose from the dead, he triumphed over death, hell and the grave. "Whom God hath raised up, having loosed the pains of death." Death hath no more dominion over him. What was all this suffering of pain and death of the meek and lowly Lamb of God for? Often do I with the poet inquire,

"Was it for crimes which I have done  
He groaned upon the tree?"

If so, was it not for

"Amazing pity, grace unknown,  
And love beyond degree,"

that he suffered the ignominious death of the cross, that just such poor, sinful creatures as I know and feel myself to be might live? Was there ever love like this? O no. If then Jesus hath done so great things for me, if he loved me, even when I was "dead in trespasses and sins," with so great love that he came in my room and stead, and paid the enormous debt of ten thousand talents which I owed, and had not a farthing wherewith to pay, what sacrifice is there on my part too great for me to make for his dear name's sake? I know, my dear brethren, were you and I to spend every hour of our remaining days upon earth in trying to praise and adore him for his great mercy and loving-kindness to usward, we would fall far short of rendering the praise due his holy name. Often am I made to weep and mourn because I am not found serving and obeying him as I ought. I am so often murmuring and complaining at my uneven path in this life, that I often wonder it is as well with me as it is.

There is one thing that often has given me much solid comfort, and that is, to know that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." There is no temptation that can befall or come upon the dear saints of God but what Jesus, their heavenly Master, has endured the same; and not only this, but "in that he himself hath suffered being tempted, he is able to succor them that are tempted." He will not suffer us to be tempted above that we are able to bear, and will with every temptation make a way of escape.

May we all be enabled to praise and adore him "for his great love wherewith he loved us," is my prayer. Farewell.

J. H. YEOMAN.

HORACE, Upshur Co., Tex., July 18, 1890.

DEAR BRETHREN BEEBE:—I inclose you a letter written by Mrs. M. E. Scott, which I would like to see published, if you deem proper, as it contains "good news from a far country." Mrs. Scott is a Methodist by profession, but you will see by her expressions that she is a lover of the truth of the gospel as

contended for through the SIGNS OF THE TIMES—another evidence of the usefulness of the SIGNS. I am, as ever, yours in a humble hope,  
H. B. JONES.

HALLVILLE, Texas, June 11, 1890.

MR. AND MRS. H. B. JONES—DEAR FRIENDS:—It has been impressed on my mind for a long time to try to write to some one; and knowing no better than to try, I thought I would try to write to you, as I am acquainted with you, and you with me. You will know whether to receive or reject it.

In the first place I will try to tell you why I have remained at home so closely. I went among you with such sweet yet sad joy; sweet, because it seemed to suit me so well; sad, because I was not worthy to be one of you. Then came the impression that I had deceived you all, and had no business among you enjoying myself; so I quit. But O how I did want to go to the last meeting! yet I could not. I will try, if the Lord helps me, to write what I sometimes feel have been his dealings with me. I never could tell anything as I wished to; but it seems that I will have to try to write for peace of mind.

I was a small child when I saw my father march off to the war. I verily believed then that he was one of God's children, and that if he never came back he would be blessed. I also thought that mother was a christian, and I meant to be so good that I would also be blessed. But alas for me! I was always doing something bad. I would weep a little, and then do badly again. After three years father came home. On the fifth day of April, 1865, at eight o'clock in the morning, he died. All that morning he was praying for his wife and children. It struck me then that his prayer would be answered, and that all would be saved but me. O what agony I suffered! But I thought I would try to be saved. I did everything that was told me would give me relief, but found none, until Monday after the first Sunday in August, 1869. I was attending a Methodist protracted meeting. That morning I felt as hard as flint. I could neither shed a tear nor pray, so I thought I would not go to the mourners' bench; but something seemed to say, If you do not go, after having gone so often, all these people will say that you have professed. I got up and went forward.

As I sat on the bench and bowed my head I saw at my feet a black and bottomless pit, and felt myself sliding down its side. I felt willing to go to the bottom, if there were any bottom. The next thing I knew I was sitting on the floor, several steps from where I had been, and was singing. Then I thought I was in heaven. I was as happy as I had been miserable. I joined the church and did what I thought was my duty. I read my Bible and did very well until July, 1887, when a small cloud arose, which grew larger. For a long time I did not know what was the matter. I read the Bible all I well could, to see if that would afford me any peace; but I grew worse continually until the fifteenth of December. The SIGNS OF THE TIMES came to me, and I thought you had guessed my condition and sent it. I was so glad that I did not know what to do. I read it with care. I will say that if those who write for the SIGNS could know how much comfort and consolation one poor sinner has found in reading it, they surely would write more. My mother sent the paper to me. In August, 1889, the cloud began to disappear. I read the paper faithfully until the year was ended, and had to ask for it to be stopped. I felt like I had lost a near and dear friend. But thanks to the Giver of all good gifts, the SIGNS is yet coming regularly.

Dear friends, if you can read this, and it is worthy of accepting, do just as you please with it, and thank all the people for me who help to send the SIGNS OF THE TIMES through the earth. I ask the interest of one and all. I have not written what I thought I would.

Your unworthy friend,

M. E. SCOTT.

JUNE 28, 1890.

I WILL try to finish my letter to you. In July, 1887, you held a communion meeting, and I left there that day with a sad feeling, which I could not account for. In August following my oldest aunt, whom I thought one amongst the best women in the world, came to see me. I told her there was something wrong with me. She said she joined the Methodists first, and baptism bothered her. Well, that did not trouble me, so I did not find any comfort there. I did not say anything more about it until I spoke to Mrs. Jones in August, 1889. That gave me more relief than any other thing, and that cloud has come and gone ever since. I am sorely tired of the preaching I hear around me; yet I once liked it; and if ever I had a hope it was revealed to me at a Methodist meeting. Why all this trouble? Could any power on earth or fleshly excitement give one such joy as I then felt? If so, that is all I have. I still enjoy a blissful moment now and then that I would not take the world for. Am I ashamed to own Jesus as my

Savior? I think not. Am I afraid to be called a "Hardshell?" Well, I have been thus called several times, and all I had to say was, "O! I wish I was." I went so far as to say I was going to join them. Then I was asked, "When?" Well, I did not know, so I said that no more. There is one more matter that troubles me; that is, this same lady sent the SIGNS OF THE TIMES to me this year, and I do not know how to express myself to her. She may be poorer in this world's goods than I am, and I dislike to take it if she is. But I am bound to believe that she is rich in grace. If she is, it will give her pleasure to know that I cannot give it up as long as I can help it. It may be I can send for it next time. Who knows? The lady lives somewhere in Missouri.

Since I wrote the above I have taken up the dear SIGNS and read the first piece in the number for November 1st, 1888. If you will read there you will find the cloud explained.

M. E. SCOTT.

CAMDEN, Ark.

G. BEEBE'S SONS—DEAR BRETHREN:—Reading so many comforting communications and experiences of the dear children of our God in the SIGNS, I feel desirous, weak and ignorant as I am, to cast in my mite, by way of giving a little history of my travels through life. I was born in Kentucky, February, 1807. My father moved from there to Tennessee, I think, in 1808, and the next fall moved to Clark County, Ala., and remained there about fourteen years. In this time I heard a man preach by the name of Wolf, which caused me to think I had a soul to be saved or lost. That was about the year 1818. I imagined that I could not pray without getting upon my knees; and the devil met me, and told me, "If you get upon your knees to try to pray, then I will get you." About this time I went about a quarter of a mile from home to a little prairie, and for the first time fell upon my knees, at the root of a large pine tree, the only one there. My reason for going there was, that if the devil made his appearance I thought I could outrun him. I bowed my head in my hands, lying upon the ground. While in this position I raised my head twice and looked all around. About the third time I heard something crack. I looked in the edge of the prairie and saw something like a bear, which I then thought was the devil. I ran home as quickly as I could, and when there something seemed to say to me, "The devil is a liar from the beginning;" and from this time I lost all fear of the devil. I would often go out, day and night, and try to pray, and soon became a Pharisee, believing my good works would save me. I was in this condition about three years, and in that time my father died. He had requested my oldest

brother to move my mother and the children to Copiah County, Mississippi. I was then in my fourteenth year. After we settled there I had a brother die. He was six years younger than myself. Six months later I had another brother die, who was four years old. It was then that I thought my brothers were saved, and I was not prepared to meet them in peace. My distress came on, till it seemed more than I could bear, and I did not think I could live long. A church had been constituted within three miles of my mother's residence. My mother put her letter in, and my two older brothers also joined. I thought everybody had a chance but me. I asked the preacher to remember me at the throne of grace. His name was Elisha Flowers. It seemed to me about this time that everything was coming to an end. I have not language to express my distress at this time. My brother was liberated by the church to exercise his gift in public. While my brother was preaching I felt that I would be eternally lost, and there was no hope for me. I concluded I would go home with my brother that night, and tell him all about my condition. As soon as we got to his home my brother retired for the night, and I felt like I would never have another opportunity to talk with him. Soon after this my sister-in-law said I had better retire. I obeyed, but there was no sleep for me. I was in a dark room, and rolled from one side of the bed to the other, and all I could say was, "Lord, have mercy on me, a poor sinner." While lying in that condition a light above the brightness of the sun shone around me. I turned and looked upon the floor. I never before saw anything shine so brightly in my life. The first thing that entered my mind was that the good Lord was about to forgive all my sins. I immediately left the bed and ran, I suppose, one hundred yards. I felt like I wanted to get out of hearing, so that I could praise the Lord as loud as I could. While running something seemed to say, "You are deceived;" and there I was made to come to my knees and cry, "Lord, if I am deceived, undeceive me." For two weeks after this I was made to beg the Lord, if I was mistaken, that he would undeceive me. I went with my mother to the church, and yet I claimed no hope in Christ. The preacher told how we might know whether we had passed from death unto life—because we loved the brethren. I tried myself, and did believe I loved them better than any other people; but how did I know I had the right kind of love? He also said he could tell them another way, which never failed. He said their prayer was changed, and instead of crying for mercy, the cry was, "Lord, if deceived, undeceive me." I felt that same love come upon me that I did the night the light shone around me so

brightly. I went out of the church house, got on my horse, and went home, praising God, believing I could tell all about it when we got home from the meeting. But before the family arrived something said, "It may be you are deceived." I resolved then with myself to let no one know anything about it. I kept it five years. I was in my nineteenth year when I received a hope, if I ever did. On the seventh day of April, 1830, I was married to Sarah Yarbrough, in my twenty-sixth year. I had promised the Lord that when I became settled I would talk to the church. My wife was a member. The first time we went to meeting I was made to remember my promise, "Yes, I will go." And then something whispered, "Yes, you are going because your wife is a member." My reply every time was, "I will not go." When the church met in conference I would leave the house. I was afraid of myself. On Saturday before the second Sunday in October, 1830, when the church sat in conference, and opportunity was offered, I rose and got to the door as usual; and how I came to go back is a mystery to me. I told the church I wanted their advice. I told them a portion of my travels, as I have tried to relate in this scribble, and to my astonishment I was received, and was baptized the next day by Elder James Yarbrough, my wife's father, at Antioch Church, Marengo County, Ala. I have served as Deacon forty-two years, in a poor, hobbling way, and have had many ups and downs since that time. I am now in my eighty-fourth year, and a member of Bethesda Church, near Camden, Ark. I have taken the SIGNS nearly forty years, and highly appreciate it. May the Lord protect, guide and direct the brethren editors, is my sincere prayer.

Do not crowd out better matter for this. All will be right. My dear wife wrote this for me, as she wished to see it in print. May the good Lord bless you all.

WILLIAM PACE.

BURDETT, N. Y., July 13, 1890.

ELDER BEEBE'S SONS:—It has long been upon my mind to write to you, to give vent to my feelings, and tell you, and all the saints of God who read the SIGNS, of the dealings of God with me. I thought while reading some of sister Dodge's letters that her experience was mine; and I may say that about all I read in the SIGNS is my experience. God's people are all taught one language. It cannot be taught by man, but is a revelation from God. It is the doctrine of God our Savior. I will say that I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. I heard to-day that it was not, but I did not believe it. Dear brethren, I wish to leave on record my testimony that salvation is of God; not by works of

righteousness which we have done, but according to God's own purpose and grace, which was given us in Christ before the world began. God had a purpose in it, and I believe he will fulfill that purpose, and will work all things according to that purpose.

Dear brethren, I started to write some of the dealings of God with me. I have been blessed at times with that comfort and satisfaction in heavenly things which words or language would fail to express. I have been away down in the valley, sometimes sinking, like Peter, and in the agony of my soul have cried, "Lord, save, or I perish." I have been cast, like John, on the isle. I have seen the heavens open, and heard and seen things unlawful for man to utter. I have heard sweet and heavenly music. I have seen an innumerable host. All these things I have seen, and many more, and then they have vanished out of my sight. I still found myself here on earth, and ere I was aware I was doubting, and again crying in my inmost soul, saying, "O wretched man that I am! who shall deliver me from the body of this death?" I laid aside what I had written, thinking perhaps I better not send it to you to expose my ignorance; but as I am personally acquainted with you, and believe that you will do with it as you think best, I will now pen a few more thoughts that seem to dwell on my mind. Our Savior said, "Peace I leave with you; my peace I give unto you," &c. Now where there is peace there is love; and he that loveth is born of God; and he that is born of God cannot sin. Some have tried to make the old and new man one, and some separate them. Paul said, "In me, that is, in my flesh, dwells no good thing." "When I would do good, evil is present with me." I think I am handled very much like Paul was. I will say further that I believe that all God's children, from Abel to the present time, have been led by the same Spirit and taught in the same school, Christ Jesus the Lord being the great Teacher. Now if we are all taught of the Lord, we should be of one mind, live in peace, and let brotherly love continue. "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." O glorious thought!

"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."

"My soul anticipates the day;  
I'll joyfully the call obey  
That comes to summon me away  
To seats prepared above."

I will stop, lest I weary your patience in reading over this imperfect and disconnected letter. My christian love (can I say it? I hope so) to you and all the household of faith. I may never trouble you again; but whether I live or die I am the Lord's. Finally, brethren, farewell.

HIRAM B. ELLIOTT.

# CIRCULAR LETTERS.

*The Virginia Corresponding Meeting of Primitive Baptists, in session with the Frying Pan Church, Fairfax Co., Va., August 13th, 14th and 15th, 1890, to the churches, associations and meetings with which we correspond, sendeth greeting.*

WE would call the attention of the brethren of the Virginia Corresponding Meeting, and all who love the truth everywhere, to the words of the apostle Paul, found in Galatians iii. 26: "For ye are all the children of God by faith in Christ Jesus." It is evident that there was a grievous trouble in the churches of Galatia at the time the apostle wrote this letter, so grievous that the apostle said of them, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The condemnation of Paul against those who preached another gospel was without bounds—"Let him be accursed;" but for the church which had committed this great wrong he had an entirely different feeling. He did not think their unfaithfulness justified him in deserting them, and leaving them in the hands of those who had betrayed them. He was not one to run when the wolf came, nor desert his sheep because they would not follow him; thus leaving it as record not to be controverted by any who believe the gospel, that those for whom Christ died, and who have received his Spirit, though they be captivated by Judaizing teachers, are not to be forsaken by apostolic preachers. However "too liberal" this may be for modern apostolic preachers, it is not too liberal for those who believe that the apostle Paul was an apostle not of man, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead. In this the apostle gives evidence of his undying love and tender compassion and forbearance toward them who are born of the Spirit. He then proceeds faithfully, patiently and boldly to declare unto them that they were not debtors unto the works of the law for the gift of the Spirit, but to the hearing of faith. The apostle did not show himself to be a heartless, selfish man, caring only for himself, for he could, with all commendable worldly justification, have denounced them as unsound, and warned all who would maintain the order of the house to withdraw fellowship; but he did show himself to be one like the dear Master, who called him by his grace, willing to make himself of no reputation, willing to sacrifice all fleshly feeling, and humble himself, not only for the obedient, but for the disobedient as well. Then Paul, according to the

revelation of the mystery made known to him, proceeds to show upon what principle the Gentiles were made partakers of the promise, saying, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." The promise was to Abraham's seed. Had it been alone to the fleshly seed, the Gentiles would have been excluded; but "to thy seed, which is Christ." If we be Christ's, then are we Abraham's seed, and heirs according to the promise. It is evident then that we must be Christ's that we may be heirs. Thus the apostle proves that the inheritance did not come through the law, but through Christ; and for this reason it is sure to all the seed—all that are Christ's. As Isaac and Jacob were with Abraham heirs to the same promise, even so are we heirs with Christ to all promises made by God to Christ, if indeed we be the seed of Christ. To be the seed of Christ we must be like him; and the apostle Paul, in the first chapter of Romans, says of him, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Here is the wonderful mystery of godliness, Spirit and flesh so dwelling together as not to create, but to form that which was not. This is true of Christ and his seed—a seed upon whom God has bestowed all mercies, all blessings, and to whom he has opened a fountain for all sin and uncleanness. This cannot be said of any other flesh than the flesh of David. Though Christ as the mediatorial Head of the church is without beginning or ending of days, yet it is true that only in the body of his flesh were the promises fulfilled. He was made a little lower than the angels for the suffering of death. Not one promise was fulfilled before he was made flesh, nor one since. So it is with us: in the body of our flesh the promises of God are and must be fulfilled; not in our spirits only, but in our bodies and spirits, which are his. The apostle Paul wrote to the church at Colosse, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." So he also says (2 Cor. i. 7), "And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation." From the birth of Christ until he was laid in Joseph's new tomb, every word and act of his life, everything that befell him, good or bad, and every circumstance that surrounded him or in any way related to him, were the receiving of the promises of God the Father. There was not a

promise that he did not receive, nor one received that he did not fulfill. "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Again, he says, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." These things were things fulfilled in the body of his flesh, and were the promises made by God through the prophets, until he could say, "It is finished!" and gave up the ghost. In his suffering we suffered, in his death we died, and in his resurrection we were raised up; and in his Sonship we are sons, kings and priests unto God. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." It seems to us that the apostle does not mean that God has sent forth the Spirit of his Son into the heart of the Spirit of his Son, nor into the heart of the Spirit of God, but into the heart of him redeemed from under the law. The one who was an heir and child, yet while under the law differeth nothing from a servant. This differing nothing from a servant must have reference to the man, for he is the only one that needed redemption. By the faith of the Spirit in our hearts we (Jews and Gentiles) are children of God; according to our text, "For ye are all the children of God by faith in Christ Jesus." We are not children of God in our flesh; that is, our fleshly bodies are not children of God in their Adamic standing. Neither is our fleshly body changed in any sense from what it was by the redemption, resurrection or new birth; but the Spirit of God doth reveal that though not changed in nature, we are no longer a child of wrath, as others are, but a child of promise. It reveals that God gave us, the man, eternal life in Christ Jesus before the world began. "This is the record, that God hath given to us eternal life; and this life is in his Son."—1 John v. 11. Because of this life Christ redeemed us, and we have hope of the resurrection of the body. Surely not to eternal spirits God gave eternal life, but to the sons and daughters of Adam, who are not eternal, but whom he predestinated unto "the adoption of children by Jesus Christ unto himself." It is evident that before time it was God's purpose that certain (elect) sons and daughters of Adam's fallen race should, when time is no more, have eternal life. "For we that are in this tabernacle do groan, being burdened; nor for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." This preparation was made ere time began. The life was given before the body was made; and that life of which this mortality is swallowed up is the same life given in Christ Jesus. These bodies are not partakers of this life in our time

state. "If the Spirit of Christ be in you, the body is dead because of sin." But when he who is our life shall appear, we shall be like him, for we shall see him as he is. It is because of this life, and for whom this life was given, that Christ came in a body of flesh, "made of a woman, made under the law, to redeem them that were under the law." He came not in the flesh of the Gentiles, for they were not under the law, but in the flesh of the Jews, to whom the promises were made. In their flesh he was legally heir to all they were heir to, and they were heirs to all that he was heir to. In the flesh of his people they were made joint heirs with him. "Heirs of God, and joint heirs with the Lord Jesus Christ." Hence his suffering for sin in the flesh, and our suffering for sin in the flesh; his death and resurrection, and our death and resurrection. True it is that they were "not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." That is, being the fleshly descendants of Abraham did not make them children of God; but being children of promise, they were heirs, and, in a covenant sense, children of God. The election hath obtained it. These are the children of God by faith in Christ Jesus. Nowhere, according to our understanding, does the word "elect" refer to a spiritual or new man, separate and distinct from a body of flesh. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles."—Isa. xlii. 1. Here, as in every other place, the word "elect" applies to the man whom God has chosen out from men to serve him, to do and perform that which he has purposed him to do. He is not a free agent, to do what he pleases, but sanctified by the Spirit unto obedience and sprinkling of the blood of Jesus Christ. It is through our Adamic life that we inherit and are partakers of all that God made Adam to be; even so through our eternal life, given us in Christ Jesus, we inherit and are partakers of all that God made Christ to be. If the Spirit of this life dwell in us, which life is Christ, will we not inherit and are we not now partakers of Christ? If this be true, is there not a sense in which we are children of God? We have both the life of Adam and the life of Christ dwelling in us, if we are Christ's. It is through the life in both cases that we inherit, one from Adam, the other from Christ. This inheritance begets in this body a company of two armies. We have a right, having both the life of Christ and the life of Adam dwelling in us, to claim to be at the same time the son of Adam and the son of God; and by virtue of the atonement,

though we be children of Adam, yet we are not children of wrath, but justified by faith, and have access by faith into his grace, wherein we stand, and rejoice in the hope of the glory of God. Do we not say of the people of God that they are wise unto salvation, that they are righteous, that they are sanctified, that they are redeemed from sin? We say these things, but do we find ourselves wise, righteous, sanctified and redeemed from sin in the flesh? No; but weak, blind, sinful and depraved. Then what do we mean when we say these things? We mean that God has made Christ to be unto us, who are sinners, wisdom, righteousness, sanctification and redemption; and what God has made Christ to be unto us in truth is to us true by faith in Christ Jesus, for faith is the evidence of things not seen. Is there any other man made righteous, or who is sanctified or redeemed, but the sinner? Is not this all our hope of the resurrection of the body, that it is righteous, sanctified and redeemed? Is it any greater thing to say that we are the children of God, than to say that we are righteous, sanctified and redeemed? If we understand the words of our blessed Master in John x. 34, he spoke of those to whom the word of God came, not only as sons, but gods; not in the sense in which the eternal Deity is God, but in the sense in which we call those to whom the word has come "sons of God." In reply to those who charged him with blasphemy because, being a man, he would assume to be God, he said, "Is it not written in your law, I said, Ye are gods? If he [the eternal Father] called them gods, unto whom the word of God came, and the Scriptures cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" Would it not be an attempt to break the Scriptures to deny that they are gods to whom the word has come? and a much greater contradiction of the Scriptures to say that those whom the Father has sanctified and called by his grace are not sons of God? We hope that none will understand us as claiming this relationship through the flesh, but through the Spirit by faith. The anger of those who seem to have lost sight of the fact that we are by faith what we are not by nature is very much like unto the Jews that so vehemently accused our Savior of blasphemy. Their trouble was that one in the flesh should call himself the Son of God, when God is a Spirit. They did not know that the Spirit of God dwelling in him made him in any sense the Son of God. The angel did not say to Mary that the Spirit of that holy thing which should be born of her should be called the Son of God; neither does he here make such a distinction. Paul calls him who was made of the flesh of David the Son of God and our Lord; but there is another sense

in which he calls him the Son of God "according to the Spirit of holiness, by the resurrection from the dead." So we believe shall we be when raised from the dead. The same Spirit manifests the same man every time. We hear those to-day who are saying the same things, using the same identical argument as did those Jews. Jesus refers them to what was written in their law; and then, with full assurance of the truth of what he said, puts the question boldly to them: If the Scriptures said this of those to whom the word came, "say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" The assumption of the Savior is that he whom the Father has sanctified and sent into the world has the right to be called the Son of God. Our position on this subject is, if we understand ourselves, precisely the same as that of our Lord and Master. If there are any who object to this, they must be, it appears to us, those who are without faith. By faith we are the children of God. We can hardly believe the apostle meant that the spiritual man is the child of God. If that were his meaning, then the Spirit would not be the child of God until faith made it so. But we read that faith is the fruit of the Spirit, not the Spirit the fruit of faith. If this is true, then it must be that the man is a child of God by faith. It was for him Christ suffered, for him he died, and for him he arose from the dead. With him he was quickened from the dead, and begotten again to a lively hope. The earth was made to bring forth in one day. A nation was born at once. This is a matter of faith. In no other way is the man spoken of as the child of God, according to our understanding. He surely is not born in nature a child of God. Faith does not make spiritual things natural, but it does take of the things of nature and show wherein they are made spiritual. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."—Romans viii. 9. We wait by faith in the hope of the full fruition. Faith gives the evidence that the man is born again, yet he remains the same man. By faith we believe that we were born with Christ from the dead, yet we were not yet born in the flesh. By faith we live a new life, all things have become new; and yet we live the same sinful life that we ever did, and it is but a daily repetition of the same old thing. The apostle expresses what we would say in these words, "The life which I now live in the flesh I live by the faith of the Son of God." And yet he says, "O wretched man that I am! who shall deliver me from the body of this death?" In one instance he refers to the life which he lives in Christ by faith, and in the other he refers to the life which he lives in Adam by faith. Without faith his would not be a body of death, neither would

he be a miserable man. So it is by faith that we are the children of God, and by faith poor, miserable, sinful creatures. It is just as hard to understand how we are such miserable creatures, as how we are the children of God. It is a contradiction to admit the one and deny the other. Yet, beloved brethren, we would have you remember, great as faith is, great as hope is, charity is greater than either. It seems to be too commonly believed that the man who can speak with the tongue of an angel, who can understand all mysteries, is greatest in the kingdom of God. This fatal error has had too great an influence among us. He that is least is the greatest. So says the dear Redeemer; and we would do well to believe what he says. We would not speak a word disparagingly of either faith or hope; none can think of them as they deserve. Without faith we could not believe in Christ, nor receive his doctrine, nor know the order of his house. It is hope that sustains amid the darkest trials, looking through the vista of time, the pains of death and the gloom of the tomb to bright mansions beyond the sky. Yet charity is greater than either. The one who can cover his brother's faults, rejoice not in iniquity, but rejoice in the truth, who can bear all things, believe all things, hope all things, endure all things, has a greater gift than he who can speak with the tongue of an angel or understand all mysteries. Then, dear brethren, let us follow after charity. It makes for each other's good, and thinks no evil.

Our meeting has been well attended, and an unusual interest manifested in the preaching of the word, all of which has been of a piece, with no discordant note nor Ashdod language mixed therein; but the ministers of Christ have come to us laden with the gospel of the grace of God, which we trust and believe was received into hearts prepared of the Lord, thus enabling us to go on our way rejoicing in the hope that "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."

Our next annual meeting is appointed to be held, by divine permission, with the Mill Creek Church, Berkeley Co., W. Va., to begin on Wednesday before the third Sunday in August, 1891, when and where we hope to greet your messengers and receive your messages of love again.

E. V. WHITE, Mod.

G. G. GALLEHER, Clerk.

#### CORRESPONDING LETTERS.

*The messengers of the churches composing the Corresponding Meeting of Virginia, to the associations and meetings with which we correspond.*

WHEREAS certain ones who have gone out from us have taken pains to publish abroad among the

churches and brethren of our order and correspondence the alleged reasons for their action in severing their connection with us, and in their statements have presented grave charges against the ministry and churches of the Corresponding Meeting, we deem it incumbent upon us to state briefly our position, and to call your attention to the following facts.

Brethren who are acquainted with our ministers and members need not to be told that the statements above alluded to concerning the unsoundness of our ministry and the disorder of the Corresponding Meeting are totally without foundation in fact; but the depravity of human nature is shown in the well-known fact that the bitterest and most persistent enemy a man can have is one whom he has nourished in his own bosom as a friend and brother, and who returns his love and confidence by betrayal and apostasy. As the psalmist has said, "It was not an enemy that reproached me; then I could have borne it;" "but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." As to the charge that we are inaugurating a "liberal movement" of any kind, or are following any one in such a movement, we emphatically deny it, and fearlessly challenge proof of such a tendency among us; and it seems to us that brethren of our correspondence should require something more than the unsupported assertion of a single individual before exhibiting a lack of confidence in us by dropping correspondence with us. We solemnly challenge any one, whomsoever he may be, to show wherein we or our ministry have departed one iota from one point of doctrine or of order held by us and by all sound Old School Baptists in this country. On the contrary, we maintain and we love the glorious doctrine of God our Savior, as has been proclaimed by the Old School Baptists ever since their separation from the New School party, and which has been maintained by us in our communications and by our messengers to our correspondents and to the world since we had an existence as the Corresponding Meeting of Virginia; and no man can furnish proof to the contrary. We still hold and maintain in the fear of God, we trust, but fearlessly as regards man, the following vital principles of truth, viz.: The unlimited sovereignty of the eternal God, our heavenly Father and our Lord Jesus Christ; the eternal and absolute predestination of all things, our God not merely controlling, but working, all things in heaven and in earth according to his own absolute and unchangeable will; the eternal and unconditional election of the entire family or church of God in Christ before the world began, and the manifestation of that election in the earthen vessels of mercy, in whom

Christ is revealed, and by whom they receive power to become the sons of God. As God was manifest in the flesh in Christ, as the Head of the church, so is he manifest in the members of his body, who are chosen unto salvation; as saith the apostle, "For we which live are always delivered unto death, that the life also of Jesus might be made manifest in our mortal flesh." While we firmly believe and our experience teaches us that there is no change in the nature and character of these vile natures here in time, and that being "born again" does not mean a change in that respect, we do believe there is power in the life of Jesus manifest in our mortal flesh to render it subservient to God's will; as it is written, "It is God that worketh in you both to will and to do of his good pleasure;" and, "The elder shall serve the younger." Surely Peter addresses these people as "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." It is the power of this endless life that brought our Lord Jesus Christ from the dead, that shall change these vile bodies, and fashion them like unto his glorious body in the resurrection. We believe in the vital, eternal unity or oneness of Christ and his people, and the union of Christ and his people, as he took on him their flesh, and "was made of a woman, made under the law, that he might redeem them that were under the law." We believe in the absolute security in the covenant of grace of every one of the elect vessels of mercy, and his triumphant entrance into his inheritance of eternal life and glory. As we have always maintained, we still maintain, that believers only should be baptized; and we consider that baptism valid only which is administered by an ordained minister in our fellowship and communion. It is our invariable practice to require baptism of any one coming to us from any other organization whatever, whether they be "Clark," "Means," "New School," or any other Baptists or organization, if they have not been baptized by a minister of our fellowship and communion. The charge that we recognize or receive any other baptism is false, and we repel it.

Divested of its verbiage and the glamor of high-sounding words and phrases, the recent publication above alluded to of the charges of disorder made against us amounts to this, that at the instigation of one man we refused to drop correspondence with the Juniata Association, of Pennsylvania; and, second, that corresponding associations in the east hold in their correspondence the Mount Pleasant Association, of Kentucky; the charge being in the first instance that the Juniata Association received into her membership a church in which were members baptized by a Means Baptist minister; and in the second instance that the Mount Pleasant Association was in affilia-

tion with the Means Baptists of the west. While we earnestly desire to be clean before the Lord, and to faithfully keep his commandments and do his word, we desire also and believe it a part of his word to lend a helping hand to our brother. We call your attention briefly to the condition of the Juniata Association. Should we yield to the demands of this man, and drop that association from our correspondence, as we learn others have done, what would be the consequences to that association? They have not an ordained minister among them, and not a minister of our order could visit them. We would hedge them in on every side, and render it impossible for an orderly minister to labor among them. It may be said that this is not sufficient reason for our sustaining them in disorder. That is true; but we do not believe that we are doing so. Let us call your attention to a case which no one will deny is almost, if not entirely, similar to that of the Juniata Association. Several years ago the New Valley Church, of Loudoun Co., Va., was in affiliation with the Clark party, so-called, or at least her pastor was. While in that situation one person at least was baptized by him in her fellowship. The church with her pastor applied for membership in the Corresponding Meeting and was unanimously received; and if any objection on account of that member was made, we are ignorant of it, nor was he required to be baptized again. At the time of the baptism of those members of the Sidling Hill Church, in Pennsylvania, there was, we are informed, more or less confusion, especially among the ministers serving the churches in the Juniata Association, and we believe it arose almost, if not entirely, from personal differences among those ministers. That confusion has long since passed away, those ministers have all, or nearly all, we believe, passed from earth, and the churches of the Juniata Association, including the Sidling Hill, are striving together for the faith and order of the gospel. It has now been from twelve to sixteen years since the baptism of those members in the latter named church. The Elder who baptized them had been for many years a regular ordained minister among the churches of our order. We would not by any means seek to justify him or the course he pursued; but the fact that he baptized those members during the time of the confusion of which we speak, and the fact that he subsequently became fully identified with the Clark party, and a bitter persecutor of our people, as apostates almost invariably are, does not justify us in turning our backs upon the Juniata Association, nor do those facts justify the charge that we are receiving alien baptism or affiliating with the Means Baptists.

Now, brethren, under these circumstances, and we believe we have suppressed no truth that is to their disadvantage, would it become us to

drop these brethren, turn our backs upon them, and say, "Stand aside; we are holier than thee, and cannot associate with you, lest we ourselves also become defiled?" Would we be keeping the law of Christ either in letter or in spirit? Or are we in this matter drifting into the "slimy track of the New School party," as we are charged?

As regards the second and last point—the correspondence of the eastern associations which are in correspondence with us: Through many years of intimate acquaintance with our brethren in the east, we feel confident that they are abundantly able to take care of themselves, with God's help; and they would be the last people in the world to extend the hand of fellowship to alien Baptists of any name whatever. We have very limited acquaintance, personally, with the Baptists composing the Mount Pleasant Association. The pastor of some of her churches, and faithful ministers of our long acquaintance, inform us that the charge that that association is in correspondence and affiliation with the Means Baptists anywhere is false; and the reckless manner of those who hurl their charges broadcast against everything and everybody who does not bow to their dictation leads us to attach very small importance to their word as against the word of those who use truth to defend the truth. In continuing our correspondence with the eastern associations, or desiring to continue it, we must see greater reasons than we yet see before we can feel any fear that we are drifting toward or affiliating with the Means Baptists, or any other antichristian or disorderly sect.

We will not undertake to judge the motive of those who have withdrawn from us, nor the animus which inspires their reckless, misleading and untruthful statements concerning the Corresponding Meeting. Never before in our memory did we see such utter disregard for the truth in the ostensible defense of the truth. But we will not rail at those who rail at us; nor would we notice their statements and charges against us and against our ministry any further than to state our own position and views, and to protest against the spirit of faction and disorganization which has wrought such sad work in associations in different parts of the country, and extended its baneful influence even to our own borders. We feel that perilous times have come, when men are lovers of themselves more than of God, and when the enemy of all righteousness is doing his work in distressing those whom he cannot destroy. Without making any boast of our zeal for the truth, we humbly hope that we love it as a pearl above all price, and hope and trust that the good Lord will keep us from all evil, and preserve us and all who love his appearing unto his heavenly kingdom. We write not in malice, but in truth and soberness, asking forgiveness for our faults, for we are conscious that they are many, and with certainty that truth will prevail unto the honor and glory of the God of truth and righteousness.

Adopted by the Corresponding Meeting, August 14th, 1890.

E. V. WHITE, Mod.  
G. G. GALLEHER, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 27, 1890.

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

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

## THINGS WHICH MAKE FOR PEACE.

"LET us therefore follow after the things which make for peace, and things wherewith one may edify another."—Rom. xiv. 19.

One of the glorious titles by which our Lord is designated in the testimony of inspiration is "The Prince of Peace." Yet the same record witnesses that his own sojourn in this world was one continued scene of warfare. He did not engage in such strife as characterizes the wars which are waged between the nations, whose weapons are fitted to destroy the lives of men; but still his whole pathway was one perpetual battle. The crowning glory of his work is called a victory. He conquered every enemy by his righteous life and obedience unto death. Clad in the omnipotent armor of perfect righteousness, he met and destroyed the powers of sin and death. Thus he satisfied every demand of justice, and brought forth judgment unto victory. His everlasting kingdom is established in perfect righteousness, and therefore it is, as declared in the connection of our text, "righteousness, and peace, and joy in the Holy Ghost."

But even when our Lord Jesus was still in the flesh with his disciples, the enmity of a sinful world was manifested against him and the truth which he taught; and he was persecuted and rejected by the religious world. Natural reason can see in the record of his life nothing to justify his claim to the title given him by divine inspiration. As far as appears to finite intelligence he was a stranger to peace. He learned obedience by the things which he suffered. He said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matt. x. 34-36. So, it is written, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii. 12. As none of the princes of this world knew the wisdom of God when they crucified the Lord of glory, so God has hidden that wisdom forever from the sight of the natural man; and therefore reason must always war against the truth as it is revealed by his Spirit in the heart of such as are taught of God. Even to the saints when they look at the things which are seen it appears that they are beset with continual warfare, instead of being

called to the enjoyment of peace. Troubles and afflictions unknown to the world are appointed unto them in all their sojourn here on earth. With their Lord they must find no resting place in all this sin-polluted land of darkness and the shadow of death. It is only when the Comforter takes of the things of Jesus and shows them unto the afflicted and poor people of God, that they are made to rest in the perfect peace in which the Lord keeps his saints who trust in him. In suffering with Jesus they experience their personal interest in the victory over sin and death which has crowned him as the Captain of their salvation. Partaking of the afflictions of Christ gives the most unquestionable testimony of their being identified with him in the glory of his triumphant resurrection. Such evidence cannot be received by the natural mind, but it affords conclusive assurance through the faith which is by the operation of the Spirit of God. This witness is greater and more effectual than anything which reason can comprehend, since it is itself the abiding revelation of Christ in them as the hope of glory. If they had to depend upon their remembrance of bright and joyful assurances in past experience, they might often be troubled by fears that those bright manifestations were merely delusions of their imagination. But they cannot doubt the reality of those severe trials under which they have been made to groan with bitter anguish.

As the peace of God passeth all understanding, so the things which make for that peace cannot be determined by natural reason. Hence, it is not left for the saints to depend upon their own judgment with reference to what things will make for peace. Such is the power of self-confidence even in the carnal mind of the subjects of divine grace, that they often think they can devise their own way, and suppose that they are studying the things which make for peace when pursuing the way which seems advisable to them; and many times doubtless the result of such presumption has been the infliction of much trouble and confusion upon the churches who have thus forsaken the plain path of righteousness, which is marked out by the law of Christ as recorded in the rule given for their direction in the New Testament. No other things but such as have the authority of that inspired rule can make for peace; and in no way can the disciples of Jesus walk in compliance with the exhortation in our text, but as they seek to be conformed in all their actions to the instruction therein given. It should be observed that this divine rule can be obeyed by none but such as are led by the Spirit of God. Merely performing the very acts which are enjoined upon the saints would be but mockery if done without the guidance of the Spirit of Christ. That

Spirit never seeks peace at the expense of sacrificing any principle of truth. The apostles were falsely accused as disturbers of the peace of the world in preaching the gospel of the grace of God. Doubtless much strife was excited in consequence of their faithful proclamation of the truth; yet they were studying the things which make for peace in testifying to the truth. So it has been in all ages since. Those who have continued steadfastly in the apostles' doctrine and fellowship have been met by the combined powers of error. Strife and persecution have resulted, and the enmity of all the advocates of falsehood has been excited just in proportion to the faithfulness with which the truth has been set forth. Yet it is evident that the exhortation in our text does not condemn those who thus maintained the doctrine of God our Savior. The carnal mind has not become more reconciled to the truth in our own times than it was in the primitive age of the church. It is still true that it is enmity against God, not subject to the law of God, neither indeed can be. This would be a very serious fact for the consideration of the saints if they were only under the necessity of coming in contact with this enmity when they must meet with their fellow-men; but they are subjected to its assaults even when they are hidden from all their associates. They find it as a law in their own members warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members. Under its powerful and unceasing workings they are often made to cry with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" By the indwelling Spirit of Christ they desire to "follow after the things which make for peace;" but the deceitfulness of sin so bewilders them that they cannot do the things which they would. They often mourn because of their inability to discern what things really do make for peace in their own experience, as well as in their association with others whom they recognize as disciples of Jesus. They can have no experience of genuine peace in their own hearts but in following the admonition in our text, by which they seek peace with all who have obtained like precious faith in Christ Jesus.

So perfectly are the members of the body of Christ united in one heart that they can never have true peace in their own experience while they have enmity against one of their brethren. Indeed, there can be no such thing as cherishing unkind feelings directly against one another among the members of the body of our Lord. When we would entertain resentment or anger against one for whom Jesus died, our Redeemer himself stands between us, so that he receives the assault which is directed against

our brother. His presence is the protection of every one of his redeemed ones; and he receives every dart that is directed against them, whether from the adversaries whom the Lord has commanded to be round about Jacob (Lam. i. 17), or from the enmity which still works in the carnal mind of the subjects of his salvation.

It may seem strange that it is possible for those who are born of the Spirit of God to be found indulging in strife and endeavoring to injure one another; but there is abundant testimony in the inspired record to sustain the fact that such was the case even in the days of the apostles. It was to the churches of Galatia, for whose sins Jesus Christ gave himself, that Paul wrote, "If ye bite and devour one another, take heed that ye be not consumed one of another."—Gal. v. 15. And to the twelve tribes which are scattered abroad, whom he addressed as his brethren, James wrote, asking, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James v. 1-4. Severe as is this apostolic reproof, it is evident from the whole connection that it was applicable to the saints addressed. There can be no question but that they were, like the saints in our day, sinners called by the life-giving voice of God, and translated into the kingdom of his dear Son. To such alone could the admonitions and exhortations of the inspired record apply. Dead sinners are not exhorted by inspiration to do anything; the pure Spirit of Christ needs neither exhortation nor instruction. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. Such are the characters to whom the exhortation in our text applies. Following after the things which make for peace, the whole conduct of every individual saint will be conformed to the commandment of our Lord, and true humility will move each one to esteem others better than himself. Having no confidence in the flesh, there will be no disposition to assume authority to judge one another by the standard of our own ideas, or creeds which seem consistent to our understanding. Much of the strife and discord which have alienated the saints in all ages has resulted from the substitution of such tests instead

of the plain declarations of the inspired Scriptures. Some highly esteemed minister may have presented a plausible theory which has met the approbation of his admirers, and they have made it a test by which to try the faith of those whom they will recognize as holding the truth. This invariably results in developing confusion and contention among those whose experience and hope in Christ should unite them in perfect harmony. The tempter is always ready to take advantage of the saints under such circumstances with the suggestion that they must not yield their position lest they should sacrifice their allegiance to the truth. Personal pride is ready to confirm this artifice of the enemy, and when strife results, the very vital principle of brotherly love seems treasonable in counseling the things which make for peace. The separation is thus made more irreconcilable, and each party is encouraged by the thought that love of the truth is the motive by which they are governed. To the pride of the carnal mind the grief and distress of the troubled saints seem to result from weakness and lack of zeal, while the deluded victim of Satan is inflated with exultation in view of his own valor and devotion to the defense of the theory which he vainly imagines is exclusively the only expression of sound doctrine. His intolerance toward all who do not accept his newly devised standard of orthodoxy is generally proportionate to the lack of inspired authority for his sentiments.

(Concluded next week.)

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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#### CHANGE OF RESIDENCE.

ELDER R. M. Thomas having changed his residence from 1028 Sylvania St., to 113 South Twelfth St., St. Joseph, Mo., requests his correspondents to address him at the latter place.

#### OBITUARY NOTICES.

**Ahaz N. Cole** was born in Broome, Schoharie Co., N. Y., Dec. 23d, 1817, of sturdy New England parents, and remained at the place of his birth for many years. In 1840 he married Caroline M. Pierce, daughter of John M. Pierce, of Norton Hill, Greene Co., N. Y. To them were born seven children (five boys and two girls), six of whom are now living, all married, with homes and families of their own. They have living fourteen grandchildren, two of whom are married, one having two children. One of my brothers died some twenty-two years since, aged twenty-two years. From Schoharie Co. father moved to North Settlement, town of Windham, in Greene Co., where for sixteen years he followed the occupation of a farmer. Then removing to Windham village, he and his son Edward purchased ground and erected a family residence and printing office, where the *Windham Journal* is now published by E. M. Cole, and where my father passed the remaining seventeen years of his life. When about thirty-two years of age he was baptized, and united with the Old School Baptist Church at Broome. He held several offices of trust in Greene Co., besides teaching the district school in that vicinity for thirty-three terms. A man of strong passions, he was easily misunderstood, and therefore made some enemies; but those who grew to have a close acquaintance with him can only say of him, as many kindly expressions of sympathy with the family did, "A good man has gone." His faith in God to do all things might was a living evidence of his adoption into the kingdom.

Of his last great sufferings I can hardly write. For some years he was gradually losing health and strength, and for the past three years his mind became weakened; but as his bodily and mental strength failed he seemed yet firmer to grasp the consolation to be found in the Scriptures, often repeating such passages as these, "For God so loved the world," and, "O wretched man that I am! who shall deliver me from the body of this death?" In May, 1889, he was compelled to take to his bed, seldom leaving it except for a few hours' rest in an easy chair. About November evidences of gangrene appeared in one foot, and quickly spreading on its course to the vitals, we were compelled to realize that the end was near. Persons who visited him would remark that it was "too bad." He would answer them, "Not my will, but thine, be done." His patience and fortitude were commended by all who saw him during those last sad hours. He quietly passed away in the early morning of March 12th, 1890, in the triumphs of faith and the consolation of the gospel of Jesus Christ; and we are constrained to believe that for him to live was Christ, and to die was gain. His funeral sermon was preached in the Old School Baptist meeting-house in Lexington, where he for years was a member, by Elder David Earle, from a passage selected by himself, being Revelation xiv. 13. A more affectionate or kindly husband, father or friend is rarely found, and we can only say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Our loss is his eternal gain. Our mother is still spared to us in fair health, though at an advanced age.

His youngest daughter,  
EMMA D. HOUGHTALING.

**Mrs. Hannah Brackett**, widow of Jacob Brackett, of Detroit, Maine, died May 6th, 1890, after a severe sickness of nearly four months. On Jan. 15th she had an attack of "La Grippe," which terminated in a slow fever, from which she never rallied, but gradually grew weaker until the last. Though a great sufferer, she was very calm and patient, constantly praying that she might continue to be so

until through death's mysterious medium she would be conveyed from this world of sorrow to that bright and beautiful home in glory, resplendent with all the joy and loveliness of him who sitteth upon the throne and watcheth over the destinies of all his children. Our darling mother was 82 years, 6 months and 24 days old, and previous to her last sickness was a very remarkable lady of her years, but very few of any age being more active. She retained her reason entirely unimpaired until the very last. A short time before her death she said to sister Rena, while watching with her, "A beautiful promise came to me, 'Hope thou in God, for I shall yet praise him.'" Never was a wife and mother more faithful and unselfish, always kind and benevolent to the poor, and ever ready and anxious to assist her neighbors whenever she could. Truly her children can "rise up and call her blessed."

Many years ago mother experienced religion, was baptized, and united with the Free Will Baptist Church in Detroit. She lived and died in the full faith that God is full of love and mercy, and, in her always modest way of expressing herself, hoped that she should be the happy recipient of his compassionate love. From 1852 until the time of his death (1882) my father was a subscriber to the SIGNS OF THE TIMES, since which time mother has continued the subscription, and the perusal of its columns afforded her much satisfaction and pleasure. We sadly miss our dear mother. We think of her constantly; and fully believing in the infinite love and goodness of our heavenly Father, we believe that our darling is safe and happy with him. Into his kind care we trustingly commit her, fully believing that he doeth all things well.

H. J. BRACKETT.

PITTSFIELD, Maine, Aug. 9, 1890.

**DIED**—In Wesson, Miss., at the home of her son-in-law and daughter, J. E. and Fannie Sasser, **Mrs. Fannie Stevens**. She suffered six weeks with a severe pain in her head, which caused paralysis, and quietly passed away on the evening of April 12th, 1890, aged 66 years and 7 months, lacking 5 days.

Mother joined the Primitive Baptist Church at the age of nineteen years, but for a number of years had been deprived of any church privileges, not living near any church of her faith. She was a great lover of the SIGNS OF THE TIMES, having read it twenty years or more; and I have often heard her say that it contained all the preaching she enjoyed. On Tuesday night, at twelve o'clock, she seemed cheerful, and said she wanted us to sing "Sweet Home." One of my brothers being present, told her there was not anybody to sing. She replied, "The Savior said that where two or three were gathered together he would be in their midst; and when the apostles were in prison they sang at midnight, and were set free. I do not know what they sang, but I want you to sing 'Sweet Home.'" So my husband, my brother and myself sang for her at midnight, and she enjoyed it. Wednesday morning she felt much better, but by four o'clock p. m. she was speechless, and seemed to sleep from then until Saturday evening, when she went home to heaven, as we all have great reason to believe. She was the mother of twelve children, seven of whom were present at her death, five sons and two daughters. O how I miss my precious mother! But I believe that I am willing for the Lord's will, and not mine, to be done.

FANNIE SASSER.

OUR beloved brother, **Elder Rufus Humphrey**, died at his home in Rowan Co., Ky., July 6th, 1890, aged 75 years, 10 months and 1 day.

Brother Humphrey was born in Washington Co., Ky., Sept. 5th, 1814. He

joined the Regular or Primitive Baptist Church about fifty-one years ago, was licensed to preach, and in a short time was ordained to the full work of the gospel ministry, about fifty years ago. He was an able minister among the Primitive Baptists, and an able defender of the doctrine of predestination and election, particular atonement, and salvation by grace alone for all the elect. The Rock Springs Association has lost one of her ablest ministers. Brother Humphrey was respected by those who differed with him. We greatly sympathize with his aged and afflicted wife and family. He was taken with "La Grippe," and when about out of danger was taken with flux. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

L. A. THORNBURY.

SANDY HOOK, Ky.

#### YEARLY MEETINGS.

THE yearly meeting with the church at Rock Springs, Lancaster Co., Pa., is appointed to be held on the third Sunday in September and Saturday preceding, to commence at ten o'clock a. m. on Saturday and continue until Sunday evening. Friends will be met on Friday evening at Conowingo, Cecil Co., Md. Those coming from Philadelphia, Wilmington, Newark and Elkton will take the train that leaves Broad Street station at 2:02 p. m. Those from Baltimore can take the train that reaches Perryville about the same time—4 p. m. All change for Conowingo, where they will be met and cared for. A cordial invitation is extended to all who desire to come.

GEORGE JENKINS.

#### TWO DAYS MEETINGS.

THE Clovesville Old School Baptist Church (of the Roxbury Association) will hold a two days meeting at her meeting-house on Saturday and Sunday (September 6th and 7th) following our association, hoping that some of the ministering brethren will make their arrangements to stay after the association and attend this meeting also. All lovers of truth are cordially invited.

Trains will be met at Griffin's on Friday evening before and on Saturday morning.

By order of the church.

A. J. GREEN, Clerk.

#### ASSOCIATIONAL.

THE Lexington Old School Baptist Association will meet with the Clovesville Church, near Griffin's Corners, Delaware Co., N. Y., on the third Wednesday and Thursday in September (17th and 18th), 1890.

Those coming from the east on the West Shore R. R. will change cars at Junction to the Ulster & Delaware R. R. and stop at Griffin's Corners. Those from the west will stop at the same place, where they will be met on Tuesday evening and Wednesday morning. We invite all lovers of the truth, and especially brethren in the ministry, to meet with us.

JAMES MILLER, Pastor.

THE Juniata Association of Old School or Primitive Baptists will convene, if the Lord will, with the Sidling Hill Church, in Fulton Co., Pa., on Friday before the first Sunday in October, 1890, and continue three days.

We cordially invite all of our faith and order who may feel it in their hearts to visit us, as we are few in number. We have no worldly inducements to hold out to any, but we trust that you will meet with those whose hearts are filled with the love of God.

Those coming by railroad will have to come on the Baltimore & Ohio R. R. to Hancock, Md., and pass over the river. I think there will be trains running so that you can arrive shortly after the middle of the day, when you will be met and conveyed to the place of meeting, a distance of about twenty miles.

AHIMAAZ MELLOTT.

THE fiftieth annual session of the Mt. Pleasant Association of Regular Baptists (the Lord willing) will be held with the Mt. Pleasant Church, at Pleasureville, Henry Co., Ky., commencing on Friday before the first Saturday in September, 1890, and continuing three days.

Those attending the association by rail will stop off at the Pleasureville depot, on the Louisville, Frankfort & Lexington R. R. Those coming by way of Cincinnati will leave there at 3:05, arriving at Pleasureville at 8:30 Thursday evening, where they will be cared for, the place of meeting being close by. A cordial invitation is extended to ministering brethren and friends.

E. F. RANDELL.

THE Roxbury Old School Baptist Association will (the Lord willing) hold its third annual session with the Second Church of Roxbury, Delaware Co., N. Y., on the first Wednesday and Thursday in September (3d and 4th), 1890, commencing at ten o'clock a. m. A general invitation is given to all lovers of the truth as it is in Jesus, and especially to ministering brethren who fellowship us.

Those coming to our meeting by rail will take the cars at Kingston, on the Ulster & Delaware R. R., for Kelly's Corners and Roxbury, on Tuesday, at 2:50 p. m., the day before the meeting.

J. D. HUBBELL, Pastor.

THE Sandy Creek Association will meet with the Salem Church, in Marshall Co., Ill., on Friday before the second Sunday in September, 1890.

Those coming by the C., A. & St. L. will stop at Evans. Those coming by the Illinois Central, from the north, will stop at Wenona, and those from the south at Rutland. Those coming by the Santa Fe will stop at Toluca.

We invite our brethren and sisters to meet with us, and they will be met at the above named places and taken to places of entertainment.

JOHN DOWNEY, Clerk.

THE thirty-eighth annual meeting of the Western Association of Regular Predestinarian Baptists will be held with the Ebenezer Church, three miles south of Leighton, Mahaska Co., Iowa, beginning on Saturday before the second Sunday in September, 1890, and continuing two days.

Leighton is on the Rock Island R. R., running from Burlington to Des Moines, and this road intersects with other roads at Oskaloosa, eight miles east of the place of meeting. All persons coming will be met at Leighton on Friday before the meeting. A cordial invitation is given to our brethren and sisters far and near, ministers not excepted. We desire all persons coming by rail to take a receipt for their fare on all roads that they travel on, as we expect to get reduced rates.

WM. J. REEVES, Clerk.

THE twenty-third annual session of the Indian Creek Regular Old School Baptist Association will convene, providence permitting, with the Pleasant Hill Church, in Delaware Co., Ohio, on Friday before the first Saturday in September, and continue the two following days.

Those coming by railroad will stop off at Delaware on Thursday before the time of the meeting, where they will be met and conveyed to places of entertainment. A welcome is extended to all lovers of truth.

B. MARTIN, Clerk.

THE fifty-ninth annual session of the Spoon River Association will begin, if the Lord will, on Friday before the first Sunday in September, 1890, with the Henderson Church, near Rio, Knox Co., Ill. All persons coming on the C., B. &

Q. R. R. from the north should stop at Rio, or from the south should change at Galesburg for Rio, and also from the east change there for Rio. From the west change at Monmouth and stop at North Henderson. All should come on Thursday, or on the early trains Friday.

I. N. VANMETER, Clerk.

THE Maine Old School Baptist Conference will be held with the church in North Berwick, Maine, commencing on August 29th, 1890, and continuing three days.

We now expect that Elders Durand and Chick will be with us through the meeting. All the brethren and sisters who can, and all who are friendly to the cause, we hope will meet with us, for we are very anxious for you to come. There will be teams at the depot on the day before the meeting, forenoon and afternoon, to take those who come on the cars to the meeting and to places of entertainment.

WM. QUINT.

If the Lord will, the Maine Old School Baptist Association will be held at Whitefield, Maine, commencing Friday, September 5th, and continuing three days.

Those coming by rail will be met at Gardiner, on the Maine Central R. R., on Thursday, September 4th, on arrival of the Accommodation train, about 3 p. m. The ministering brethren who attend the North Berwick Conference will make preparations on leaving home to visit our association, and all lovers of truth are cordially invited to attend.

H. CAMPBELL.

THE Greenville Old School Predestinarian Baptist Association will convene, if the Lord will, with the Refuge Church, near Spencerville, Allen Co., Ohio, on Friday before the first Sunday in September, 1890.

We are a weak association, and desire sound and orderly ministering brethren who can come in the spirit of peace to visit us.

Those coming from the east or west can come on the Chicago & Atlantic R. R., and those from the north or south on the Toledo & Cincinnati Narrow Gauge to Spencerville, where they will be met; or, if they fail to find teams, inquire for the writer, one mile south of town, on the west side of canal.

A. B. BRES.

THE New Hope Association of Primitive Baptists will meet, if the Lord will, with the church at Enon, at Grassy Flat school-house, twelve miles north of Ozark, Franklin Co., Ark., commencing on Friday before the fourth Sunday in September, 1890.

If brethren from the east desire to visit us they should take trains to arrive at Ozark, on the L. R. & Ft. S. R. R., on Thursday. W. P. Anderson or Elder W. A. Barham, of Watalula, Ark., should be notified beforehand, so that those coming may be met with conveyance. May the Lord impress the minds of brethren to visit us.

C. W. ANDERSON.

THE Licking Association of Predestinarian Baptists will be held with the Salt River Church, Anderson Co., Ky., commencing on Friday before the second Saturday in September, 1890.

Those coming from the west will take the L. S. R. R. at Louisville, Ky., Thursday evening, at 4:30, arriving at Lawrenceburg at 7:15. Those from the east will take the Lexington Division of the L. S. R. R. on Friday morning at 7:10, arriving at Lawrenceburg at 8:15, where they will be met and taken care of. I think arrangements will be made to have the cars stop near the meeting-house each morning and evening. We invite our brethren to be with us, especially ministers.

J. J. WATERFILL, Church Clerk.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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## CORRESPONDENCE.

STATE ROAD, Del., August, 1890.

BRETHREN BEEBE:—The SIGNS comes to hand regularly, without showing any lack of contributors. I cannot know whether it will be profitable for me to take a part in this work or no. If we could always command the language which the Holy Ghost teacheth in speaking of things appertaining to God and his government, it would be a blessed thing; but there have undoubtedly been some since Job's day that have darkened counsel by their words, instead of throwing light on the subject which they are dealing with. Men are charged with thinking that God is altogether such an one as themselves; and if he is not, wherein and to what extent does he differ from us? These are questions that involve great difficulty when we undertake to communicate with each other in regard to the attributes of the divine government. We have no terms only such as apply to the affairs of men; or, if we have, we can have no very clear conception of their import ourselves, neither can we convey to others a definite conception of those things that no man knoweth. In speaking of Deity we frequently use the term *foreknowledge*, in reference to events taking place under the divine government; yet it might be questioned whether there were really foreknowledge or afterknowledge with him, for all things are naked and opened unto the eyes of him with whom we have to do. To us there is a future; and if we could know the events of the future it would be foreknowledge to us. We are, however, authorized to use the term, because inspired writers have used it, and because we have no better way to convey our meaning; but it is used very sparingly in the Scriptures. Peter uses it twice; once in reference to Christ being delivered up to his enemies, and once in reference to the salvation of his people. Paul uses *foreknew* once and *foreknow* once. These, I think, are the only instances, either by prophets or apostles, where the term has been used, and then only in reference to the salvation of Israel. *Foreordained* occurs once only, and that in reference to Christ himself: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." With us there is a time to counsel and purpose; and so we speak of Jehovah as purposing and

determining events at some remote period, as from the foundation of the world. We do not know where the foundation of the earth was laid or the mountains were settled; but wherever it was, it does not say that the wisdom or counsel of God began there, or dates from that period. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." "When he prepared the heavens, I was there." "Then I was by him, as one brought up with him."—See Prov. viii. In these last times things that were hid in God from ages and generations are made manifest for us; but we cannot say that they had a beginning, or that there was a remote period when no provision for the salvation of men had been made. If salvation is in the Lord, and of him, and all Israel are saved in him, these other terms are used as explanatory, and further confirming the one great truth. As a quickening and life-giving Spirit he imparts his own Spirit to the sons and daughters of men; and now and from henceforth he or she is not condemned, but is passed from death unto life. Not condemned, because delivered from that depravity that was the ground of condemnation. Now we have a host of terms to express this work of divine grace. We may call it election; the Bible calls it so. So also does it predestination, a holy calling, a heavenly calling, a calling to be saints, being born again, born of God, born of the Spirit, made free from sin, &c., &c. I have failed to see any real difference in the significance of these different terms. If they conveyed to us the instruction that is implied in them, we would see then all in accord and all designed to present to our minds more abundantly the beauty and glory of our great salvation. If God elects, if he loves with an everlasting love, if he ordains to eternal life, if he calls with an holy calling, what is the difference, only different ways of expressing the same thing? Why should any one of these, or any other such like terms, be singled out as repulsive (the doctrine of election and the doctrine of predestination), as though these terms embodied a peculiar doctrine, each one to itself? People seem to feel warranted in disbelieving and opposing and even railing on the doctrine that is supposed to be embraced in these terms. The doctrine of the Lord is but one doctrine, and every term used in the

Scriptures is in accord with it. If God hath granted to the Gentiles repentance unto life, is that election? Does it differ in any sense from what is called election? Does it bring any possible harm to the Gentiles? Nothing is being added to the work of salvation. It is all the time becoming known to us; but this knowledge does not add to it, nor make any difference in it. The apostle calls our attention to the *finished work of creation*—an idea that is rarely disputed among men. That seventh day that God rested is still going on, and he still rests from creation's work, because there was nothing more to create. It is all created that ever will be. So the apostle contrasts with creation the work of redemption. He says it too was finished from the foundation of the world. If men do not cease from their own works, it is because they do not see nor believe what God has done. "He that is entered into his rest, he also hath ceased from his work."—Heb. iv. 10. It is said that "He speaks, and it is done;" but it would be done all the same if he did not speak.\* He spake but once, as he worked but once, and it was never necessary to speak again. "He hath commanded his covenant forever;" and as this covenant contains all the provisions that will ever be required, time only develops what was always embraced in that covenant, and proves that every need was provided for. We never know that there is laid up in store a supply for our every need until the need comes and is met. Then we talk about foreknowledge, and prearrangement, and foreprovision, and predestination, as though God had to be continually becoming acquainted with the events to which we are subject, and continually arranging to meet them. If we knew the Scriptures, and the power and potency of Jehovah, we would be careful how we limited or restricted the holy one. Apologists for ambitious and tyrannical earthly monarchs sometimes argue that "The

king can do no wrong." I suppose this means that an act wrong in itself would not be wrong if the king did it. Our minds must indeed be badly warped if we would think of applying such reasoning to the government of Jehovah. To reason that he is above the law, and on that account can violate its principles, and do what is wrong in itself, and be justified when he so judged, would betray an inexcusable ignorance of the Scriptures, and approach very nearly to blaspheming that worthy name by which we are called.\* His law is a transcript of his own mind and character. It is of him, and is holy because he is holy. The fountain being holy, all that emanates from that fountain is pure and holy. Christ did not come to modify the law, to destroy it, nor to set it aside, but to fulfill it. Heaven and earth can pass away before one jot or tittle of the law can fail.

No argument ought to be required in this place to prove that God is holy, and "glorious in holiness;" so pure and holy that nothing sinful or unholy can possibly emanate from him. He is "righteous in all his ways, and holy in all his works."—Psalm cxlv. 17. I once heard a man say (and I believe he was a professor, too) that some one had asked him whether he believed that God was the author of sin. His answer was, "Why certainly. There was nobody else to be the author of it." I am sure that this will not be accepted as very sound argument. I do not know that it is our business to find out the author or origin of sin; but if we go to charging it upon God we shall make him a liar, disbelieving the record that he has given us of himself. Satan was a liar from the beginning; and when he speaketh a lie he speaketh of his own. What has been from the beginning I presume has always been. There may have been a tendency in the minds of some, as they see that,

\*It should not be forgotten that all the creatures of God are under law to their Creator, and consequently none can be absolutely sovereign. God himself is the one only Sovereign, whose will is the standard of righteousness. He is infinitely holy in creating the universe. "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11. There is fearful presumption in mortals assuming to say what God may do by the standard of their judgment. Elihu answers and silences all rational arguments when he says, "Behold, in this thou art not just; I will answer thee, that God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters."—Job xxxiii. 12, 13.—Ed.

\*This expression must be taken in connection with what our highly esteemed brother has already said in the commencement of this article. We do not understand him to signify that the work which is declared as done by the word of the Lord would have been done without that all-creating word. He evidently refers here to the inspired declaration in the thirty-third Psalm. Certainly he does not mean to contradict that record. The succeeding sentences lead us to conclude that our brother is presenting the immutability of the counsel of God in contrast with the ever-changing purposes of finite creatures.—Ed.

the wickedness of men is overruled and controlled, and that the purposes and promises of Jehovah are not thwarted nor defeated by it, that the wickedness must be inspired by the same source as the good. The proposition is self-contradictory, and admits no room for argument. I have before alluded to predestination—a provision of grace ever with God for the redemption and salvation of his people, and their protection from all their enemies. In this view of it, it must ever be loved and admired, as exalting and magnifying the goodness of God, and securing to his people all the benefits of his love and mercy. “Pre” means before. The gracious designs of God in behalf of his people were no greater and no different from what they have been all the time. They run all the way through.\*

There has sometimes been a construction put upon this word “predestination” as though a necessity is laid upon people to do wrong; whether it be the wicked, or the Lord’s believing children, when they transgress, that they had to do it because it was predestinated. The word itself has no such meaning, will not admit of any such construction, and is never so used by inspired writers. It is possible that people may sometimes make use of language that implies much more than they intend. When dealing with the prerogatives of Jehovah it becomes us to be very careful. What we know of God is as the spiritual life of his people, a holy and infinitely pure Spirit, that necessarily always produces fruit after its own kind. The principles of his holy law are imparted, written in the heart and life, enkindling the affections; and obedience from the heart to the doctrine delivered them is the result. Men in their natural state are always wicked enough, and ready enough for disobedience and rebellion, if they are given opportunity. Place them in power and give them rein, and we shall see that they will go all the length in wickedness that God permits. It was in the hearts of the enemies of Paul to assassinate him, and they pledged themselves under

\*As we understand the argument here stated, there can be no question of the correctness of the sentiment. It is inconsistent with the revelation which God has given of himself to say that he is the author of sin, if it is thereby meant that God is guilty of transgressing any law. He is righteous in all his work of creating all for himself, yea, even the wicked for the day of evil; and he is not less righteous in turning man to destruction, and saying, “Return, ye children of men.”

In appending these notes to the ably written article of Elder Rittenhouse we have no question of his unreserved indorsement of the doctrine which he has maintained and defended both in his useful ministry and through the SIGNS OF THE TIMES for a generation. His position upon this point is too clearly recorded to admit of doubt. We have only designed to guard against the perversion of some expressions by designing men, who would even wrest the inspired record, and turn the truth of God into a lie. Only implicit confidence in the devotion of our brother to the truth of divine revelation could have encouraged us to take the liberty to suggest these thoughts in connection with what he has written.—ED.

a curse to do it; but they were not permitted. Jezebel pledged herself under a curse to kill the prophet; but she herself perished, while he still lived. In this view of the Spirit of holiness and the spirit of iniquity may be seen their opposition to each other; and hence the utter absurdity of that God who is holy, and all of whose works praise him, constraining men to disobedience and rebellion, and to do that which he has positively forbidden. We sometimes see instances of men committing crimes, as for instance the selling of Joseph by his brethren, and because it is all controlled and overruled so as to come out right, we are about ready to conclude that the crime was necessary. Why should we limit the holy one, or suppose that he is restricted to just such means to accomplish certain ends? He rules in the midst of his enemies; but he did not make them enemies nor add to their enmity. That God should lay a necessity upon men to disobey him when they would not, or influence them in any way to be more wicked than the promptings of their own perverse natures, is utterly inadmissible. Some one has said, “Punishes men for sins which they could not avoid.” Men punish their fellow-creatures for crimes that they commit, and expect to restrain them in future in that way. God is a Spirit, and not an arbitrary being, inflicting penalties and torments upon his creatures, either as a punishment for what they have done or to reclaim them thereby. The “service of severe taskmasters” is inadmissible when speaking of the righteous judgments of God. We may publish the name of the Lord so far as he has been pleased to reveal it; but after all that any mortal knows, how little a portion is known of him. The wonders of his power who can understand?

E. RITTENHOUSE.

PRATT MINES, Ala., July 9, 1890.

DEAR BRETHREN EDITORS:—Our family paper is filled all the time with profitable and edifying reading matter, without my poor productions, but still I feel impressed to write with such abilities as I hope the Lord has given me. I desire at present to write a little upon the subject of adoption; not for controversy, but to give some of my own imperfect views, without reference to anything that has been written of late upon the subject by you and other able writers for the SIGNS.

Our lexicographers define adoption to mean “the taking of one’s own;” and such, I think, is the Bible meaning of the term. National Israel were all God’s people before they were redeemed from Egypt and brought into the wilderness. They were all foreknown and chosen in Abraham, and predestinated unto the adoption of (or to) the service and worship of God under the law, in the wilderness, and also in the land of Canaan. Their bondage and redemption were all known and deter-

mined. The Lord said to Abraham, “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.”—Gen. xv. 13, 14. Time rolled on, the patriarchs were born, and some of them grew to manhood and had families. The Lord had sent Joseph into Egypt to lay up corn and to prepare a place for them. The famine came on, and all went into Egypt, and became involved in severe bondage. When the fullness of the time was come (four hundred years had elapsed) the Lord sent forth Moses as a head, leader, redeemer and lawgiver to his people. Moses, at the command of God, interceded for them. They were all made willing in the day of the great power of God, and Moses led them forth; and they all, old and young, large and small, came safely across the Red Sea into the wilderness. Thus they were led out of a land that was not their own, where they served with rigor for every morsel they ate, and were adopted into a land of their own, where they received and ate the manna free from heaven. They all drank of “that spiritual Rock that followed them: and that Rock was Christ.” They were led from under the law of a wicked king, and adopted under the law of Moses, the meek and humble servant of God. They were led from under the service of severe taskmasters, who laid upon them grievous burdens, which they nor their fathers were able to bear, and were adopted to the service and worship of a merciful God. Paul says of them, “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.”—Romans ix. 4.

There was quite a change wrought in the condition and circumstances of that people, yet their carnal natures were still unchanged, and they were often led astray, and became entangled with the yoke of bondage of the nations around them, and suffered the sore reproofs of their redeemer, who had adopted them to his holy service.

The adoption of this first Israel must point to the adoption of the second Israel. The first was natural, and the second is spiritual. They were all foreknown and chosen in Christ, and predestinated unto the adoption of children. They were all God’s people before they fell in the first head, Adam. Their bondage and redemption were all known and determined in the mind of God. They were all blessed with all spiritual blessings in heavenly places in Christ, and grace was given them in Christ Jesus before the world began. By reason of their one natural life unity with the first Adam, he could and did represent them into the

transgression of the law of God, and they all thereby became in bondage to the law of sin and death. Also, I believe, the law that was written upon the tables of stone was in force from the day of the first transgression; and man in his imperfect and sinful state was unable to comply in full with that law, and by transgression he adds sin to sin, till they are all ten thousand talents in debt, and have not wherewith to pay. They are all “aliens from the commonwealth of Israel, and strangers from the covenant of promise, without hope and without God in the world.” They are in bondage under the elements of this world, which lay grievous burdens upon men’s shoulders, which we nor our fathers were able to bear. “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”—Gal. iv. 4, 5. The first man Adam could represent none in the transgression but what had natural life in him. If there had been a people created separate from him, his act could not touch them. So Christ could represent none in his obedience but what had eternal life in him; and it was by reason of this one eternal life unity of all his people with him that he could represent them all in his obedience, even unto the death of the cross and the resurrection. He was able to and did pay the full redemption price for his people—not a farthing is left for them to settle; and the Spirit is sure to perform its work of adopting them all, old and young, large and small, into the liberties of that redemption, without the aid of finite men or means. The law of sin and death reigns in the members of the last one that the first Adam died for; and the law of the Spirit of life in Christ Jesus will free the last one that he died for from that law of sin and death. The Spirit’s work is direct from the Lord. He does not send it through the preacher, nor perform the adoption by a preacher. They are predestinated unto the adoption of children by Jesus Christ, and not by the preachers. Babylon’s D.D.s and Sunday Schools cannot adopt a single one. Christ has said, “No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day.” And, “All that the Father giveth me shall come to me.” The Father says that with weeping they shall come, and with supplication he will lead them. “The Lord’s portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.” So he does all his people. “As many as are led by the Spirit of God, they are the sons of God.” He leads them out of darkness, and adopts them into light. He leads them from

death, and adopts them unto life. He leads them out of the kingdom of Satan, and adopts them into the kingdom of his dear Son. He leads them from under the works of the law, and adopts them under the law of grace. He leads them from under bondage to the elements of this world, and the service and worship of them which are no gods, and adopts them to the service and worship of the true and living God. By one Spirit they are all baptized into one body; so we, being many, are one body in Christ, and every one members one of another. By one mode of immersion in water we are baptized into one militant body on earth; and to all such Paul says, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." All such have "come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Each one can sing with the spirit and the understanding,

"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."

From all this it appears that there is a considerable change wrought in the spiritual condition and circumstances of this people. They are taken from this strange land, where they walked according to the course of this world, and did eat and drink deeply in every kind of folly and mirth, and all kinds of reveling, and are adopted into the house of God, where they lie down in the green fields of this gospel grace, and eat the hidden manna which comes down from God out of heaven, and drink freely of the pure river of water of life, which proceeds out of the throne of God and of the Lamb. Yet their carnal natures are the same, and all their natural lifetime they are subject to error, temptations, afflictions and persecutions, the flesh lusting against the Spirit, and the Spirit against the flesh; and such will go on until this earthly house of our tabernacle is laid down to dissolve in dust. This heated warfare causes each one to more earnestly look for and hasten unto the coming of our Lord Jesus Christ, when he shall appear the second time, without sin unto salvation. All entertain an abiding hope and trust in the glorious resurrection of the dead, when these vile bodies, which are sown in corruption, in dishonor, in weakness, and natural bodies, shall be raised in incorruption, in glory, in

power, and spiritual bodies, prepared to bear that exceeding and eternal weight of glory. This, I understand, will complete the adoption, the redemption of our bodies, and the creature itself shall be delivered from the last state and place of bondage into the glorious liberty of the children of God; and they all, young and old, small and great, bond and free, will be received into everlasting rest, from all temptation, affliction and persecution, and will all ascribe equal and undivided praise to Father, Son and Holy Ghost, in a world that will never end. Amen.

P. J. POWELL,

SNAPPFINGER, Ga., Feb., 1890.

DEAR BRETHREN BEEBE:—In looking over some letters I find one written by our dear sister, Mattie S. Derr, several years ago, which I will inclose, with the request that you publish it in the SIGNS OF THE TIMES. Her letters have been very comforting to me, and I want others to have the pleasure and comfort of reading them.

A. L. DULIN.

TIFFIN, Ohio, August 26, 1887.

VERY DEAR SISTER:—I will now, by the help of our heavenly Master, try to answer your very comforting messages of love and kindness, which you have so generously sent me, a poor worm of the dust. I hope the Lord will reward you richly, for truly he put it into your heart to write such tender, sisterly and affectionate communications. When I read them my heart beat with tender emotions, and so strongly was I drawn out in love that I am unable to pen them. It was with joy unspeakable and full of glory. My heart was filled with gratitude and thanksgiving to the Giver of every good and perfect gift. O the efficacy of the blood of Jesus, which cleanseth us from all sin! I have had to delay writing for a few days, dear sister. The spirit is willing to write and converse every moment, but the flesh is weak. I have just finished rereading your precious letter, and in my mind I have been writing to you ever since I received it. You speak of your trials and conflicts, and of the besetting sins which daily beset you on every side. Paul, who was a servant of the Lord, and a pattern cut out and fitted for every child of grace, chosen in the furnace of affliction, in persecutions, tribulations and temptations, says, "For I would that ye knew what great conflicts I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love," &c. And again, "Cast down, but not destroyed; persecuted, yet not forsaken." These, dear sister, are abundant proofs that if we are accepted in the Beloved we are chosen to suffer many things for Christ's sake. "If the world hate you, ye know

that it hated me before it hated you," said the Savior. So we should not despair; for if the Lord be for us, who can be against us? And John says, "I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." Yes, dear sister, there are abundant proofs of the acceptance of the saints in light. But am I one of them? I feel so dead and lifeless at times, and even at this present time I feel that it is but a solemn mockery to try to write to you; for your letters are so spiritual, sweet and comforting to a way-worn sojourner through a land of sin and sorrow, where there are fightings within and without. Your letters in the SIGNS are proof that it is the Spirit's teaching, and that you are enabled to instruct and comfort the scattered ones. May God add his blessing unto you, that you may continue to write for our dear medium of correspondence. It is good news from a far country. Though strangers in the flesh, we are knit together in love. These things are mysterious. "Great is the mystery of godliness." The greatest mystery of all is, dear sister, do I love the Lord? Has he shed his love abroad in my sinful heart? John says, "We love him, because he first loved us." And he "gave himself for us," which makes it a personal matter. Personal, eternal and unconditional election! What a glorious theme to meditate upon! "To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." The half cannot be told by mortal tongue. I sink into insignificance, and am lost in wonder and amazement, when I try to portray the beauties of holiness; the beauties of the kingdom of our Lord and Savior Jesus Christ; the beauties of that temple which Jesus said he would raise up in three days; "which temple ye are," says the apostle. Yes, dear sister, this poor stammerer, with faltering lips, tried to tell the brethren ten years ago last April what great things the Lord had done for her. My hope seemed little and faint, yet they took me in. I told them plainly that they would be just in rejecting me; yet I would still hover about them, and they never would get rid of this poor sinner as long as I lived. I want to live and die with them, though surrounded with trials, temptations and perplexities in this life. "But God, who is rich in mercy, for his great love wherewith he loved us," has been my hope and stay. He is the same yesterday, to-day and forever. His loving-kindness changes not. He hears every sigh and every groan, and has a sovereign balm for every wound, which gives relief to every poor and afflicted child of God, who are everywhere spoken against. These things, dear sister, are written for our instruction and upbuilding in our most holy faith. How much we need to be kept in remembrance of them. I am often forgetful of duty,

and forgetful that I have a covenant-keeping God, and of his tender, fatherly watchcare over me every moment of my life, though unworthy of the least of his favors. But the life I now live in the flesh, I live by the faith of Jesus Christ. Solomon says, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." A good name is applicable both in a natural sense and a spiritual sense. Children should be obedient to their parents, industrious, kind to one another, virtuous and temperate, which is far better than great riches with a ruined character. Parents should not provoke their children to wrath by teasing, tormenting, and irritating their feelings. I learn that it is quite a cross to raise children as I wish to by following the instructions laid down in the Scriptures. We ought to behave ourselves as parents, and have a good name as humble followers of the meek and lowly Jesus, which is above all other names. I grieve and mourn because I lie so far from God, and neglect duties which I owe to him. There is a woe pronounced against those who are at ease in Zion. I fear I am one of that number; that the lust of the flesh, the lust of the eye and the pride of life have got hold of me; and, like Martha, I am troubled about many things, being compassed about with many cares. But my heart aches, and I go on lamenting daily on account of it, because I cannot do the things I would. Paul had had the same trying ordeal to pass through, and more, because he was a servant of the Lord and the very chiefest of the apostles, and was a pattern for all the saints. And it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

You ask me to give a reason of my hope; but my mind has been so wretched and wandering, and has run on various topics, I hope you will bear with me in my weakness, and I will try in the near future to answer your request. The subject of grace abounding to the chief of sinners is an inexhaustible one, and the height and depth of God's love is unfathomable. I feel so little and unworthy that I fear my letters are unprofitable and worthless to you; but bear with me, dear sister, and if you are profited by them give all the honor, praise and glory to the Giver of every good and perfect gift. Paul said he had planted, and Apollos watered, but God gave the increase. All blessings flow from God, both spiritual and temporal. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job experienced the real truth of these things, and I believe we also do in a certain measure. But I feel so faithless at times that I am made to despair, and to pray, "Help thou mine unbelief."

But, dear sister, I am trespassing on your patience. Your last letter

in the SIGNS was so comforting and consoling that I feel I am acquainted with you. You seem to have the same tender love toward me; and I trust it is not of the flesh, but that we are drawn by the cords of love divine to have an interest in one another's welfare and happiness. Do not withhold your pen from writing to the SIGNS; and I hope that other able pens will go on and speak comfortably to Jerusalem. May we be sustained by grace divine, and be kept humble, low at the feet of Jesus, and guided by his unerring counsel, is the prayer of your unworthy sister in hope of eternal life,

MATTIE S. DERR.

AUTHON, Tex., June 11, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN OUR LORD AND SAVIOR JESUS CHRIST:—Though I am but a boy, I feel that I must write a few lines, whether you see fit to publish them or not. Do as you think best for the comfort of Zion. I know that I have no other motive in writing than to ease my mind, and for the consolation of Israel. But O how unworthy and incompetent I do feel to try to speak of the goodness of God to the children of men! Brethren, bear with me in my weakness, and remember me at the throne of grace.

My father took the SIGNS from the year 1873 to 1883; and since, as I hope, the Lord in his tender mercy revealed himself to me as my Savior, I have many times perused the old numbers, and been made to rejoice while reading the exercises of God's dear children. I have occasionally seen copies of the SIGNS ever since. I have just received numbers twenty-two and twenty-three of the present volume. I also received the April 2d number, containing my imperfect letter to Elder John A. Campbell, of Sunset, Texas. I most sincerely thank you for sending them to me. When I wrote that letter to brother Campbell I had not the least idea of its ever being published. I was surprised and shocked when he wrote to me that he had sent it to the SIGNS. I was almost ashamed of the way I had written. As I thought I was only writing to brother Campbell, I tried to give full vent to my feelings. But now I can only say that whatever I write is at the disposal of my dear brethren, at whose feet I always hope to live; and if anything from my pen is blessed to the comfort and consolation of our Master's children, give him the glory, and remember me as the least, if one at all, a poor sinner saved by grace, and who desires to trust in the name of the Lord. I was especially comforted by reading the letter written to Elder S. H. Durand by brother C. W. Anderson, of Dutton, Ark. I am glad brother Durand thought the brethren ought to share it with him. Of course brother Anderson did not write it for publication; but I believe that God ruled that it should com-

fort others as well as our esteemed brother Durand.

This morning I began reading the June 4th number of the SIGNS. There is precious food in each one, so far as I have read. I first read the letter of brother G. W. Goodrich, of Justus, Pa. All his letter was a feast to me; and the way he closed the letter manifested the humility which so becomes the dear children of God. He said, "This is not written for publication, and I hope you will forgive me for trespassing on your time by writing so long a letter."

Elder D. M. Vail, in his letter to brother and sister Goodrich, wrote beautifully and feelingly on the language of the sweet singer of Israel, "The Lord is my Shepherd," &c. It was a feast to my soul, and I desire to give all the praise to God alone; for I know that our dear brethren and sisters feel unworthy and unable of themselves to comfort the little ones, but feel a burden to speak what the Lord giveth them.

Elder W. Lively's comments on "Who is my neighbor?" are in harmony with what I believe, though I do not desire to set my views up as a criterion for my brethren, all of whom surely are better qualified than I to teach the word of the kingdom. We should not depend for our belief on any human creed, confession of faith, prospectus of any paper, nor the views of any of our much esteemed brethren. Let us search the Scriptures, for they are the testimony of Jesus Christ. "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not."

The communication of brother A. H. Hagans, of Pomeroy, Washington, was also encouraging to poor, unworthy me. He spoke of the afflictions of Zion in California. While we remain here we are only fallible men and women, and are liable to do things that will be reproachful to the cause of God. How often do we feel to cry,

"Well may thy servants mourn, my God,  
The church's desolation."

"I'll seek the broken-hearted,  
Who weep when they  
Of Zion say,  
Her glory is departed."

"O! it is a day of terror,  
Dark and low'ring clouds of error  
O'er devoted Zion hover;  
O! when will the storm pass over?"

From the time I began to read the SIGNS this morning I began to want to write myself. The desire to write grew stronger, and when I read brother Hagan's article I could hold back no longer; and it was with mingled feelings that I began writing; rejoicing that the Lord had comforted me by the precious communications of his children; mourning over my imperfections, and fearing that what I might write would only darken counsel by words without knowledge.

Dear brethren, let us trust in the Lord, for he is a stronghold in the day of trouble. In writing the obituary of sister Mary R. Short, of Delaware, brother W. W. Meredith

quoted a text that revived me when I read it: "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."

Your brother in weakness,  
A. C. R. MORGAN.

"LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him! Man is like to vanity: his days are as a shadow that passeth away."—Psa. cxliv. 3, 4.

Thousands of years have come and gone since this passage was written by David. Empires have been established, rose to the zenith of their power, and like all other productions of man have toppled to the earth; yet these words are still the same; and not only do we have them written in the Bible, but they are, as it were, engraved upon the hearts of all those taught from above. It is the cry of all such, "Lord, what is man, that thou takest knowledge of him!" What a wonder it is to every heaven-born soul that God, who is "righteous in all his ways, and holy in all his thoughts," should ever look down upon poor, fallen man, and love him.

"Pause, my soul, adore and wonder;  
Ask, O why such love to me?  
Grace hath put me in the number  
Of the Savior's family."

It may be very nice to be a member of a family that is very high socially; but when compared with christianity all these natural elevations sink into insignificance. The poor beggar, if a child of God, is a thousand times better off than the richest monarch, though he may abound in affluence and luxury, yet having no hope, and without God in the world. We see this clearly illustrated by our blessed Savior in the parable of Lazarus and the rich man. The rich man was clothed in purple and fine linen, and fared sumptuously while on earth, but after death he cried for even one drop of water to cool his parched tongue; while, on the other hand, poor Lazarus, who was full of sores, and almost starving, after passing through the valley of the shadow of death, enjoyed all the felicitous glories of heaven.

In meditating on the goodness and mercy of God, well may we reiterate the words of the apostle Paul, "O the depth of the riches, both of the wisdom and knowledge of God!" for truly his mercies cannot be numbered. If man had ever done anything to merit God's favor, then it would be different; but it is not so. To the contrary, every natural man (the child of God before regeneration included) does all in his power to wander further away from God, if possible. All unregenerate men are alike, in that they will not come to Christ that they might have life.—John v. 40. They do not want spiritual life, but choose rather the paths that lead to eternal ruin. The experience of every one who has been brought to a knowledge of the truth as it is in

Christ Jesus will, I feel sure, testify to the truth of this; and with the dear old poet, Joseph Irons, they can say,

"I wandered from him while I could,  
Till 'shall come' stopped my feet."

They realize that what they are is by the grace of God; and if they love God it is because he first loved them. No doubt when David said, "Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!" he was contemplating not only the goodness of God for bestowing so many temporal blessings upon undeserving mankind, but what is far higher, spiritual blessings in Christ Jesus; for although it was many centuries after David's death that our Redeemer took upon himself the nature of man, yet I firmly believe that all the Old Testament saints looked into the future with the eye of faith, and saw Jesus hanging on Calvary's tree, being wounded for their transgressions, and bruised for their iniquities; and they realized that it was with his stripes they were healed; just as we look back nearly nineteen centuries and see him suffering on the cross and crying out, "It is finished."

In attempting to write upon the unmerited love of God to man, words fail us. Language cannot express the ineffable, matchless love of God. We can but repeat the words of inspiration, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered."

That man is like to vanity, and his days as a shadow that passeth away, must be clear to all. We can look around on every side and see men passing away like unto a shadow, both young and old; some languishing upon beds of affliction for years, and so gradually passing away, while others are called away without a moment's warning to try the realities of eternity; and O what a blessing it is to be prepared to meet God before his judgment bar, clothed not in our own self-righteousness, which is at best but filthy rags, but having on the shining and spotless robes of our precious Redeemer, which he so graciously wrought out upon Calvary for his people. What a grand thing it will be to be among that number to whom he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What a solemn thing is eternity for one to meditate upon! What an awful fate awaits all the finally impenitent! And yet, my soul, thou wouldest have been among that number had it not been for the free, electing love of God. All God's children can sing from the very depths of their hearts,

"Jesus sought me when a stranger,  
Wandering from the fold of God;  
He, to rescue me from danger,  
Interposed his precious blood."

They feel that had it not been for the effectual call of the Holy Spirit they would still be blindly staggering along in nature's darkness; and when I say effectual call, I do not mean a gentle influence that can be quenched at will, but the command, Son or daughter, give me thy heart. Then it is that the heart of stone is taken away, and a heart of flesh is given; and the owner of the new heart now sees Jesus as the one altogether lovely, and the chiefest among ten thousand, and cries out with the psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."—Psa. lxxiii. 25, 26.

Seeing then that man's life is as a shadow, let us ever be ready to say, Master, here am I. May we by God's grace be able to say at all times, "To live is Christ, and to die is gain." Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with him.

I have wandered a good deal from the subject, but hope I have not gone beyond the teaching of the word of God. If I have, forgive me, and remember that all uninspired writings are, like the writer, fallible.

ARTHUR COX.

LONOKE, Ark.

PLYMOUTH, Ill., June 21, 1890.

DEAR BRETHREN BEEBE:—I do not know what excuse to make for troubling you so often with my scribbles; but feeling that my day is far spent, and the evening shadows are gathering around me, and as the Lord still gives me the use of my hand and pen (though trembling), I cannot feel easy to be still. If it pleases the dear Lord to give a word of comfort to any of the little ones of the flock, what thankfulness we should feel that they are comforted by the comfort wherewith we ourselves are comforted of God.

Dear brethren and sisters, when we feel our unworthiness, sinfulness and coldness, amounting almost to indifference and ingratitude, and falling so far short of what we desire to be in almost everything, we fear that we are not what we once thought we were, and are mistaken in this all-important matter; but when we remember the time we were first made sensible of our lost condition by reason of sin, and viewed God as a holy and just God, and felt too guilty to raise so much as our eyes to heaven, feeling our condemnation to be just, and that all hope of ever being able to save ourselves was gone, and at an

unexpected moment the blessed Redeemer was made manifest to us as having power on earth to forgive the chief of sinners, O what joy, thankfulness and love we then felt. We then loved him, because he first loved us. I still remember the change from the deepest distress to the highest joy, and I never yet have been able either to write or tell it so as to satisfy myself, but have to merely jot down some of the waymarks, and leave those who have traveled the same road to supply the balance from their own recollection of the way. I feel unworthy and undeserving a name or place among the people of God; yet, like sisters Sue Vanmeter and Mary Shields said in one of their comforting and consoling letters to me, I love them, and desire always to be with them, and with them to sit under the droppings of the sanctuary; and if my poor heart deceives me not, I desire to love them to the end, and with them love, adore and worship the true and living God in spirit and in truth. I desire to live soberly, righteously and godly in this present world, trusting alone in the merits of the crucified and risen Savior. And now I must tell you that I had the pleasure of visiting one of our churches, called New Hope, in Greenbush, Warren Co., Ill., which our much esteemed brother, I. N. Vanmeter, has been pastor of for thirty years. O what a favor to see our dear brother and father in Israel still able (although he was seventy-five years old on Saturday of the meeting) to stand on the walls of Zion as a minister and proclaim the unsearchable riches of Christ, to feed the flock of God, to comfort those that mourn; and he has faithfully filled his place in the church as overseer of the flock ever since my first recollection; and it is a pleasure to me that the Lord gives him strength to still attend his high calling. He has promised to be at our church, at Providence, in Hancock Co., Ill., on the fifth Sunday in June, which we think a great favor. We also met brother Umphrey and brother Query at the Greenbush meeting, and heard all these preach, much to the comfort and edification of the people. Brother Query preached on Friday evening and at 11 o'clock on Saturday, brother Vanmeter on Saturday evening, brother Query on Sunday at 11, and brother Umphrey on Sunday evening, which ended our glorious meeting. Much interest was manifested. I was glad I was permitted to enjoy so much of the presence of my heavenly Father. With what harmony our dear brethren spoke, as they were enabled to unfold the wonders of the gospel. I could but admire the different gifts, but all of one Spirit. Like a well-tuned instrument of music, each could give the exact sound, which made a perfect tune—salvation is of the Lord.

Dear brethren Beebe, I feel like I

could sit from the rising of the sun to the going down thereof, listening to the brethren cry with a loud voice unto Zion, Fear not, for thy God reigneth; even thy God, who is eternal, and whose arms are everlasting. He is thy refuge. Fear not; for,

"How can we sink with such a prop  
As our eternal God?  
Who bears the earth's huge pillars up,  
And spreads the heavens abroad."

And now I want to thank the dear brethren and sisters at Greenbush for their kindness toward sister Mollie Grove and I while we were among them. To be in their company, so unworthy as I feel myself to be, seemed too great a favor; yet it pleased the Lord to grant it to us, and it seemed like home to us, we were so kindly cared for by our dear brethren and sisters with whom we tarried. They will ever find a place in our memories. Now we say, Come and visit us, and we will try to do likewise. Your unworthy sister,

MRS. BELLE IRWIN.

CAMP HILL, Ala., July 16, 1890.

DEAR BRETHREN:—It was my pleasure to visit Atlanta, Ga., on last Saturday and Sunday, the thirteenth and fourteenth of July. I was especially requested to be present. It was the opening of a house of worship, erected by brother (Dr.) H. H. Green, of Atlanta. We met there on Saturday at eleven o'clock. A goodly number were present. The house is in the western part of Atlanta, a nice, neat, comfortable house of worship, about thirty-two by forty-six feet, nicely painted, with fine ventilation, built on an eminence, a beautiful location. The seating capacity is about three hundred, the number who went with Gideon. The gallery is in the front end, above the vestibule. The way of entrance is by two doors, from the front. It has carpeted aisles, carpeted rostrum, supplied with chairs, a nice new Bible, large print Testament, and three dozen hymn books. The first song was, "Come, thou fount of every blessing," &c. Text, "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple."—Psa. lxxv. 4. Elder Hess, of Ohio, followed the writer with a few appropriate remarks. The Atlanta Primitive Church was well represented. The next day, on Sunday, the house was full. A dinner was prepared on the grounds, and Elders Hess and West were to preach. Elder Hess occupied most of the time, when brother West made a few remarks indorsing what he had heard. After intermission the writer was appointed to speak. After the evening service, by request, I called to know how many wished to go into the constitution, when eight agreed to meet there on the second Sunday in August and Saturday before. I wish also to

state that brother Green stated in conclusion that he had built the house for worship, and when the church was constituted he would deed the property to the church. It cost at least \$1,900, and he had it built. He also said that he claimed no glory nor praise, and wished none; but to God, who had enabled him to do so, be the praise. Paul spoke of the faith of one church being known throughout the world. Such faith as this is also worthy to be published, and I believe that brother Green felt the blessing of the Lord in his deed, for he seemed to enjoy the service very much. May not this provoke others to use their means, not for selfish motives, but for the good of the church? While the ministry sacrifice their all, their time and life, to the service, will not those brethren whom God has so greatly blessed with means use their means in the same direction? How glorious it is to be both able and willing. Both are of God.

Yours in hope,

W. LIVELY.

ELDON, Iowa, July 7, 1890.

DEAR BRETHREN BEEBE:—Please find inclosed subscription for the SIGNS OF THE TIMES another year, dating from last December, when my subscription expired, and I neglected to renew. Having been a constant reader of the SIGNS since its first issue, I desire to continue it until called to that blessed immortality which its founder, our dear departed brother Beebe, enjoys. I am sincerely thankful to you that you have continued sending the paper after the time expired. It contains so much communion of words and thought between God's dear children, so near together in spirit, though far apart in this world, that it is certainly an indispensable medium among those of our church militant here below.

Yours in spirit,

REBECCA FLINT.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

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

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## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 3, 1890.

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

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

## THINGS WHICH MAKE FOR PEACE.

*(Concluded from last number.)*

"LET us therefore follow after the things which make for peace, and things wherewith one may edify another."—Rom. xiv. 19.

To the saint who is led by the Spirit of Christ nothing is so desirable as the enjoyment of the peace which is the fruit of that Spirit. It is not necessary that he should find the exhortation in our text in order to know that the law of the Lord requires him to follow after the things which make for peace. That principle dwells in his heart, and prompts a willing compliance with the written exhortation. Obedience to this admonition is just what God works in him to will and to do. In the absence of this desire there is no manifestation that the Spirit of Christ dwells in him. There is great cause for apprehending that one is destitute of spiritual life when he can feel no uneasiness at such indifference. But if he is troubled on account of his carelessness, it is unquestionable proof that he has the desire in his heart to follow in the pathway of Jesus. That path is the way of peace.

The first step in following Jesus in this way requires that the follower must deny himself. It is not enough that he should restrain his depraved appetite and govern his evil passions; every natural thought and feeling must be subjected to the perfect law of the Spirit of life in Christ Jesus. Clearly this is beyond the power of the natural man; it can be fulfilled only by divine life working in the subject of grace. As every selfish emotion arises from the flesh, there can be nothing in the direction of the Spirit of Christ which is productive of pride or confidence in self. For this reason those who are led by the Spirit are never able to see in themselves any occasion for boasting. Although the apostolic gift was bestowed upon Paul, he found only his infirmities in which to glory; and they were but the necessary qualification that the power of Christ might rest upon him.—2 Cor. xii. 5, 9. In every saint the same experience is wrought for the manifestation of the glory of that grace by which he is made to walk as one of the children of the light. The more clearly he sees his own sinfulness and weakness the clearer is the manifestation of the work of grace in enabling him to esteem others better than himself. When fully under the guid-

ance of that self-condemning principle there will be no desire to search for defects in the conduct of others. The light which shows his own unworthiness will enable him to see the evidence of the life of Christ in his brethren. There is no clearer assurance of the love of God dwelling in a saint than this which is manifest in his really esteeming others better than himself. While this is the real feeling of every member of the visibly organized church, it will not be possible for wars and fightings to alienate them from each other. The ardor of their first love will continue and increase in its manifestation so long as this mutual esteem rules in the hearts of believers in our Lord Jesus. Therefore, in following after the things which make for peace it is important that they should ever remember their own infirmities and unworthiness, and consider that it is only by the great grace of God that they are enabled to hope in his salvation. This fact will forbid the assumption of authority to judge one another by our own standard of doctrine or practice, and will lead to the examination of ourselves, whether we be in the faith. If we are favored with divine light we shall find enough deficiency in ourselves to occupy our attention without criticizing our brethren very closely. The benevolent task of watching over one another for good is not one of the things which make for peace, nor is it included in the holy commandment delivered unto the saints in the inspired Scriptures. Neither in doctrine nor practice is there room for any uninspired test in the kingdom of Christ. The law of the Lord is perfect, and any addition or change must invariably result in confusion and discord. Love is the fulfilling of that law; and every device or invention which would substitute anything in the place of that heavenly principle must be productive of distress to the church of God.

In all ages since the church was organized at Jerusalem there have been divisions and contentions among those who were recognized as the disciples of Jesus. Such schisms are found even now in some locations. Doubtless many of the saints mourn in consequence of the alienation of brethren who should dwell together in unity. Actuated by a desire to remedy this state of things, some good brethren have devised plans by which they would reconcile the contending parties, and thereby promote peace. Such devices, however, have always resulted in developing still greater confusion in every instance where they have been applied. This must necessarily be the case with the saints whenever they resort to any other means for securing peace except the perfect law of peace as given to the church by the commandment of our King. As on the sea of Galilee the disciples wrought

in vain in their efforts to stem the storm, until the voice of Jesus commanded the winds to be still, so it is in every tempest which assails his people, he only can give them rest. By experience, as well as by the testimony of his revealed word, they know that this is true, yet they never commit their way unto him and call upon him in the day of trouble until they have exhausted all their own resources. By leaving them to prove the vanity of their own devices their Savior qualifies them to bear witness that "Salvation is of the Lord." Thereby they know that Jesus Christ alone is their peace. When by his Spirit they are reconciled to God experimentally, then the peace of God, which passeth all understanding, keeps their hearts and minds through Christ Jesus.—Phil. iv. 7. In the light of this revelation of the face of their Lord they can testify that the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." Without the present experience of his grace all the imaginary peace which can be secured by efforts of their own cannot bring these infallible evidences of divine blessing.

So utterly blind is natural reason to all spiritual things that the saints are not even capable of judging what things really do make for peace. As national Israel was deceived by the artifice of the Gibeonites, so the true spiritual Israelites are often mistaken in their attempts to secure peace. It seems reasonable that they might rest in quietness by some apparently unimportant concession to their natural feelings and inclinations. It does not seem really necessary that the doctrine and order of the gospel should be strictly observed in every particular. A slight concession of some objectionable point would gain the favor of many very desirable friends; and it seems hard to refuse all compromise with such kind people. Reason suggests that it is only following after the things which make for peace to make so favorable an agreement. But as Israel soon discovered what trouble their folly had brought upon them, so the simple saint soon feels the thorns in his eyes and in his sides, which are necessarily the result of his folly in seeking to reconcile truth with error. All such devices inevitably must bring distress and confusion upon those who resort to them.

While those who follow implicitly in the doctrine and ordinances of the gospel must encounter persecution and tribulation, they can attain genuine peace in no other course. In obedience to the commandments of Jesus his disciples find rest to their souls, which can never be found without thus taking his yoke upon them and learning of him.—Matt. xi. 28, 29. The things which make for peace are only such things as are commanded by the Prince of peace. Since all who are his chil-

dren are led by his Spirit, there is no duty enjoined upon them but that which he gives them the earnest desire to fulfill. Their natural mind cannot originate this desire, and is never reconciled to the things which his Spirit directs; it is only by the faith which is the fruit of the Spirit that they are made to feel it a blessed privilege to follow in the footsteps of their Lord. When they are guided by the mind which was in their great Leader, all selfishness is forgotten in the desire to be conformed to his example. Every precept which he has given is included in the things which make for peace; and nothing else can truly be peaceable in its tendency but what bears the seal of his authority and example. This fact cannot be too deeply impressed upon those who love the name of Jesus.

Many things commend themselves to the natural judgment of the children of grace as being expedient and even advisable, and it seems reasonable that they should make for peace; but when the saints are induced to follow their carnal reason in doing such things without the authority of the divine rule they are involved in trouble and confusion. The strongest demands of natural affection are to be held subordinate to the direction of the word of the Lord. Not even the duty of burying a natural father must take precedence of obedience to the commandment of Jesus.—Matt. viii. 21, 22. This circumstance is not left on record to show that the saints are not to perform the filial duties which are common to the children of men; but it illustrates the superior claim of that implicit obedience which is due to the word of the Lord. Following Jesus is not a mere matter of convenience, to be regarded as of secondary importance. The authority of the commandment of Jesus is not confessed in consulting reason or expediency before doing what he enjoins. In their own experience those who love Jesus can never find peace while following the dictates of their natural judgment. Neither carnal reason nor natural feelings can aid the saints in glorifying their Lord in their body and in their spirit, which are his. They must seek first the kingdom of God and his righteousness, or say by their action that they will not have him to rule over them. He accepts no secondary service.

There is important significance in the closing specification of our text, "And things wherewith one may edify another." Everything which makes for peace bears this peculiar seal of the Spirit of truth; and the converse of this is equally certain. Everything which is really edifying to the saints makes for their peace. This must necessarily result from the fact that they all are led and taught by the one Spirit of truth. No matter how plausible may be the appearance of any doctrine, nor with

what eloquence and logic it may be presented, it can never be profitable to the saints unless it is received by the witness which every believer has in himself. Nothing else can edify the disciples of Christ but that which they are taught of God. When they are able to testify to the truth which they hear or read, that truth makes for peace to them, and they are thereby edified. If they have not so learned it, only their reason can receive it; and they are not thereby built upon their most holy faith. The natural mind is instructed by receiving knowledge of things of which it was before ignorant; but those who are edified by the testimony of Jesus can learn of none but his Spirit. They have an unction from the Holy One, and they know all things. They are edified only by those things which have thus been shown to them through faith by that anointing which they have received of him. Whether in reading or hearing the testimony of divine truth, or in the walk and conversation of the saints, they cannot fail to be edified by those things in which Jesus is manifested. These things always make for peace. In the light of the Spirit they see no man save Jesus only; and while Paul and Apollos may be esteemed highly, it is only for their works' sake, and as ministers or servants by whom they have believed. The most able preacher or apostle of Christ has nothing in himself whereof to boast. Since he has received of the Lord the grace by which he is qualified to proclaim the truth, the glory is due to Jesus exclusively. Therefore it is becoming in every one to give heed to the admonition, which Paul through the grace given unto him says "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." May the grace of our Lord Jesus Christ enable every one of his little ones to obey the word of our text.

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**OBITUARY NOTICES.**

**Frank Turner** was born Nov. 16th, 1859, and died March 20th, 1890.

The subject of this notice was the son of the aged and venerable brother and sister, J. B. and Caroline Turner, who survive him. While brother Frank had not identified himself with the church, he had expressed to his wife a desire to do so, giving evidence that he was a child of grace. Being endowed with good musical talent, he enjoyed assisting in the song service at meetings. He leaves a numerous family of relatives, a very devoted wife, two little sons, Orva and Lester, and many friends, to mourn their loss. The providences of God are to us often dark and mysterious, and hard for us to comprehend. This life at best is but a vapor. We open our eyes in time, and soon close them again. This is best, as it was so arranged by him who doeth all things right. Blessed are they that die in the Lord. We believe that Jesus died and rose again, and that those who sleep in Jesus will God bring with him. What God doeth shall be forever.

"Asleep in Jesus! Blessed sleep!  
From which none ever wake to weep."  
J. S. TURNER.

TURNER'S STATION, Ky., Aug. 14, 1890.

**Mrs. Hannah A. Burroughs**, of Hopewell, N. J., wife of brother Richard H. Burroughs, departed this life July 15th, 1890, aged 59 years and 7 months.

Sister Burroughs had been a member of the Old School Baptist Church in Hopewell for twenty-two years, during which time her course of life showed that she believed what she professed and loved what she believed. Her disease seemed to be a serious derangement of the heart, for at times it seemed as if she must suffocate, for her respiration was so affected that it was painful to behold her agony; but at such times she did not murmur, being sustained by her precious Redeemer while in such bodily agony. She suffered excruciatingly at times, and for a number of years prior to her death had not the privilege of meeting with her dear brethren and sisters as often as she wished; but as the final deliverance drew near she was truly happy, and could say, "I know that my Redeemer liveth," and passed away from the scenes of earth triumphantly. She has left our dear brother Burroughs, her devoted husband, one child (a son), two or three sisters, I know not how many other relatives, with many friends and the church, all of whom feel that one of the excellent of the earth has been called away from all her cares, toils and sorrows to her heavenly home. She had selected Psalm lxx. to be used as a text at her funeral, which was on the 17th of July.

"Fearless she entered death's cold flood,  
In peace of conscience clos'd her eyes;  
Her only trust was Jesus' blood,  
In sure and certain hope to rise."

WM. J. PURINGTON.

HOPWELL, N. J., Aug. 25, 1890.

God in his providence has seen fit to take **Sallie H. Thomas** from the cares and sorrows of this sad world to himself. Heavy is the blow, O God, but it seems to draw me nearer to thee, brightening the eye of faith to see her whom I loved resting in that perfect peace, in the everlasting arms, realizing that blessed hope which she enjoyed on earth. Through suffering she passed to the home prepared for her, eternal in the heavens, and in her last hours repeating a portion of the hymn, "Jesus, lover of my soul," ready and anxious to go to him who washed her white in the blood of the Lamb. A smile of peace rested upon her face even in death, and seemed to say, "Weep not, for Jesus loves me, and I am with him." I trust I mourn not as those who have no hope. The Spirit giveth me words of consolation, and sweetly they come to me. The cup that the Father giveth me

to drink, shall I not drink? "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions." "I go to prepare a place for you." The Lord knoweth how much I miss her, and his loving words and promises come when most needed. Though the cross is heavy, I believe that in proportion to its weight shall the blessing be to his people. His doctrine in such times drops as the gentle rain, refreshing our troubled spirits, making us able to say, through our sobs and tears, "Not our will, but thine, O God."

May the Lord comfort the sorrowing ones, is the prayer of

ONE WHO LOVED HER.

My beloved wife, **Mrs. Elizabeth Norris**, was released from this body of death on the morning of August 6th, 1890.

The deceased was born Feb. 14th, 1821, in North Church, county of Hertford, England, and was married to the writer of this notice April 23d, 1843. She received a good hope of eternal life in her beloved Lord and Redeemer some time in her eighteenth year, and was received into the fellowship of the Particular Baptist Church in our native village, being baptized by Elder W. Payne, of Chesham. She removed to Berton, in the adjoining county of Buckingham, where she went into the constitution of the Particular Baptist Church of that place, together with the writer, who served said church as pastor a little more than six years. She then removed with our family to the United States, and settled in De Kalb, De Kalb Co., Ill., where, after some hesitancy, she joined the New School Baptist Church of that place, not knowing of the existence of the house of her Master's brethren. Soon perceiving that a plentiful supply of wild gourds were substituted for the plant of renown, she privately, and the writer in a public manner, withdrew from them, and shortly afterward emigrated to Missouri, and joined by experience the Ozark Church, in the Ozark Association, Webster Co. From thence we moved to Kansas, and finally back to this city, about nine years ago. In the whole of this time, being far from any Primitive Baptist Church, and in poverty, we have stood alone, very rarely being favored with the hallowed privilege of meeting with these we love in the bowels of Christ Jesus our Lord and beloved Master, as we have these many years fondly hoped, realizing, as we have humbly believed, amidst our removals from one nation to another people, that he hath suffered none materially to harm us, although oftentimes sorely oppressed and distressed by the way; but right often we have had to exclaim, with dear old brother Medley,

"But though I have him oft forgot,  
His loving-kindness changes not."

The physical powers of the deceased were very deeply undermined about two years ago by an attack of "La Grippe," from which she never fully recovered, and then her mental faculties also gave way, which she was never fully permitted to enjoy again; but in her lucid moments she clung to the fond hope of the many years past, when the language of Paul to the Colossians was spoken with power to her inmost soul, "For ye are dead, and your life is hid with Christ in God." She was the mother of twelve children, eight of whom (four sons and four daughters), together with the disconsolate husband and many friends, are left to mourn the loss of a mother in every sense of that endearing name, and a most faithful and affectionate companion and sympathizing friend.

The funeral services were conducted by the New School Baptist minister of this place at our residence, after which her remains were deposited in the Evergreen Cemetery close by.

THOMAS NORRIS.

DE KALB, Ill., Aug. 11, 1890.

**GILBERT BEEBE'S SONS**:—It is my painful duty to try to write the obituary notice of our beloved father, whom God has pleased to remove from our midst, and from this state of existence, to his eternal inheritance, thus saddening our hearts, and causing us to mourn our irreparable loss.

The subject of this notice is **Malcolm Campbell**, who departed this life March 12th, 1890, at the age of 64 years and 23 days. He died at his family residence in the county of Elgin, Ontario, in which county he was born, and where he lived until called hence. His mortal remains were laid to rest in the silent tomb in Black's cemetery, to await the resurrection, when mortality shall be swallowed up of life, and the glorious victory won through Christ, who is the resurrection and the life.

Father was in general a very rugged and healthy man until eight or ten years ago, when he began to feel the effects of his habitual diligence in his younger days. He was seized with the "shingles," from which disease he never recovered; and for a number of years he was afflicted with the asthma and bronchitis, which by degrees increased, taking him to his bed occasionally. One week before his death "La Grippe" entered our happy home and struck the death blow. He was beloved by all the brethren and sisters of the church, whom I am sure they greatly miss, being a good counsellor, and aiding in the discharge of church affairs. Words fail to express our sadness of heart when we were made to realize that we must give up the dear one; but when we have the assurance that he is at rest, why should we wish him back to this world of sorrow? He was one of the precious of the earth, being a benevolent, indulgent and affectionate father, possessed of a humble and quiet spirit, and a cheerful, kind and generous disposition. His sufferings during his last illness were very great, and the patience with which he bore them gave us great assurance of his resignation to his lot in the end. He died as he lived, in peace with God and man, triumphant in the faith, being well-established in the truth as it is in Jesus. He was a great admirer of the doctrine of grace in the salvation of God's people, and a constant reader of the SIGNS, which was a grateful and acceptable visitor. He loved the people of God; and to entertain them was with him an act of love and tenderness, prompted by the Spirit of his Master, whom he delighted to serve. Christian fortitude and un murmuring submission characterized every stage of his suffering, and his faith in the crucified Redeemer remained unshaken and firm. A few days previous to his death he had one of my sisters read several passages of Scripture, which he said were very near and dear to him, and affirming, "What would I do if I had no hope beyond the grave?" In the morning the folks would be asking him if he was getting any rest. "No; but I will soon be at rest," was his un murmuring reply. He expressed a strong desire to live with us as long as he could, but said that he was prepared to die, and that it was the Lord's will that he should leave us, whose laws are immutable. His last words were, "Glory! glory!"

I was at my desk in a wholesale office in Omaha, Nebraska, when I received the sad intelligence that father was dying. Taking the first train, I arrived home, after two days' journey, a few moments in the rear of the death messenger. Words are inadequate to express my feelings when I entered our home, after an absence of nearly two years, only to find my father silent in death.

Father and mother united with the Old School Baptist Church in Dunwich in the year 1867, and were baptized on the same day by Elder C. B. Hassell. He was a constant member, always found present

at the meetings when it was in his power to attend.

The funeral service was held at our home, Elder Wm. Pollard preaching a comforting discourse from 1 Thess. iv. 13, 14. I would like to add more, but the warmest words seem cold when we speak of the departed that we have loved. May God comfort and sustain us through this mortal life.

S. D. CAMPBELL.

IONA, Ont., Aug. 4, 1890.

### APPOINTMENTS.

DEAR BRETHREN:—Please publish in the SIGNS that, the Lord willing, I expect to visit Kentucky in September and fill the following appointments:

From the 5th to 7th, Mt. Pleasant Association, Pleasureville; 8th to 11th, in the vicinity of Bethel, Shelby Co.; 12th to 14th, Licking Association, Salt River, Anderson Co.; 15th to 19th, with Sulphur Fork, Cane Run and Providence Churches, as the brethren may arrange; third Saturday and Sunday at Elk Lick; 23d to 25th, May's Lick; 26th, Mt. Carmel; 27th and 28th, Little Flock.

A. B. FRANCIS.

### ASSOCIATIONAL.

THE First Regular or Old School Baptist Association called Kansas will be held, if the Lord will, with the Little Flock Church, about four miles northeast of Williamstown, in Jefferson County, Kansas, on Friday before the last Saturday in September, 1890.

Those coming by railroad will have to come to Williamstown on Thursday, where they will be met and conveyed to the meeting.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

THE Licking Association of Predestinarian Baptists will be held with the Salt River Church, Anderson Co., Ky., commencing on Friday before the second Saturday in September, 1890.

Those coming from the west will take the L. S. R. R. at Louisville, Ky., Thursday evening, at 4:30, arriving at Lawrenceburgh at 7:15. Those from the east will take the Lexington Division of the L. S. R. R. on Friday morning at 7:10, arriving at Lawrenceburgh at 8:15, where they will be met and taken care of. I think arrangements will be made to have the cars stop near the meeting-house each morning and evening. We invite our brethren to be with us, especially ministers.

J. J. WATERFILL, Church Clerk.

THE Lexington Old School Baptist Association will meet with the Clovesville Church, near Griffin's Corners, Delaware Co., N. Y., on the third Wednesday and Thursday in September (17th and 18th), 1890.

Those coming from the east on the West Shore R. R. will change cars at Junction to the Ulster & Delaware R. R. and stop at Griffin's Corners. Those from the west will stop at the same place, where they will be met on Tuesday evening and Wednesday morning. We invite all lovers of the truth, and especially brethren in the ministry, to meet with us.

JAMES MILLER, Pastor.

THE New Hope Association of Primitive Baptists will meet, if the Lord will, with the church at Enon, at Grassy Flat school-house, twelve miles north of Ozark, Franklin Co., Ark., commencing on Friday before the fourth Sunday in September, 1890.

If brethren from the east desire to visit us they should take trains to arrive at Ozark, on the L. R. & Ft. S. R. R., on Thursday. W. P. Anderson or Elder W. A. Barham, of Watalula, Ark., should be notified beforehand, so that those coming

may be met with conveyance. May the Lord impress the minds of brethren to visit us.

C. W. ANDERSON.

THE Sandy Creek Association will meet with the Salem Church, in Marshall Co., Ill., on Friday before the second Sunday in September, 1890.

Those coming by the C., A. & St. L. will stop at Evans. Those coming by the Illinois Central, from the north, will stop at Wenona, and those from the south at Rutland. Those coming by the Santa Fe will stop at Toluca.

We invite our brethren and sisters to meet with us, and they will be met at the above named places and taken to places of entertainment.

JOHN DOWNEY, Clerk.

THE Juniata Association of Old School or Primitive Baptists will convene, if the Lord will, with the Sidling Hill Church, in Fulton Co., Pa., on Friday before the first Sunday in October, 1890, and continue three days.

We cordially invite all of our faith and order who may feel it in their hearts to visit us, as we are few in number. We have no worldly inducements to hold out to any, but we trust that you will meet with those whose hearts are filled with the love of God.

Those coming by railroad will have to come on the Baltimore & Ohio R. R. to Hancock, Md., and pass over the river. I think there will be trains running so that you can arrive shortly after the middle of the day, when you will be met and conveyed to the place of meeting, a distance of about twenty miles.

AHIMAAZ MELLOTT.

THE thirty-eighth annual meeting of the Western Association of Regular Predestinarian Baptists will be held with the Ebenezer Church, three miles south of Leighton, Mahaska Co., Iowa, beginning on Saturday before the second Sunday in September, 1890, and continuing two days.

Leighton is on the Rock Island R. R., running from Burlington to Des Moines, and this road intersects with other roads at Oskaloosa, eight miles east of the place of meeting. All persons coming will be met at Leighton on Friday before the meeting. A cordial invitation is given to our brethren and sisters far and near, ministers not excepted. We desire all persons coming by rail to take a receipt for their fare on all roads that they travel on, as we expect to get reduced rates.

WM. J. REEVES, Clerk.

### YEARLY MEETINGS.

THE yearly meeting with the church at Rock Springs, Lancaster Co., Pa., is appointed to be held on the third Sunday in September and Saturday preceding, to commence at ten o'clock a. m. on Saturday and continue until Sunday evening. Friends will be met on Friday evening at Conowingo, Cecil Co., Md. Those coming from Philadelphia, Wilmington, Newark and Elkton will take the train that leaves Broad Street station at 2:02 p. m. Those from Baltimore can take the train that reaches Perryville about the same time—4 p. m. All change for Conowingo, where they will be met and cared for. A cordial invitation is extended to all who desire to come.

GEORGE JENKINS.

### TWO DAYS MEETINGS.

THE Clovesville Old School Baptist Church (of the Roxbury Association) will hold a two days meeting at her meeting-house on Saturday and Sunday (September 6th and 7th) following our association, hoping that some of the ministering brethren will make their arrangements to stay after the association and attend this meeting also. All lovers of truth are cordially invited.

Trains will be met at Griffin's on Friday evening before and on Saturday morning.

By order of the church.

A. J. GREEN, Clerk.

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(ESTABLISHED 1832.)

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

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NO. 36.

## CORRESPONDENCE.

### THE VISION OF OBADIAH.

THE consummation of the fullness of the glory of Israel, and the destruction of all their enemies, was shown to the prophets of the Lord in dreams and visions. All the types and shadows of the old covenant dispensation were set forth with a "Thus saith the Lord," and the many wonderful things foretold by those who spake as God gave them utterance have and will surely come to pass. With man, who walketh in his own strength, all his steps lead unto death. In his vanity he walketh upon the earth with pomp and in the splendor of his greatness, and all his ways are clean in his own eyes. It is only when the Lord has called him out from among men, and put his sayings into his mouth, that he can speak the words of prophecy. The wise provisions of the Lord for the accomplishment of his all-wise purpose are mysterious to us when we are brought to consider that he has in the times past, and does yet, use the weakest of his vessels for the greatest of his works. Even Jesus was looked upon with scorn and contempt, and despised by the potentates of the earth; and while they could not find cause to hate him, it is declared, "They hated him without a cause." To this same people who persecuted him, and afterward nailed him upon the cross, he said, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least [himself] in the kingdom of heaven is greater than he." God looks not upon the world as man does, for he knoweth the secret intents and thoughts of every heart. When Samuel was directed to fill his horn with oil and go to Jesse, among whose sons he had provided him a king, Samuel looked on Eliab (one of the sons) and said, "Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." There was one, the youngest (David by name), that was not even counted among the valiant sons of Jesse. He was a keeper of the sheep, and they evidently thought it foolish to bring him before Samuel; but Samuel said unto Jesse, "Send and fetch

him." When he was brought the Lord said, "Arise, anoint him: for this is he." The apostle, in writing to his brethren at Corinth, very clearly declares, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Such an one of these weak vessels was the prophet Obadiah; and, as his name indicates, he was a servant of the Lord. He was also governor in the house of king Ahab; and the same, when Jezebel was killing the prophets, took an hundred of them and hid them in a cave, and so preserved them. Now we find him prophesying concerning Edom; and we hear him say with, we hope, the ear that heareth and the heart that understandeth the words of wisdom, "Thus saith the Lord God concerning Edom; We have heard a rumor from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. Behold, I have made thee small among the heathen: thou art greatly despised." Who and what is this Edom, to whom an ambassador is sent, and against whom we are to arise in battle? Does it not represent all that is earthy, sensual and devilish? For it is recorded that Isaac entreated the Lord for his wife, because she was barren; and Rebekah his wife conceived. "And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."—Gen. xxv. 21-23. Esau and Jacob were the two nations here brought forth; and because Esau sold his birthright for a mess of pottage, therefore was his name called Edom. Here we perceive the striking and realistic figure of the christian warfare, two nations and two manner of people struggling together in every chosen vessel of God's grace and mercy; and feeling the pain and burden of this continuous struggle, the weary, fearful child goes to the Lord, as Rebekah did, to inquire of him, and asks, "If it be so, why am I thus?" As also did the apostle, when the struggle was going

on within him; and he cried, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh [Edom] the law of sin."—Rom. vii. 24, 25.

With prophetic eye and in vision Obadiah saw the degeneracy of Edom, Esau coming first, as representing the first Adam, transgressing the law of God, thereby bringing not only himself, but all his posterity, the whole human race, into death, under God's awful curse, separating that posterity from God by an unapproachable abyss. Because of disobedience, and the entrance into death, the whole world lieth in wickedness. All have become heathen, dwelling in a heathen land. But among this degenerate and sin-cursed race the vision reveals to the prophet the remnant according to the election of grace; the people chosen of God unto salvation before the foundation of the world; the lost sheep of the house of Israel; lost, and made very small among the heathen, and greatly despised. But hark! "We have heard a rumor from the Lord, and an ambassador is sent among the heathen." O what a joyful rumor. Lost in the mount of Esau; lost among the dwellers in Egypt; eating herbs among the swine in a far and distant country; lost in profligacy, in degradation and all manner of evil, the whole house filled with idols outgrowing from the lusts of the flesh; lost among the quicksands and shoals of the darkness of every kind of pollution. Now a rumor comes to the lost one's ear; release is near; the prison doors are to be thrown open; an ambassador is sent among the heathen; and this ambassador whispers to the anxious, listening one, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." In the strength of the glorious Captain of their salvation these lost ones are ready to exclaim, "Arise ye, and let us rise up against her in battle"—this enemy that has kept us in chains so long. Out of the pride of our hearts we are brought to the feet of him who came to save us; for in his vision the prophet declares, "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock,

whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." Yes, the ambassador has come; and, as the stronger man, he comes, binding the strong man, and spoiling his goods. The lion and the lamb shall lie down together. Strong men, who have ennobled themselves by deeds of valor, with the weak and timid ones, shall together bow down, and as little, helpless babes ask this loving ambassador for strength, for light and for guidance; and they shall understand how, by the power of the word of God, are the things of Esau searched out, and how are his hidden things sought up.—Verse 6. "Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?"—Verse 8. "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off forever."—Verse 10. What glorious and precious promises are embraced in this wonderful vision, which, as it comes down to our own individual experience, sets forth a complete victory to us over death and the grave, for the consummation of which we wait patiently till the end come. "Concerning Edom," which represents all things embraced in this time state; for all things in and upon the earth, and the earth itself, are under the curse brought upon the first Adam by the sin of the transgression; while Jacob is a type of the second Adam, who is the Lord from heaven, and who is the Ambassador sent among the heathen. This is he who "cometh from Edom, with dyed garments from Bozrah; this that is glorious in his apparel, traveling in the greatness of his strength. I that speak in righteousness, mighty to save."—Isaiah lxiii. 1. This is he who, for violence against his brother Jacob, shall cover Edom with shame, and cut him off forever. How rich and comforting is this to all the children of this heavenly King, this King who reigneth in righteousness, that every enemy shall be destroyed and cut off forever. In this tabernacle we do groan, being burdened with the weight and pressure of the many enemies in our flesh that beset us. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his;" all of whom shall be brought off conquerors, and more than conquerors,

through him who loved us, and gave himself a ransom for us.

In the vision the Lord through the prophet relates also the things which Esau did to his brother Jacob, in the day that he stood on the other side, while strangers carried away captive the forces of Jacob, and cast lots upon Jerusalem; things which he should not have done. For this he bringeth down vengeance upon him, saying, "For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head."—Verse 15. How weary and faint does the child, who is subject to this continuous warfare, become while his enemies are battling for the mastery; and how soul-stirring and cheering to the panting, fearful heart that hears a rumor from the Lord, saying, "The day of vengeance is at hand." "An ambassador is sent among the heathen." Now the vision shows us the result of the battle. "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."—Verses 17, 18. O how sure are the mercies of our glorious Lord! how great his loving-kindness! Out of filth and darkness, in rags and tatters, covered with the slime of Esau and the shame of Edom, he leadeth us, and in his own precious blood shed upon Calvary he cleanseth us, giving us the oil of joy for mourning, clothing us with garments of praise, and taketh us into his banqueting house, where his banner over us is love. O such precious, everlasting and divine love, above all value, above all our highest flight of imagination, beyond all conception, that which absorbs all our being, giving flight to every enemy. Away down in the dark regions of doubt and fear, through which the toiling pilgrim needs must pass, into the deep waters of tribulation, with great swelling waves of sorrow and affliction passing over him; and when he is about to sink in despair, overcome with weakness, and prostrated by the onslaught of so many and such powerful enemies, there comes (from whence he knows not, like the wind that bloweth where it listeth) a sense of peaceful rest and assurance, and with it the enemy scents danger and retreats apace. This is a rumor from the Lord; and now the enemy trembles with fear. Jesus makes his presence known, and, behold, he was near all the while, and watchful; and to the enemy he commands, "Thus far shalt thou go, and no further." The same command that he issued to his servant Job, "Behold, he is in thine hand; but save his life." Now the place of deliverance—where is it? Is it still down

in the regions of darkness? O no. The presence of Jesus translates the poor prisoner out of darkness into the light; and the light is upon mount Zion. "But upon mount Zion shall be deliverance," as seeth the prophet in the vision, as also he realizes the glad and joyful subject of that deliverance. "And there shall be holiness." Why, it is the very place of holiness, for Jesus is there. Wherever it may be that Jesus makes manifest his gracious presence, that is mount Zion, and that is heaven. "And the house of Jacob shall possess their possessions." Yes, the enemy is routed, Esau is conquered, Edom has taken to flight, the heathen has departed, and now Jacob shall possess his possessions. Each individual traveler upon the primitive highway of the christian experience asks the question in his heart, "What am I, that this Ambassador should be sent to me?" The answer sweetly comes to each one from the Ambassador himself, saying, "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."

B. F. COULTER.

PHILADELPHIA, Pa., Aug. 25, 1890.

FREMONT, Neb., June 11, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The time for me to send on my remittance for the SIGNS is past some time ago, and I hardly know what excuse to offer for withholding it to this late date. It certainly is not that I have been unmindful of it, nor that it has been passed with indifference and unconcern by me; for whatever may occur, I cannot conscientiously withhold from sending on the money when it is due for so welcome a messenger as the SIGNS is to me. Yet I sometimes get so indifferent to my duties in many ways as a professed follower of the meek and lowly Nazarene, and am such a disobedient child, if one at all, that I do not wonder that this portion of Scripture is verified in my almost daily life, "Cast ye the unprofitable servant into outer darkness." I sometimes feel that my heart is completely calloused and hardened by the almost incessant washing and surging of the waves and billows of time. O time! how our best hopes are tarnished by thy unyielding sway! In all thy store-house we find nothing to satisfy the grasping propensities of thy nature. We often feel that we are all alone in our sorrow, and that there is not one other like us on all God's footstool. Yet we remember that there must have been at least one other; for the poet has said,

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

Could I have been gifted with a free use of the pen in my solitude, so that I might be able to portray in a forcible manner, that my writings might be instructive or interesting to others, my travels over this thorn-

pricked road, it would in some measure relieve my anxious mind. How often do I find myself inquiring, From whence come these desires? Come they of the evil spirit or of the better Spirit? To me it seems that it cannot proceed or come forth of the latter; for of that we have almost continually to cry, My leanness! my leanness! "A spring shut up, a fountain sealed." Could others but know how very poor I am, weak and simple, and how unwillingly I become subject to vanity, I am sure they could not help but pity me. "Have pity on me, O ye my friends, for the hand of God hath touched me." O the weakness of our sinful nature! How severely hard it is to learn this one lesson, that our worst enemies are those of our own household. The Shulamite; what do we see in the Shulamite? As it were the company of two armies; the flesh lusting against the Spirit, and the Spirit against the flesh, so that we cannot do the things that we would. Well has the Savior expressed, "The spirit is indeed willing, but the flesh is weak." How very little I do know seemingly; and O how much less I do of what I hope the Spirit of God, the grace of God and revelation, have taught me to be right; to trust only in the finished redemption of the purchased possession. The one offering on Calvary's cross hath forever perfected the sanctified ones, whose sanctification is of the Spirit, and not of the flesh. For such there remains no more sacrifice for sin. The man Christ Jesus, after he had offered one sacrifice for sin forever, sat down at the right hand of God. He says, "I have finished the work which thou gavest me to do." "I have kept them in thy name. None of them is lost." They were forever perfected; not a perfection of the flesh. O no. Then 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 has risen in his perfection, a whole and complete Savior.

"King of glory, reign forever;  
Thine's an everlasting crown;

Nothing from thy love shall sever  
Those whom thou hast made thine own."

We can only wonder at the sinfulness and presumption of men in attempting to add anything to God's perfection; yet this world is full of just such creatures to-day, who are trying to justify themselves and others by the deeds of the law, when the law makes nothing perfect. Love is the fulfilling of the law. God is love. Jesus, the Word, which was with God in the beginning, and which was God, for the great love wherewith he loved us, while here on earth, and setting forth the consolation and mutual love between himself and his members, said, "I am the vine; ye are the branches." "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in

me." "As the Father hath loved me, so have I loved you: continue ye in my love." The apostle says that God in times past spake unto the fathers by the prophets, but in these last days speaks to us by his Son. Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we let them slip. And in writing to the Galatian brethren he says, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." Not by the works of the law, for by the deeds of the law shall no flesh be justified. But if while we seek to be justified by Christ we ourselves are found sinners, is therefore Christ the minister of sin? God forbid. If I do the things I allow not, it is no more I that do it, but sin that dwelleth in me. And as sin hath reigned unto death, even so shall grace reign in our mortal bodies; and where sin abounds, grace shall much more abound. How kind and full of sympathy are the words spoken by the Savior to his chosen followers, "Watch and pray, lest ye enter into temptation." Himself being compassed about with innumerable sorrows, and being heard of the Father, in that he feared, he knew what sore temptations were, for he had felt the same. He was tempted in all points like as we are, yet without sin; and in his compassion and love for the weak and tempted ones he does not charge them with unfaithfulness, but says to them in loving sympathy, "The spirit is indeed willing, but the flesh is weak." We are assured that he is a God that changes not, but is the same faithful, loving Savior yesterday, to-day and forever. He is God, and changes not; therefore the same faithful love and watch-care is extended to-day toward the objects of his love. But if we, like they, become unmindful of his blessings, so that it becomes needful that he hide his face from us, and for a small moment forsakes us, so that we grope for the wall like the blind, and grope as if we had no eyes, and stumble and make crooked paths for our feet, yet has he promised, "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off." "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "I have declared, and I have said." It is he that has saved; not yet to be done in the future if we will repent of our sins and come to him. No. He says, "Ye have not chosen me, but I have chosen you." O what a wonder that God should place his love on such a sinful, sin-polluted creature as I am! I can hardly believe it myself at times. Yet God's ways are not as our ways. An abounding and unshaken confidence in the predestinating power and foreknowledge of God, who is too wise to err, and who has established all things

according to his eternal purpose, is the only source of rest to the tried, weary ones; the great ark of eternal refuge for the weary wanderers, who long for rest, eternal rest, shut in with God, safe inclosed by his immutable wills and shalls. Then come what may, all is for the good of God's people, and for his glory. Each and every event is but as a link in the chain of God's purpose and love. Here may we ever rest, in the eternal predestination of all things by that God who saw the end from the beginning, and without him was not anything made that was made. If this does not include all things, the evil as well as the good, then I do not understand plain language. Because we cannot see as God sees, are we to find fault with his works? Yet it is the very thing I fear we are all guilty of doing. How many of us, when we attempt to limit perfection and goodness according to our understanding of good, would not halt when we consider every vile and creeping reptile? Yet in the wisdom of God they were pronounced good. They are good in fulfilling the purpose of God. All are for the fulfilling of the one grand purpose, and all center in the one great object, the glory of God and the salvation of his people. O that we may find more consolation and peace in believing this, and feel more of that imputed righteousness, love, peace and joy in the Holy Ghost, and love him more who has loved us, and washed us in his own blood, and follow in the strait and narrow way which is marked out by his example, and which characterized his whole life as an obedient Son, even unto death. O that our practice may be according to the pattern manifested in his faithful followers, striving for the unity of the Spirit in the bond of peace; and may we believe even more and more the record of God's Son, in whom is eternal life, that he is able and will accomplish his work in due time, and bring us off more than conquerors. "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." "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life."

I feel that I must close; yet upon this subject of the river and tree of life I feel there is much to be said that would be very interesting. It evidently is none other than he who testifieth of these things, and saith, "Surely I come quickly." Will some of the brethren please write upon it? I cannot; no, I dare not.

Your very unworthy sister,  
ABBIE CODDINGTON.

CEDAR CROSSING, Ala., June 1, 1890.  
ELDER G. BEEBE'S SONS—DEAR BRETHREN:—At the request of brother C. B. Welch I have con-

sented to pen these lines for your perusal, to do with as you think best. I do not feel able to write anything that will interest any one, as I am a poor, afflicted, weak woman, about forty-five years of age. I feel unworthy, and know I am sinful; but thanks be to our God, I live to praise his name for what he has done for me; and, in the language of the poet,

"Redeeming grace has been my theme,  
And shall be till I die."

I love the Primitive Baptists (people that I once hated) because I believe them to be the children of God, and taught of the Lord. My daughter Eve has often wanted me to write out my experience; and I will say right here, that as she has taken such deep interest in the company of the lovers of the truth, and in reading the SIGNS OF THE TIMES and her Bible, which seems to be a precious book to her, I hope she may find comfort in what I hope by God's help to tell of what the precious Redeemer has done for poor me. God's people are a peculiar people, and I think that I am like them, as my exercises have led me in a peculiar way. I was the youngest of my father's family, and was a wayward child. I had never thought of death, nor anything serious. I was always ready to go to balls and parties. At the age of thirteen years I dreamed that the world came to an end. I heard the trumpet blow, and heard a great noise, which caused us all to fall to the ground. We seemed to lay there for some time unconscious. But I could see from the place of torment the flames and smoke ascending. I awoke, frightened and almost dead. I thought over my dream, and wondered what it could mean. I was sure it was a warning that I was going to die. Then I promised myself that if I lived I would know what religion was, and would get it. Again I was wrapped in slumber, and dreamed that I was at a party, and was drunk, reeling like a drunken man. I awoke again, and in my mind asked myself, What do these dreams mean? I never was drunk, nor knew what the taste of liquor was. I laid awake the rest of the night, and in my sobs again promised that I would get religion as soon as I could know how. Time went on, and I often thought of my dreams, and also of dying. Soon after this there was a Methodist protracted meeting in our town, and the altar was crowded with mourners; but it did not affect my feelings any. On my way home I thought of my dreams and of the promises I had made. I then had dreadful feelings, and intended to go up as a mourner at the first opportunity. The next night we were all there. The preaching was short, and the preacher came down from the stand, reaching out his hand, and said, "Come on, all the mourners, and all that want to go to heaven, and we will pray with you and for you, and you can all get religion to-

night." I never knew how I got there, but I was at the mourners' bench, crying and trying to pray as loud as the rest. I had only gone forward a few nights when some old ladies came around to talk to me. They said that I had religion, and all I had to do was to tell of it; and they were not long in getting me to believe that I had it safe enough. My parents and all my relatives were Methodists, and I knew nothing else, so I joined them, and was baptized (as they called it); and as they said all I had to do was to be a christian, I did try to be one. I never made use of bad words, nor went to parties nor balls. Sometimes I felt that if I had to die all would be well; but at the same time there always seemed to be something lacking. I could not be satisfied with my case. At length I became unconcerned altogether, and paid no more attention to the profession I had made. At the age of twenty-two I married my present husband, P. G. Bogle, and seldom went to hear preaching of any kind. I was certain of this one thing, that I knew nothing about God's love at all. I had never heard a Baptist preach (Hardshells, as they were called then); but one preacher came into the neighborhood by the name of Elder Findley, and my husband went to hear him. When he returned home he said that he had heard the gospel preached for the first time in his life. I tried hard not to get angry at his words, but I did not like to hear him talk so. He went again, and came home and said that Elder Findley preached from the Bible, and beat all the preaching that he had ever heard, and he was satisfied he had never heard any gospel preaching before. He then took to reading the Bible (a thing he had never done before), and talked about it almost all the time. I thought he was going crazy. I wept about it, and felt that we were ruined. I had heard it said that the "Hardshells" were poor, and a very ignorant set of people, telling people to do as they pleased; that if they were born for heaven they would go there; that a person had nothing to do. I would get terribly worked up, and as angry as I could be. I hated them worse than anything I had ever heard of. But my hatred has all been turned to love; and if there is anything in this world that I do love, it is the Old School or Primitive Baptists. The Lord knew what was best for poor, unworthy me, and afflicted me with asthma most severely, every attack growing worse, until it seemed impossible for me to live. These bad spells were of frequent occurrence. Sometimes I would think of my condition, and I knew that if I died without a change I would be lost; and then I would try to banish my thoughts of death from my mind. Finally I was satisfied that I had committed the unpardonable sin, and the Lord was punishing me for it in my sickness. I tried to

study out what that great sin was. I thought of having taken the sacrament of and with the Methodists, and I believed that I had drank damnation to my soul. My case seemed a hopeless one. Not one ray of light could I see; and my sufferings were so great. I felt a bad spell coming on me (being unable to sit up, and not able to lie down, but was propped up in bed), and was unable to bear it. I thought if I were only prepared to die that I would be glad to, as my sufferings were hard and very severe. Everything was done for me that could be done, but I only grew worse. I could only say, "Lord, have mercy." It was the first time I ever prayed, and I thought there was no mercy for me. I could scarcely hear anything, my sight grew dim, and I was speechless. It appeared that my tongue was swollen out of my mouth, and it appeared that I was surrounded by endless darkness. Right here I became resigned to the will of the Lord. I thought of my family, my little ones, that would soon have no mother, and of my husband, who soon would be alone; for I felt that I would be dead ere the light broke for another day. I felt willing to leave them all in the Lord's hands. I committed them and myself into the hands of my Creator. I felt perfectly willing to live or to die, to go to heaven or to hell. I felt the latter place would be my just doom, as I deserved it all, and more too. I thought of the goodness and mercy of the Lord, and I knew that all my help had to come from the Lord. About daylight my sufferings ceased. I motioned to be laid down, but was as helpless as an infant. I was in my right mind. In a moment my tongue was loosed, I sat up in bed, and praised God with my whole heart. I had good use of my tongue. But I did not at the time think of this as being a change of heart. I thought I would never see any more trouble, nor suffer again. I was happy, and I am now happy, because I can say truly, "Glory to God in the highest."

I was thirty-four years old at that never-to-be-forgotten time. One year later I offered myself to the Macedonia Church, in Jackson Co., Ala., on the first Sunday in September, and was baptized by Elder R. J. Warren, of the Head Spring Church, of De Kalb Co., Ala., September 30th. I have been a member for over eight years. It is all my desire to be with God's people, and to hear them talk of Jesus and his great love for his people. The primitive doctrine is sweet and dear to me. There are no other people who believe and preach the true doctrine of our Lord and Savior Jesus Christ. We are living now two miles from Cedar Crossing, up in the mountain, and are alone; yet not alone, for Jesus will ever be with us; for he is our Mediator, our all, our God.

"The soul that on Jesus has leaned for repose,  
I will not, I will not, desert to his foes;

That soul, though all hell should endeavor to shake, I'll never, no, never, no, never forsake." He will be with us in six troubles, and will not forsake us in the seventh.

I must stop, lest I worry you. I have left many things untold, but have written more than I expected to. Remember us at the throne of grace, dear brethren, as we feel to need the prayers of God's children. My desire is that God will spare you, brethren Beebe, in health to preach his glorious gospel, and to declare the whole truth as it is, whether men will hear or forbear.

Do with this as you think best, and all will be well.

Your unworthy sister,  
MARIA N. BOGLE.

SOUTHAMPTON, Pa., Aug. 25, 1890.

DEAR BRETHREN BEEBE:—Inclosed is a letter received this morning from sister Mary Parker, and, if you think best, you may insert in the SIGNS that portion which will be of general interest. I send it not only for the satisfaction of those who have manifested such kind concern for her, but that those who have written to her may know that she is not unmindful of their favors, though unable to write to them. I have not asked her permission to do so, but feel quite sure that she would have no objection. In her letter to sister Clarice yesterday she spoke of lately receiving very dear and comforting letters from sister Barbara Grafton and brother Milton Dance, of Hartford Co., Md. Surely this beloved sister is among that number who are chosen in the furnace of affliction, but I trust she sometimes feels that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in her. How good that, amid her sorrows, her deep trials and most intense sufferings, she can realize the everlasting arms underneath and around her; and what a blessing that the Father of mercies has given her a thankful heart for the least favor from his ever-bountiful hand, the source of every comfort. O what a choice, a priceless blessing, to have a hope in Jesus, and be encircled in the arms of his love, having faith to look in every time of need to him who is the author and finisher of that faith. This is the health and this is the wealth of our dear sister on her couch of pain, shut away from the beauties of this green earth.

May the Lord continue to put it in the hearts of those whom he has made stewards to minister to her necessities, remembering, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

With love to the spiritual household,

BESSIE DURAND.

NEW HOLLAND, Ohio, Aug. 22, 1890.

MY BELOVED SISTER:—What think you now, when I say that I am

at this moment writing on my new desk? It came about two hours ago. To say that it is grand but feebly expresses its worth. It is certainly the finest affair that I have ever found to suit my peculiar case. Brother and Eva are just wild over it. I ate my supper off it to-night in a more comfortable condition than I have taken a meal since I became so ill. O if I could see that precious brother! How I would love and thank him. But I do not even know his name or address. Will you do me the favor to send me his name and address as soon as this reaches you? I can draw the little shelf right up to my chest with a book on it; and there is a holder and a sloping affair which places and holds the book just as if some person held it in place for you. O it is so nice! How good, how very good, is my dearest Lord and his dear people. A few days before I had the hard attack which I wrote sister Clarice about, I had such a sweet season of rejoicing in the blessed Savior and his dear people. I then had and do now have such a strong and sweet realization of the unity between the Head and the body, the Bridegroom and the bride, and felt, I trust, within my poor heart, sinful though it be, something of that love which flows from the great Fountain into the heart of each child, binding them together in an unbroken circle, and to the glorious Head through the shed blood of the divine Redeemer. My love seemed to go out to each dear child all over the land, and to drink in something of the sweetness of the intercourse to be enjoyed with the dear spirits who have gone before, and who are all love now, for we read that "God is love;" and as he is in heaven, then heaven and the dear spirits who dwell there must also be love. For a long time previous to this precious season I had been in midnight darkness. Being too ill to read or write, I seemed more like the dead, both physically and spiritually, than a living soul. I felt like a homesick child, who longs for the mother's love and sympathy. Opening the Bible at the fifty-second chapter of Isaiah, I read, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" It was then that the beauty and unity of Christ and his church was presented very forcibly to my mind. When rested a little I read the entire chapter, and then the twenty-third chapter of Luke. In reading of the sufferings of the blessed Jesus I was greatly comforted; and in the realization of the fellowship that we are made to enjoy through the fellowship of his sufferings, my soul was taken into his banqueting house, where his banner over me was love. I felt to be made to lie down in green pastures, to be led beside still waters, and to have the sweet peace flow

into my soul which passeth all understanding. O, sister dear, if I had strength to go on telling you of the joy I felt, the beauty I saw, the uplifting of heart and soul, the uttering of all my feeble powers to tell of his rich and boundless grace, I feel that I should never tire; but this poor, pain-racked body is always reminding me that I am still pinioned to earth. In times such as this my affections go out and centre more around the dear household of faith than at any other time. I feel indeed like one alone, set apart, belonging to a peculiar people.

Dear Bessie, I trust you have not felt that my silence was neglect. I have been very ill nearly all the time, and have done no writing save that of a compulsory nature. I have had the loveliest letters from Philadelphia, from brother Walton, sister Amy Barnsly and Dr. Coulter, none of which (as well as those I receive from you) I feel competent to answer, even if in a better condition physically; but O how sweet their letters are to me. How I long for their coming, and feast from their pages when they do arrive. So many blessings fall like distilling dew upon my head that I wonder how I can be cold, or doubt in the least, or feel dear Jesus so far removed from me. But I do; and whenever I begin to think that he does not love me, hear my prayer, nor care for all my needs, I feel just like a naughty, peevish, over-indulged child, and am afraid and ashamed to fall at his dear feet and say, "God, be merciful to me, a sinner." Is it not blessed for us that he is a God of love, and that he changeth not?

This is not half what I wish to say, but I can write but little more. I send grateful, tender love to all the saints in your place, not forgetting the dear little ones. Pray for me, and know always that I have long loved you, and ever shall love you most dearly.

MARY PARKER.

BRANTFORD, Ont., June 18, 1890.

G. BEEBE'S SONS:—Some time ago I addressed a few lines to brother F. W. Keene, having read his pamphlet on "Infant Salvation," which pleased me much. That note brought the following reply, which I inclose for your consideration, having his consent to do so. I thought the readers of the SIGNS might find some spiritual food therein.

Sincerely your outside, but I trust true, well-wisher in the doctrine of grace,

MRS. J. STREET.

SUTHERLAND'S CORNERS, Ontario.

MRS. JOSHUA STREET:—DEAR SISTER IN CHRIST:—A long time has elapsed since you penned a few lines to me. When I received them I felt altogether unworthy to receive communications from any of the people of Jehovah's choice. Yesterday, while searching for something, my eye fell upon your handwriting, and

I felt to take shame to myself that I had not long before this penned a few lines to you in return.

There are several things in your epistle that excited my pleasure while reading; and one thought, with many others, pervaded my mind, and that is, as declared by the mouth of our adorable Immanuel, "They are not of the world, even as I am not of the world."—John xvii. 16. The people of God, as subjects of divine illumination, and as the led and taught of the Lord, confess that they are "strangers and pilgrims on the earth." At this moment, while writing, a thrill of sacred joy and comfort and peace immersed my soul as the words of David entered my thoughts, "Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were."—Psa. xxxix. 12. Not now a stranger to God. Ah, there was a time when I knew him not. He was "the unknown God." But now by grace I have that hope most precious that I am one to whom God has given an understanding, that I may know him that is true.

"I am a stranger." This is learned by bitter lessons; but O how it is sweetened when by precious faith we apprehend the strengthening and consoling truth, and can say, "I am a stranger with thee." Those who are the called of God, possessors of the grace of God, find that the world and things of the world afford them no satisfying pleasure; and that statement of the apostle Paul in Galatians vi. 14, "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," is verified in the experience of all who are called unto the fellowship of God's dear Son. Yes, we "know the heart of a stranger" (Ex. xxiii. 9); and as we wander here below our lot in measure will be as was the lot of the dear Lamb of God. "He was in the world, and the world knew him not."—John i. 10. None of the princes of this world knew him; even so "the world knoweth us not, because it knew him not."—1 John iii. 1. As he was despised, rejected and hated, we must not marvel if thus it is with us; for our heavenly Father has so ordained, that we must wade through much tribulation. It is our Father's gift unto us, in the behalf of Christ, "to suffer for his sake." Also it is written, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii. 12. So then, dear sister, it is our heritage to know the fellowship of the sufferings of Christ; and as our sufferings abound, so our consolation also aboundeth by Christ.—2 Cor. i. 5. But God is with us. "I am a stranger with God." He is our salvation, our shepherd, and our unfailing friend. He conducts us through all our pilgrimage; he is with us in all our afflictions; on him

we lean; he is our everlasting stay. All other props to our soul's shame and anguish we have found to be broken reeds, that pierced our hand when we leaned upon them for support. When we are weary and faint, when changes and war are against us (Job x. 17), in all our distresses, in every trial, in the midst of the storm, in the midst of the gloom, he is with us, speaking the word in season. He shows us from time to time tokens for good, and refreshes us with the sweet earnest of the Spirit in our hearts of that inheritance incorruptible, undefiled, and that fadeth not away, which is sure to all the seed, unto which Jehovah hath predestinated us. So we hold on our way, and are more than conquerors through him that loved us. Immanuel, God with us. Precious truth! I am a stranger with God. Likewise most precious. We cleave to the Lord with full purpose of heart. As the hart panteth after the water-brooks, so doth the quickened soul pant after the living God. "Enoch walked with God," Noah walked with God, Abraham also; yea, all the seed of Christ walk with God "in the steps of that faith of our father Abraham." These are "the footsteps of the flock." O how wonderful it is that I, a poor, vile sinner, have been made to know, love and cleave to the everlasting God. "I am a stranger with thee." I feel that it is my heavenly right, and that it is not presumption for me to say this. The words of Cowper tell the story for me:

"I was a stricken deer that left the herd Long since. With many an arrow deep infixed  
My panting side was charged, when I withdrew  
To seek a tranquil death in distant shades.  
There I was found by One who had himself  
Been hurt by the archers. In his side he bore,  
And in his hands and feet, the cruel scars.  
With gentle force soliciting the darts,  
He drew them forth, and healed, and bade me live.  
Since then, with few associates, in remote  
And silent woods I wander, far from those  
My former partners of the peopled scene;  
With few associates, and not wishing more."

I love to tell of all the wondrous works of the Lord wrought for and in a poor sinner like me. How immensely in debt am I to Jehovah's sovereign grace! I would that I could declare the unspeakable praises of our glorious Redeemer. I know that the uncircumcised would not hear; but those who fear the Lord love to hear the praises of the Lord declared. Many voices in the world are extolling the achievements of sinful creatures, and lauding the exploits of man's so-called free agency; but all those who have been taught of the Lord are found willing to "ascribe greatness unto our God." They cheerfully proclaim the goodness of their God, and in spirit sing,

"I will extol thee, my God, O King; and I will bless thy name forever and ever. Every day will I bless thee; and I will praise thy name forever and ever."—Psa. cxlv. Happy are we if we are in such a case. Our God is the Lord. "It is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." The Holy Spirit has made us to differ from others, and therefore we need not glory in ourselves; but O may we ever, as the highly favored and beloved of the Lord, glory in the Lord.

Though we have never seen one another in the flesh, yet it is a pleasure to my soul to know that there are those here and there throughout the world who have been brought by the power and goodness of Jehovah to know and love the truth as it is in Jesus.

"Though few here esteem us,  
The God we adore hath died to redeem us:

What could he do more?"  
If thus, we are among the number "purchased with his own blood." O for that grace, while "here in the body pent," to show forth the unspeakable praises of him who hath loved us, and washed us from our sins in his own blood. May the glorious Lord shine upon your soul, and be unto you a place of broad rivers and streams, is the heart's desire of one who is, I hope, your brother in Jesus.

FRED. W. KEENE.

WAVERLY, N. Y.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Feeling that the within letter would be of interest to the saints, and especially to the church where her membership was before going to the state of Washington, and is now, I send it to you for publication, if you think proper. She was one that had been starved out from the Methodists and New School Baptists, having been a member of both. She came on foot twenty-two miles, and united with the Old School Baptist Church of Cammal, Pa., several years ago, and has ever since shown her faith by her works.

Your brother in hope,  
D. M. VAIL.

WELCH, Wash., June 21, 1890.

ELDER VAIL—DEAR BROTHER:—I will try in my weak and imperfect way to answer your most welcome and comforting letter, received a few days ago. It is with a feeling sense of unworthiness, and also of my inability to write anything that would be of any interest to the dear children of God. "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." So it is with me. Unless I am guided by the Holy Spirit it will be all in vain for me to try to write anything that would be of any interest or comfort to you or any of the dear children of God; for there is nothing in this old nature of mine

but sin and corruption. Sin is mixed with all I do. I feel to cry out, with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" It is of the Lord's mercies that I am not consumed. Although I know myself to be such a vile, miserable sinner, I sometimes hope that I know the joyful sound of salvation by grace. That is the only salvation that can save such a vile sinner as I feel myself to be. My works are all evil, but the grace of God is sufficient to save even me. He came not to call the righteous, but sinners, to repentance. "They that are whole need not a physician, but they that are sick"—sick of sin. "Their righteousness is of me, saith the Lord." It must be to those who have no righteousness of their own. Of this one thing I am confident: if I am one whom the dear Savior died to redeem, I shall be kept by the power of God through faith unto salvation, ready to be revealed in the last time; for not one drop of that precious blood was spilled in vain. He 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." I often long to hear the gospel proclaimed, as I have in times past heard you, brother William, Elder Durand, and a few others; but the Lord, who has ordered all things after the counsel of his own will, knoweth what is best for us. He is too wise to err, and too good to be unkind. I believe, if I know my own mind, that I do desire to be reconciled to his will in all things; but it seems that I cannot do the things that I desire. Like Paul, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Nothing but the power and grace of God can save such a wretched sinner. He hath perfected forever all them that are sanctified; therefore they cannot come into condemnation, but are passed from death unto life.

Dear brother, I have written more than I intended. I hope you will cast the mantle of charity over all imperfections, and if I have said anything wrong please tell me of it; for you know, dear brother, what a poor, vile, ignorant creature I am. I fear I know nothing as I should. I always felt that I was a reproach and a stumbling-block to my dear brethren while with them. It may be the reason why I was taken clear across the continent. It matters not, if I am a sheep. I would rather be the black sheep of the flock than a goat. This leaves us all well, and I hope it will find you and family enjoying good health. My health has been excellent since we moved here, better than for years, for which I should be thankful; but you know that I am an ungrateful creature,

and never appreciate a blessing until it is removed. All send love, and would like to see you. I hope you will write soon again, for your letter was a comfort to me.

With christian love, your unworthy sister,  
MATILDA J. FACKENTHALL.

KANSAS CITY, Mo., Dec. 4, 1889.

MR. S. HUGHETT—DEAR BROTHER IN CHRIST:—I had the pleasure of reading a communication from you in the SIGNS OF THE TIMES, Vol. 57, No. 46, which carried me back to the year of 1866 and the winter of 1867 and 1868. In March, 1866, I walked through the mud from Yatesville one Saturday a. m. to be at your church meeting. I wanted to go, and I suppose the Spirit led me, for I did not know any of the brethren. It was very muddy, and I could not walk in the road, so I walked through the woods and fields and pastures. I was late getting there, but the meeting was still in session. Just as I stepped into the door Elder Morris, whom I was acquainted with, and was at that time Moderator of Morgan Association, was there, acting as Moderator of the church. He spoke to me, saying, "Come in, brother Polk, and take a seat with us; we are just going into the business of the church." I took a seat, and was with the brethren until the next day, in much sorrow and anxiety, and left them on Sunday evening or Monday morning with a sad heart. In the winter of 1867 and 1868 I visited them again with great anxiety, and stayed with them two weeks, during which time they were refreshed and revived. The old wounds had the oil of forgiveness poured upon them, and all hearts seemed to be happy, during which time we all enjoyed a refreshing from the Lord. Give my love to the church, and to all the old members that were with us at that meeting in 1868, and to Elder G. W. Murphy, and tell them I have often thought of them during the past twenty-one years. I still love and cherish the doctrine of free, sovereign, unmerited grace; or rather I am cherished by the grace of God, through our Lord and Savior Jesus Christ. In all these years I have never known the love of God to fail; for unto us which believe he is precious. He is a sun and a shield, and will give grace and glory, and no good thing will he withhold from them that walk uprightly. When we were in the darkness of sin, the light of God's grace penetrated our clouded minds and took up its abode in our unbelieving hearts, and we were awakened to a realizing sense of our true condition, feeling and knowing that the soul that sins shall die; and now we learn that he that caused light to shine out of darkness hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. Then we found that

the commandment which we thought was unto life was unto death; for sin revived and we died. Seeing the enormity of sin revealed to us by the light shining in our hearts, we die to sin; and being dead to sin how can we live any longer therein? In the fullness of time we are enabled to see Christ as the one altogether lovely, the chiefest among ten thousand, and the Sun of righteousness now arises with healing in his wings. Having obtained eternal redemption for us, he ascends to the right hand of God, there to draw all unto him. My dear brother, did you not feel the love of God shed abroad in your heart, drawing you to him that loved you and gave himself for you? O what joy would the old servant of God have felt had he seen those things you have seen. Hear him saying, "Draw us; we will run after thee." As the hart panteth after the water-brooks, so panteth the thirsty soul for the spiritual waters, whereof if a man drink he shall never thirst again. It is in him a well of water springing up into everlasting life, or Christ in us the hope of glory. Yes, he is our Sun, the true light, that lighteth every man that cometh into the world; and he gives us the knowledge of ourselves as condemned sinners, and of himself as the Lord our righteousness, and of his blood that cleanses from all sin, and that we are clothed upon with the righteousness of Jesus Christ. What a great blessing it was and still is to us, that Christ was a shield to receive the stroke of divine justice as it fell upon guilty man; and he bare us and carried us all the days of old. In his love and in his pity he redeemed us, and by his stripes we are healed. What a glorious theme, my brother, for us to dwell upon. He seems to be leading us beside the still waters, making us to lie down in green pastures, and restoring our souls. May the love of God and the peace that passeth all understanding be with you and all the little flock, is my prayer.

W. W. POLK.

TUSKEGEE, Ala., Aug. 18, 1890.

DEAR BRETHREN BEEBE:—We have built in Tuskegee a house of worship; that is, we will have it ready for use in a few days. We hope, the good Lord willing, to constitute a church in it soon, and we want some hymn books. I inclose herein a post-office order for ten dollars. Please send me two large-type hymn books, and the balance in small ones, such as you advertise for seventy-five cents, or six for three dollars. I know you will do what is right toward us, and will do the best you can for us. I feel proud, and I hope thankful to the Lord for the bright prospects that we have for a church in this Arminian town. I think the Lord has a people here, and I feel to hope that, when he sends one of his preachers here to preach his gospel, some of their eyes

will be opened to the truth as it is in Jesus. We have struggled hard to get our house, and when finished it will be very nice, 36x50, with an 8-foot veranda in front, sealed inside, overhead and walls, painted outside and inside, with splendid seats, and its capacity will be about four hundred. We feel very thankful to him who says that it is not in man that walketh to direct his steps; so we hope that the Lord has directed our steps in building this house. When completed, it will cost us about \$925.

I wish to say something about our family paper, the SIGNS OF THE TIMES. It is a grand privilege that we have to read such a paper. It is a medium by which the family of Old Baptists (for they are all of one family) can hear from each other. I do enjoy the letters written by the saints from all over our land and country. It makes us feel like we are all acquainted with each other. I would not be without the paper for ten times its cost; and I do hope and trust that the good Lord will put it into the hearts of all who subscribe for it to be prompt in paying for it, so that the publishers will be able to continue its publication. I say that a subscriber who neglects to remit for his paper that he so much enjoys reading will neglect to pay his store account, and will wait to be dunned for it. So, brethren, and all subscribers, let us turn over a new leaf, and pay up the brethren who labor so hard to furnish us something good to read. I hope that all who are behind will pay up promptly, so that the SIGNS will be continued weekly. May God bless his cause and people, is my desire, for Jesus' sake.

Your brother, I hope, in the Lord,  
W. P. THOMPSON.

#### CHANGE OF ADDRESS.

DEAR BRETHREN BEEBE:—Please change the address of my paper from Taylors, Miss., to Camp Hill, Ala., at which latter place my correspondents will please address me. I have accepted the care of the church at Camp Hill, and also at Concord, near Dadeville, Ala.

H. J. REDD.

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Middletown, Orange Co., N. Y.

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 10, 1890.

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

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

#### DRAWING BACK UNTO PERDITION.

G. BEEBE'S SONS:—Will you kindly give your views on Hebrews x. 38? Is this drawing back of a man's volition after having received the Spirit? Your compliance will confer a favor upon a constant reader of the SIGNS OF THE TIMES.

ROBERT LEACHMAN PAYNE.

PATERSON, N. J., Aug. 1, 1890.

#### REPLY.

"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."—Heb. x. 38, 39.

In complying with this request of our young friend it seems proper to include with the verse specified the following one, which is the closing of the sentence, and in which the inspired writer explains the sense in which the language of the text is used. Notwithstanding a deep-felt consciousness of weakness and ignorance of divine things, nothing affords us more satisfaction than the privilege of ministering to the comfort of such as love the truth of God as revealed in that salvation which is in Christ Jesus. Since God has hidden these things from the wise and prudent of this world, no efforts of reason can ever attain to the understanding of them. Only as led by the Spirit of truth can any even of the saints comprehend the sweet mystery of the grace of God that bringeth salvation. Such as have been so led are mutually instructed by speaking one to another of the doctrine which they have learned by individual experience. The teaching of the Spirit is the same in every case, so that the subjects of grace are profited in comparing their views by the discovery that they are all of one mind and of one heart. The effect of this knowledge is that they are thereby comforted and strengthened in the fellowship of the gospel.

"Now the just shall live by faith." It should be observed that in all this epistle, as in the whole revelation which God has given in the inspired Scriptures, the eternal life of the saints is regarded as secured in Christ Jesus beyond the reach of any action of those to whom it is given by the sovereign grace of God. When they are said to live or die in any specified course of conduct these words signify the manifestation of life or death in their present experience. So, Paul writes "to all that be at Rome, called to be saints," whom he expressly recognizes as his brethren, saying, "We are debtors, not to the flesh, to live after the

flesh; for if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 12, 13. This cannot be understood to signify that eternal life is suspended upon the contingency of the practical deportment of those called saints. Neither is it consistent with the revelation given in the Scriptures to apply this declaration to the natural life or death of those addressed. Many of the devoted disciples of our Lord have been called to sacrifice their natural life in faithful obedience to the commandment of Jesus. Stephen was stoned while calling upon the name of the Lord and praying for mercy to be extended to his cruel persecutors.—Acts vii. 54-60. Walking in the Spirit, and not fulfilling the lusts of the flesh, the saints enjoy that answer of a good conscience toward God which is designated by inspiration as *life*, while its absence is felt in disobedience to the law of Christ; and those who know this by experience do indeed feel that it is the very bitterness of *death*. A careful consideration of the preceding context will show that it is of this experimental enjoyment of life that the inspired declaration is recorded in our text. By faith alone is it possible that the saints should walk in the Spirit. When so walking they are said to live; and in following the dictates of their natural mind they fail to receive this manifestation of life. This is the death to which they are subjected in living after the flesh. It is not confined to their committing outbreking iniquity, or indulging in gross immorality, that the saints may live after the flesh in the sense which results in this death. They may command the admiration of the world by their circumspect deportment while walking in this way of death. On the other hand, they may live by faith while their obedience to the law of Christ brings upon them the condemnation of the religious world. This was the case with our Lord and his immediate followers. Indeed, the saints in all ages have proven the truth that "All that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii. 12. But while this is the outward appearance as seen by the natural eye, there is no death to those who are walking in the Spirit and thus following the footsteps of Jesus. It is said of Stephen and of all those who suffered for their obedience to the faith of our crucified Redeemer, simply that they "fell asleep." In keeping the precepts of the Lord of life there can be no such thing as death. Life is not merely the reward which follows conformity to the statutes of our King. It is in keeping of them that there is great reward. By faith alone can the saints walk in obedience to the law of Christ; therefore, it is by that faith they live. Since this faith is the gift of God and the fruit of his Spirit, there can be no ac-

ceptable obedience rendered to our Lord except it be the product of that life which is manifest in consequence of the indwelling of the Spirit of God in those by whom it is rendered. All who have the Spirit of Christ are already in possession of eternal life, and when they are led by that Spirit they render willing reverence to his law by following in his footsteps. To them this is life and peace.

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

"But if any man draw back, my soul shall have no pleasure in him." This expression seems to be the part of the text to which our young friend more particularly wishes to direct attention. In order to present an intelligible statement of our views upon the true significance of these words, it is necessary to consider what it is that constitutes a subject of that salvation which is revealed in our Lord Jesus Christ. There can be no manifestation of saving grace without an unworthy and guilty sinner as the character in need of that salvation. Those who are not lost certainly cannot be saved. So our Lord Jesus declares, "The Son of man is come to save that which was lost." "For I am not come to call the righteous, but sinners to repentance."—Matt. xviii. 11; ix. 13. The lost sinners who are called to repentance by the omnipotent voice of Jesus do not find themselves released from the bondage of corruption while they remain in the body of this death. It was not the persecuting Saul, but the apostle Paul who confessed himself the chief of sinners.—1 Tim. i. 15. Indeed, no sinner ever feels sin as a burden until by the power of divine grace he has been made to love the perfect holiness of God. From the time when he is made to hunger and thirst after righteousness until released from mortality he is painfully conscious that he is a polluted sinner in whose flesh dwells no good thing. Not even the love of holiness can be found in the natural mind of the saints. Therefore the natural mind cannot produce the desire for freedom from sin. Hence our Lord declares that such as bear that mark are already blessed. But the Spirit of Christ produces that desire for holiness in those in whom it dwells. These two opposing principles, the law of sin and the love of righteousness, can never be reconciled. The law of sin which is in the members of the saved sinner never ceases to war against the law of his mind; and the result is a continual warfare in every subject of grace, from which there is no discharge until he receives the victory which Jesus gives to all his redeemed ones when he appears for their deliverance from the captivity of the body of this death. In the struggle between these contending powers the saint is made to realize his

utter helplessness. Often he would avoid the conflict by drawing back, thus giving up all hope in that grace in which he has been made to trust; but the power of God sustains him even then, and against all the testimony of reason and the things which are seen that hope which is within him still sustains him. He would draw back unto perdition but for this divine assurance, which is Christ in him the hope of glory. No opposition of the flesh and of Satan can ever destroy that living evidence by which alone the feeble saint is saved from despair. Often it may seem that it is almost cut off, and the tried saint feels that he is ready to perish; but still that trembling hope is more precious as it is more fiercely assailed. The terrible assaults of doubts and fears but serve to manifest its divine strength.

It is not always by yielding to despair that the saints may draw back unto perdition. In forsaking the implicit confidence of faith in the faithfulness and grace of God for deliverance he may draw back to find refuge in his own careful watching and continual exertions. This is a long step back from implicit trust in the grace of God. Reason may suggest that it is better for him to wait until he can rely upon his ability to live as a professed christian should do, before venturing to confess his hope in Christ by obedience to the command which he has given to those who love him. Yielding to this temptation is drawing back from following the Lord Jesus. Many dear subjects of divine grace have been drowned in destruction and perdition by such carnal devices. It is one of the glorious characteristics of divine grace that it is able to sustain the weakest and most helpless sinner who believes in the salvation which is of God. All the omnipotence of God is the protection of every one who trusts in the promise of that grace which is revealed in Christ Jesus. The angel of the presence of God is the shield by which the fiery darts of the adversary are quenched. The power of God must first be overcome before the humble believer can be hurt by any weapon that is formed against those whose trust is implicitly in his truth and grace. Even those who are thus drowned in destruction and perdition must be living subjects of divine grace; for the dead cannot be drowned. The grace of God is magnified in redeeming them from death in their eternal salvation; but in their present experience they are sunk in deep mire where there is no standing. They feel the pains of hell under the sense of just condemnation. Those who have experienced this fearful consequence of drawing back from perfect confidence in the grace of God will not think the inspired language too strong to express the misery which resulted to them in thus forsaking the Rock of their salvation. When thus drowned they can show no

indications of the life of Christ which is in them; but the darkness of bitter anguish and of death overshadows them. Then they find trouble and sorrow. It is not the carnal mind that is grieved on account of sin, and that hungers and thirsts after righteousness; neither does the holy Spirit of Christ lament its sinfulness. This grief and longing for deliverance from the bondage of corruption is felt by the subject of salvation himself, in whom dwell both the love of righteousness and the law of sin. Thus he appears as the Shulamite (that is, *peaceful, or perfect*), in whom is seen the company of two armies.—Cant. vi. 13. In living after the flesh he dies; and if through the Spirit he mortifies the deeds of the body, he lives. By personal experience the saints prove the truth of this apostolic declaration. When Peter denied his Lord he went out and wept bitterly as soon as the look of Jesus gave him repentance. As it was himself who had drawn back from following Jesus, so it was himself who felt the consequent death of bitter grief. So David says of his great transgression, "I have sinned against the Lord."—2 Sam. xii. 13. He does not say that it was the sin of his carnal mind, but acknowledges it as his own sin. In yielding his members servants to sin David himself was the guilty transgressor, and David himself suffered the just visitation of the rod of divine justice. The pains of hell which got hold upon him constituted the perdition unto which he had drawn back. In the experience of every saint this same principle is verified. When the Lord visits their transgressions with the rod they cannot find comfort in the consideration that it was their carnal mind which sinned. They are painfully conscious that it is their own sin which is visited upon them. Indeed, the sting of their chastening consists in the clear knowledge of their own guilt. No saint ever yielded his members to the service of sin with the desire to glorify God thereby; every transgression is the result of following the dictates of the carnal mind. Yet the sin is the voluntary act of the individual who transgresses the commandment of the Lord. There is no evidence of the love of God in that man who can excuse himself in any sin by ascribing it to the evil nature which is in him. The Spirit of Christ never prompts those who are led by it to seek an apology for their wickedness. Under its guidance they are always ready to make the unreserved confession of their guilt, saying, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth."—Job xl. 4.

(Concluded next week.)

#### EXTENSION OF TIME.

We are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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#### OBITUARY NOTICES.

My dear husband, **James H. Monroe**, died Nov. 20th, 1889. His disease was cancer of the stomach and consumption. He was a great sufferer for nearly two years. He professed a hope in Christ four weeks before he died, and longed to go to that rest that remains to the people of God. He talked calmly of his departure, bade me and his children good-by, gave them good advice, and then fell asleep, dying without a struggle. How true it is that

"Jesus can make a dying bed  
Feel soft as downy pillows are."

O may my last moments be like his. He was in his sixty-fourth year. His parents lived near Lexington, Ky., where he was born. We have been married twenty-four years, have lost three sons, and have two sons and four daughters living. O how we miss him! I desire to bow in sweet submission to God's most holy will; but sometimes it is hard to say, "Thy will, O God, be done."

If any of his connections wish to learn the particulars of his death they will write to me.

MARY MONROE.

HOT SPRINGS, Ark., July 22, 1890.

#### RECEIVED FOR CHURCH HISTORY.

Mrs. George Nickleson 2.50, Thomas B. Neal 2, J. A. Callaway 2.50, J. B. Durden 2.50, Elder E. Rittenhouse 2.50, J. A. Sawyer 2.50.—Total, \$14.50.

#### APPOINTMENTS.

DEAR BRETHREN:—Please publish in the SIGNS that, the Lord willing, I expect to visit Kentucky in September and fill the following appointments:

From the 5th to 7th, Mt. Pleasant Association, Pleasureville; 8th to 11th, in the vicinity of Bethel, Shelby Co.; 12th to 14th, Licking Association, Salt River, Anderson Co.; 15th to 19th, with Sulphur Fork, Cane Run and Providence Churches, as the brethren may arrange; third Saturday and Sunday at Elk Lick; 23d to 25th, May's Lick; 26th, Mt. Carmel; 27th and 28th, Little Flock.

A. B. FRANCIS.

## ASSOCIATIONAL.

THE First Regular or Old School Baptist Association called Kansas will be held, if the Lord will, with the Little Flock Church, about four miles northeast of Williamstown, in Jefferson County, Kansas, on Friday before the last Saturday in September, 1890.

Those coming by railroad will have to come to Williamstown on Thursday, where they will be met and conveyed to the meeting.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

THE Licking Association of Predestinarian Baptists will be held with the Salt River Church, Anderson Co., Ky., commencing on Friday before the second Saturday in September, 1890.

Those coming from the west will take the L. S. R. R. at Louisville, Ky., Thursday evening, at 4:30, arriving at Lawrenceburg at 7:15. Those from the east will take the Lexington Division of the L. S. R. R. on Friday morning at 7:10, arriving at Lawrenceburg at 8:15, where they will be met and taken care of. I think arrangements will be made to have the cars stop near the meeting-house each morning and evening. We invite our brethren to be with us, especially ministers.

J. J. WATERFILL, Church Clerk.

THE Lexington Old School Baptist Association will meet with the Clovesville Church, near Griffin's Corners, Delaware Co., N. Y., on the third Wednesday and Thursday in September (17th and 18th), 1890.

Those coming from the east on the West Shore R. R. will change cars at Junction to the Ulster & Delaware R. R. and stop at Griffin's Corners. Those from the west will stop at the same place, where they will be met on Tuesday evening and Wednesday morning. We invite all lovers of the truth, and especially brethren in the ministry, to meet with us.

JAMES MILLER, Pastor.

THE New Hope Association of Primitive Baptists will meet, if the Lord will, with the church at Enon, at Grassy Flat school-house, twelve miles north of Ozark, Franklin Co., Ark., commencing on Friday before the fourth Sunday in September, 1890.

If brethren from the east desire to visit us they should take trains to arrive at Ozark, on the L. R. & Ft. S. R. R., on Thursday. W. P. Anderson or Elder W. A. Barham, of Watalula, Ark., should be notified beforehand, so that those coming may be met with conveyance. May the Lord impress the minds of brethren to visit us.

C. W. ANDERSON.

THE Sandy Creek Association will meet with the Salem Church, in Marshall Co., Ill., on Friday before the second Sunday in September, 1890.

Those coming by the C., A. & St. L. will stop at Evans. Those coming by the Illinois Central, from the north, will stop at Wenona, and those from the south at Rutland. Those coming by the Santa Fe will stop at Toluca.

We invite our brethren and sisters to meet with us, and they will be met at the above named places and taken to places of entertainment.

JOHN DOWNEY, Clerk.

THE Juniata Association of Old School or Primitive Baptists will convene, if the Lord will, with the Sidling Hill Church, in Fulton Co., Pa., on Friday before the first Sunday in October, 1890, and continue three days.

We cordially invite all of our faith and order who may feel it in their hearts to visit us, as we are few in number. We have no worldly inducements to hold out to any, but we trust that you will meet

with those whose hearts are filled with the love of God.

Those coming by railroad will have to come on the Baltimore & Ohio R. R. to Hancock, Md., and pass over the river. I think there will be trains running so that you can arrive shortly after the middle of the day, when you will be met and conveyed to the place of meeting, a distance of about twenty miles.

AHIMAAZ MELLOTT.

THE thirty-eighth annual meeting of the Western Association of Regular Predestinarian Baptists will be held with the Ebenezer Church, three miles south of Leighton, Mahaska Co., Iowa, beginning on Saturday before the second Sunday in September, 1890, and continuing two days.

Leighton is on the Rock Island R. R., running from Burlington to Des Moines, and this road intersects with other roads at Oskaloosa, eight miles east of the place of meeting. All persons coming will be met at Leighton on Friday before the meeting. A cordial invitation is given to our brethren and sisters far and near, ministers not excepted. We desire all persons coming by rail to take a receipt for their fare on all roads that they travel on, as we expect to get reduced rates.

WM. J. REEVES, Clerk.

## YEARLY MEETINGS.

THE yearly meeting with the church called Thompson is appointed to be held on the fourth Sunday in September, 1890, and Saturday before, meeting to commence at 10 o'clock a. m. each day. The place of meeting is six miles northwest of Columbus Grove, Ohio, which is on the D. & M. R. R., where those who come will be met and taken to the place of meeting.

We give a cordial invitation to all lovers of the truth to meet with us, and especially ministering brethren; not on this occasion only, but should any of our ministering brethren pass this way we would be glad to have them stop and give us a call.

DAVID SEITZ.

THERE is a yearly meeting appointed, if the Lord will, to be held with the Old School Baptist Church in Columbia, in Jackson Co., Mich., on the first Saturday and Sunday in October, 1890.

Those coming to Napoleon or Woodstock stations will be met on Friday before the meeting and conveyed to places of entertainment. A cordial invitation is extended to brethren and friends.

WM. L. BROWN.

THE yearly meeting with the church at Rock Springs, Lancaster Co., Pa., is appointed to be held on the third Sunday in September and Saturday preceding, to commence at ten o'clock a. m. on Saturday and continue until Sunday evening. Friends will be met on Friday evening at Conowingo, Cecil Co., Md. Those coming from Philadelphia, Wilmington, Newark and Elkton will take the train that leaves Broad Street station at 2:02 p. m. Those from Baltimore can take the train that reaches Perryville about the same time—4 p. m. All change for Conowingo, where they will be met and cared for. A cordial invitation is extended to all who desire to come.

GEORGE JENKINS.

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(ESTABLISHED 1832.)

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 17, 1890.

NO. 37.

## CORRESPONDENCE.

HARTLAND, Wash., Feb. 3, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—It is in much fear and trembling that I now take up my pen to write some of the dealings of the dear Savior, as I trust, with poor, unworthy me. I have long desired to write some of my feelings for publication; but so sensibly feeling my own inability to say anything that would be edifying or comforting to the dear saints of God, I have deferred from time to time; but by the requests of some of my brethren and sisters, and my own family, and, I trust, the deep impression of my blessed Savior (as I sometimes hope and trust that I can claim him as my Savior, the only true and living God), I have decided to do so, praying God to be the dictator of my composition. May he guide my pen and fill my heart with that spirit of love that comes from God, the author and finisher of our faith. O that I may drop some word of encouragement in my rambling experience that will be edifying to some of God's dear little ones that are struggling along the same road. I cannot express the love and gratitude to God that I have felt in my heart while reading the experiences of the dear saints of God. It would seem to me that they could tell my own feelings better than I could myself; and many times my eyes have been dimmed with tears, and my heart made to rejoice, and I could but exclaim, Glory to God in the highest for his great love and mercy bestowed on poor, fallen man.

My parents were not professors when I can first remember, but they taught me there was a God, who created the heavens and earth, and all things in them; that he was an all-wise God, knowing the secret thoughts of the heart; also, that he was a just and good God, that he loved good people, and when they died he would take them to heaven where he was; also, that there was a place for the wicked; that if they died in their sins they would be punished forever in that place of torment. The thought of these things made deep impressions on my mind when quite young. I thought then that I would try to be good and love God, so that I might escape that place of torment. I was about eight years old when my dear father, Dr. J. M. Savage, joined the Old School Baptist Church. I was at meeting with them. I can remember yet how

happy they seemed to be, and what a joyful meeting it was. My mother did not go forward and relate her experience, but seemed to feel her unworthiness to do so. I was young, yet I thought they were the happiest people I had ever seen, and wished I was good like them. But in my childish glee I would soon forget those things, until something would occur to bring them fresh to my memory. Thus time passed on until I was eleven years old, when the good Lord in his providence saw fit to call my dear mother from time to eternity. She was confined to her bed nearly three months with that dread disease, consumption, during which time she gave me instruction how I should live, and what examples I should set before my little brothers and sisters, as I was the oldest of five children. Until this time of my life I had no cares or responsibility. I had a kind father and loving mother to care for me, and to look to for all my wants; but alas! now I had no mother, and my greatest desire was to be prepared to meet her in heaven, where the dear Savior was, with all the redeemed of the Lord; for I had not the shadow of a doubt that she was there. I was born March 4th, 1831, and was now eleven years old, and felt and knew that I was a sinner, and that if I died in that awful condition I must be forever banished from the presence of God and all good people. O how those thoughts made me tremble with fear! I would think I would try to do better, and made many promises to God, and tried to pray, but I would grow careless at times. It seemed to me that I would feel worse, and all my efforts were in vain. Then I would think I was young yet, and might wait until I was older, and then I could pray better. Time passed with me in about this way until I was thirteen years old, when there was a great revival of religion in the church that my father and step-mother belonged to (West Union Church, Platte Co., Mo.). It lasted, I think, four or five weeks, and it did appear that the work of the Lord was demonstrated in the hearts of his people, and that their prayers and supplications were heard and answered; for the Spirit of God seemed to be shed abroad in the hearts of those dear Christians, and their faces beamed with love one towards another. During this meeting I became very much concerned about my soul's welfare; my burden

of sin became very grievous; I did not know what to do; for instead of getting better I got worse. I did not want any one to discover it in me, yet I did not want to miss a meeting; and my father was particular to have me go, but said very little to me concerning my feelings. When I would get to meeting I would try to get a back seat, so I might not be noticed; for I could not keep from shedding tears the most of the time. I felt that I could not miss a meeting, no matter how stormy or cold the weather was, hoping and trying to pray that I might find or receive a blessing from God; but it seemed there was no blessing for me; and when I would get back home I would go off to myself, and bow myself, and try to ask God to have mercy on me, a poor, condemned sinner. Sometimes I could not utter an audible word, but the very breathing of my soul was, if it was consistent with the will of the heavenly Master, that he would speak peace to my soul. I could sleep but little. My sins were like mountains before me, and I could see no way to escape the vengeance of a just and holy God; yet I could not help trying to ask the Savior of sinners to have mercy on my poor soul. Others appeared to enjoy themselves, but for me it seemed there was no enjoyment. Several of my schoolmates had professed religion and joined the church, but I was left out. Right here I will say that I did not want to be deceived, nor to deceive others. I wanted true religion, that comes from God alone. I would take the Bible and read, hoping to find comfort to my poor soul, but it was like a sealed book to me. I would lay it up, feeling, if possible, more condemned; yet sometimes these words would come to me, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Then I thought I was one of those characters, for I surely was both weary and heavy laden; but how to come unto the Lord and Master in that right and acceptable manner I found not. I would go to meeting and listen to their discourses, hoping to glean some comfort from them; but alas! they all appeared mysterious to me. One night meeting was appointed at brother Leachman's house. After preaching, the ministers talked and exhorted quite a while, warning all of excitements, and saying that nothing short of true religion, which comes from the Lord Jesus Christ, would or

could do them any good; but if there was any one there that felt like they were weary of sin, and wished them to pray with them and for them, if they would make it known by speaking or rising to their feet they would pray with them and for them. There were several that wished the prayers of the ministers, myself with the rest; for I had read in the Scriptures that the effectual, fervent prayer of a righteous man availeth much. Brother Shelton Low and brother P. J. Burrus were the ministers. Brother Low was then pastor of the West Union Church, Platte Co., Mo. They knelt and prayed, a humble and fervent prayer. It seemed to me that I never had heard such a prayer before. I cannot describe my feelings, I had such a desire to become a Christian. But O! I was such a sinner. Black horror seized my soul. They all raised up and commenced singing, and two of my schoolmates professed religion. They shouted and praised God in the pardon of their sin. I felt a gleam of light in my soul, and raised up, but suppressed my feelings; for the first thought suggested was that I had not religion. Still that awful load of guilt and sin seemed to be gone, and I could not help singing. I felt like shaking hands with all, and telling them how I loved Jesus; yet there was something in my heart that checked me, and I did not tell it; but I knew there was a change in my feelings, yet I feared I might be mistaken, as I was young, and Satan would suggest to me many things; yet my soul was rejoicing in the Lord. I had read in the Scriptures, "We know that we have passed from death unto life, because we love the brethren." I felt in my heart that I did love all God's dear children, and my greatest desire was to be one of that number. My hope seemed small, yet I felt assured that if it was the work of God he would not leave or forsake me, and I would try to pray to God for a brighter evidence of his love. The enemy would always suggest to me that I was too young, that I had not read the Bible enough, and that I did not know or understand what religion was; but with all his arguments I could not feel like I had felt. I would go and listen to the gospel, and sometimes would be cast down, and would think I had no hope, and that I was deceived; that if I were a Christian I surely would know it, and would not have so many doubts and fears. So I would try to put it

off; but I could not help hoping that it was the dealings of the Lord with me; for I loved the brethren. Sometimes when at meeting, and the door of the church was opened for the reception of members, I could hardly keep my seat; but I felt so little and unworthy that I could not take up my cross and go. Often some dear sister would say, "If you want to go, I will go with you;" but I did not want to go that way; for I thought that when I became fit, or a christian, the Lord would give me strength and go with me, and that was all I wanted or needed. One day at meeting brother P. J. Burrus gave out the hymn, "Religion is the chief concern of mortals here below," and said if it was not, it should be. I cannot describe my feelings at that remark. I desired to make it my chief concern, but did I? was the question. After the meeting closed the members were shaking hands, and I felt like I wanted to be with them. I went from my seat, in the back part of the room, and shook hands with the most of the members, when brother Burrus took me by the hand and said, "Why did you not come forward and tell us what the Lord has done for you?" I told him I was afraid I had nothing to tell. He asked me if I did not have a hope that Christ had pardoned my sins. I could not help but hesitate, for I did feel that I could not say no, nor did I feel that assurance that I desired to say yes; but I told him that I sometimes hoped I was a christian, but my hope was so small that I was afraid I was mistaken, and was not worthy a place with God's people. He spoke encouragingly to me, and said, "We all feel unworthy, and those are the very kind of christians that we can fellowship. They are nothing, and less than nothing, before God." But I was not satisfied, for I thought if I were a child of God I would not be so doubtful. Thus time passed on, and my feelings about the same, until I was about fifteen years old, when my father sold his farm in Platte County and moved into Jackson County. He moved his membership by letter to Pleasant Garden Church. Elder Hiram Bowman was the pastor then of that church. I was then thrown into a strange neighborhood, and made new acquaintances, which changed my thoughts some. I had decided that I would never offer myself to the church until I could see my way clearer. Thus time passed on for several years, during which time I became acquainted with my husband, A. J. Pitman, his parents living neighbors to mine. His father was a Methodist preacher, and I thought him a nice and good man; but when I thought of marrying his son, who had been brought up in the Methodist Church, and had never heard but one Baptist sermon until he was nineteen years old, I was made to study considerably about those things, for fear he could never

love the Baptists as I did; and I could not think of joining any other church, if I was ever fit to join any. But these things passed by, and we were married the third day of August, 1848. We would read and converse on the things of religion, but my husband could not see with the Baptists. He was willing to go to meeting with me, yet he thought their doctrine very inconsistent; but the good Lord in his own time gave him to understand and believe it to be the only doctrine taught in the Bible. In the fall, after we were married, the Methodist camp meeting was held some distance from us, and father Pitman and family were going to camp on the ground. They wished us to go with them, and we did so. I had attended camp meeting some, but had never camped and remained over night. I had heard a great deal said about the great excitements they would have evenings. My father-in-law said nothing to me, but said in my presence that he wanted two of his children to get religion at that meeting (a son and daughter), one being seventeen years old, the other fourteen. I said nothing, but thought about what he had said, "get religion." It sounded to me like he thought it lay in their own power to get it if they would seek for it. I had tried long in my feeble manner, and was not satisfied yet. But we all went, and on Saturday it was announced by the ministers that after dinner was over the older sisters would take the female seekers of religion out for secret prayer, to a place in the grove which had been prepared for that purpose; also, the brethren would go with those of their sex to some solitary place and pray with them and for them; that an hour or so spent in this way would be of great help to those that were seeking religion, as the prayer of the righteous availeth much. I had the utmost confidence in father and mother Pitman, and believed them to be christians, and I did not want to hurt their feelings. Mother asked me to go with my sister, as she did not feel like going herself. I told her I would. I think there were about a dozen of us in all. I walked along with my sister, rather behind the crowd. I had two cousins in company, who belonged to the Presbyterian Church. They said nothing to me until we got to the place prepared for us. It was an open place in timber and brush. I had never been to such a place before. I watched the others to see what I should do. They all knelt down, and I followed their example, but I could not pray. I tried to listen to the others, but I felt wretched. It was but a few minutes until an elderly lady arose to her feet and commenced talking to the unconverted. She told them they must pray for themselves, and have faith in Christ, for he was both able and willing to forgive their sins if they would only have faith and believe on him. She then com-

menced praying, and some were shouting, and some hallooing, and such a confusion and slapping of hands I never had seen before. I tried my best to pray or to think of something good, but for my life I could not. It did seem to me the wicked one had full possession of me. I thought if that was what they called secret prayer, I did not want any more of it. O! I wanted to be alone; I felt so wicked and hard-hearted. One of my cousins came to me and commenced praying and talking to me; but my heart was too hard; I could not shed one tear. She tried to impress my duty on me, telling me that now was the time; I might not live to have another opportunity; that God would bless me right then if I would only have faith. I do not think I made her any reply. As the time had come that we must return to the grounds for preaching, all started back. I felt so wicked, thought how I had acted, and felt that surely I was the most hardened wretch that ever was, or I would have some good feeling. I had but little to say to any one. When preaching was over supper was prepared, and then night meeting came. There were quite a number of mourners that night, but I kept at a distance. Although I was entreated by several to go up for prayers, I refused. At length one of the ministers came and asked me several questions. I answered the best I could. He insisted on my going with him to the altar, and they would pray for me. I did not feel like I wanted to go. He said I ought to pray, and give my whole heart to Jesus, and then I would receive a blessing. I told him I could pray where I was just as well as I could at the altar; so he left me. I felt that if God had a blessing for me I would receive it where I was, just the same as if I were at the mourner's bench. I listened and looked on and tried to interest myself, if possible, in the sober thought of my soul's welfare; but I did not have faith in much that I saw and heard, though I believed there were christians among them; and some of them seemed to be in earnest and to enjoy themselves; while there were others I could have but little faith in. My own heart was so full of sin, and why was it that I could not pray and feel happy as others appeared to? It seemed to me there was no happiness for me. The meeting was not to me what I had expected. I could not enjoy myself in any way. The next day was the same as before. After morning services and dinner were over we had to retire to the place of secret prayer. I did not want to go with them, but my sister came to me and wanted me to go with her. I told her I would rather not; but she insisted that I should go with her. I felt sure that she was sincerely seeking the pardon of her sins, so I went with her. We talked a little as we walked along, but I could not feel

right to go to that place again. I felt more like I wanted to be alone, where none but the all-seeing eye of God could behold me and hear my feeble cry for mercy. We were behind the crowd. They all went in and dropped on their knees. A tree-top lay at the entrance to the altar, or place of prayer. I thought I could hide from them in that tree-top, so I did. I crouched down in the brush, and could see them, but they did not see me. Why I did this I could not tell, only I had such a horror of that place of secret prayer; for I looked at secret prayer in a different light from that. They prayed and sang, and went on in about the same way as before, and called for me; but I did not answer. I felt dreadful mean to think I was hiding from those that were taking such an interest in my soul's welfare. I would try to pray, but could hardly think a good thought. It seemed to me that the wicked one had got perfect possession of me. It is utterly impossible for me to describe my feelings while there in that tree-top. But the time came to return to the place of preaching. We went to the grounds, and after preaching and supper served they gathered at the stand for worship. I was not in a hurry to get a seat, for I felt a heavy load on my heart. I tried in my weak manner to ask God to have mercy on me and keep me from sinning. I was afraid it was wrong for me to be there, for I could not enjoy myself like the most of the people, and what was the cause? I went and took a seat on a log that lay close to the altar. I wanted to see, but did not want to get too close. The altar was crowded full. After a few minutes I saw my mother-in-law and sister sitting or kneeling near the other end of the log that I was on; so I moved a little nearer to them. The meeting went on for some time, with exhortations and prayers. While I was looking on and listening to the many expressions of praising God, I wondered why I felt so miserable, and tried to ask God to have mercy on me; and if the work of grace had not been begun, to begin it then, and teach me what I was before God. I was afraid I might be prejudiced, and I did not know what to do; but my desire was to do what was right, if the Lord would teach me how; and I verily believed he alone could teach me. But there was such confusion that it seemed to drive me further from all that was good. At length my sister commenced shouting, and praising God, and my heart was melted to tears. Mother reached her hand to me, and I knelt down by her, and the earnest desire of my heart was to be a true christian. It was but a few minutes until there were so many around me, talking to me and praying so loud, that my thoughts and feelings were soon changed, and I was afraid I had committed sin in that act; for those around me thought I was

humbly and earnestly seeking the pardon of my sins. My heart was hardened again, and every evil thought imaginable would come into my mind, and the more I tried to banish them the worse I felt. I did not know what to do. I tried to ask God to have mercy on me, but it seemed like mockery. I wanted a way from there, but did not know how to get away. A heavy rain came on, so that the meeting closed, and we all went to our tents. I was glad to get to my tent, but did not sleep much that night. The next morning I was quite unwell, and my husband took me home. I was much perplexed in my mind about my condition. I thought of my past life, and how I thought that I had tasted the grace of God in my heart, and I felt yet that I did love christian people; but why was it, if I was one of God's children, that I was so full of doubts and fears, and so hard-hearted that I could not enjoy myself like others? Was it because I did not have confidence in those people, because they did not worship God in the same manner that those people did that I had been formerly more intimately acquainted with? Could it be prejudice in me? I thought I had no right to judge, "for with what judgment ye judge ye shall be judged." So in my confused situation I could do nothing but ask the dear Lord to teach me, and reconcile me to himself, and guide me in the way I should go. Sometimes my little hope was almost gone, and dark clouds would hover over me in dense blackness; but in serious afflictions my thoughts would be carried back to that night when I had hoped that God for Christ's sake pardoned my sins. Small as it was, it was an anchor of the soul, both sure and steadfast. This was in the fall of 1848. Time passed on until the spring of 1850, when my father and husband made preparations to cross the plains to California or Oregon. I was now nineteen years old, and our son was six months old. Myself and it were very delicate in health; but through the providential care of an all-wise and merciful God we, after six months of wearisome travel, reached Oregon without the loss of one in our families, though we had very severe sickness on the road. These were trying times, and it seemed to me that I could realize the providential care of God in sparing our lives through so many perils of our long journey. My father settled near Salem, which was then a very small place. My husband rented a place near Portland the first year, as we were very short of means to commence on a new place. We were then left alone among strangers from almost all parts of the world, not one of whom we had ever known before. My husband was very much dissatisfied with the country at first, and I sometimes would feel like I never could be happy again. There was no church near us, nor society

that I could enjoy, and my husband had to labor very hard to make a support for us that winter, as everything was extremely high. Many times I would sit alone in the house with my little boy, then one year old, and meditate on the past, and try to look into the future, and wondered what would become of us in such a wilderness, as it then seemed to me. O how I longed to hear the sound of the gospel once more! But we began to get acquainted with the people, and found some of them to be very good and christian appearing people in walk and conversation. Spring came, and we felt some better satisfied, but had not heard a sermon preached since we left our native home. A Methodist minister came from Portland to see if he could find any place to hold a series of meetings, and my husband told him he could preach at our place, as we had a vacant house. In May, 1851, he commenced preaching every two weeks during the summer. He seemed to be a conscientious man, and there was a very good attendance during the summer. Several had belonged to that order before coming to that country, and they seemed to enjoy themselves in the service of God; but there was not a Baptist to be found in that part of the country. I felt glad to be at meeting again (as I had reason to believe there were some christians among them), even if I could not believe their doctrine. It was not long until the minister began to question me about my religious principles. I answered his questions the best I could. I did not want him to talk so much to me, and would always shun it as much as possible. Sometimes in their meetings I would hear some of them telling of their travels from darkness to light, and it would melt me to tears, while there were others that I could have no faith in, and could take no part with them in their love feasts; but I would join them in singing, and tried to understand the sermons; but I could not understand how they could make their words agree with their text. I tried to reconcile myself, and to think it might be that I had not read the Bible as much as that old man had, and therefore could not understand it half as well. I began to feel very restless and disturbed in my mind, and my troubles became very great. At times I would read the Bible and try to find comfort in it; but I could find little to suit my case. Sometimes I would feel so bad that I could not hide my feelings. I would then go to my room and try to pray to God for mercy; for I had no confidence in an arm of flesh. I verily believed that none but God could do helpless sinners good. It seemed to me that I could not pray aright, for all was dark to me, and I was afraid that God would not answer my feeble petitions, I felt so condemned and sinful. I often would try to pray and read, but

would receive little comfort or understanding of his word, though at times portions of Scripture would seem to touch my heart with an unspeakable force of condemnation. At other times a small ray of light was given me, and my little hope would revive for a while. The summer passed away with little or no change in my feelings. We moved that fall to Marion County, twelve miles from Salem, near my father's. There was a Baptist Church organized in that section of country, and brother Wm. Simpson was pastor of the church at that place. A few days after our arrival at my father's there was preaching at a school-house near by, and I felt very anxious to go. I went with my father's folks. It was the first Baptist meeting I had been at since we left our native home, and I could not help making the remark that it had the good old sound. After preaching was over father introduced me to brother Simpson. I had been acquainted with him in my early childhood, and was very glad to see him. I believed him to be a true, good christian, and my heart yearned to be good enough to belong to that little band; but my sins were so numerous, could I hope to be a true follower of the meek and lowly Lamb of God? This was in the fall of 1851. In the spring of 1852 our second child was born. The distance was about ten miles from our home to the church, and we could not always be there, but we went as often as we could. The church seemed to be in a prosperous condition that summer, being furnished with several ministering brethren, who seemed to be able expounders of the gospel. I tried to read the Scriptures, and asked in my feeble manner for a true understanding of my own condition; but it seemed to me the more I read and the more I tried, the darker it was to me. At times my mind seemed to be enveloped in darkness, and I could see no way for my escape; yet I could not cease from praying the dear Savior for mercy, if it could be consistent with his holy will. Yes, dear brethren and sisters, it seemed to me that the very breathing of my soul was that the Lord would be merciful to me, a poor sinner. I had the disposition to keep it all to myself, as I did not want any one to know how wicked and sinful I was. My husband would often ask me what was the matter, and would say, "I wish you were not so melancholy." I would answer the best I could, and would try to avoid those questions, and to appear as cheerful as possible; but my heart was troubled, and I could find no peace. I would think, If I could only have the faith of the woman that touched the hem of the Savior's garment and was healed, or be like Mary, who washed the feet of her Lord with her tears, and wiped them with her hair; but alas! I felt that such faith was not for such as me. One day my

husband was from home at work, and I with my two little ones alone at home. I cannot tell how the forenoon passed, but I could hardly keep my house-work done. I really thought I was sick. In the afternoon I got my little ones to sleep, and laid them down side by side. I could not keep from weeping all the time. I felt I was so wicked that I was not fit to raise such children as the Lord had given me. I looked at them as they lay sleeping, and thought if it had been the will of God to have taken me from the world when I was like them it would have been a great blessing for me. I kissed them and went to the garden for some vegetables while they slept. It was nearly a quarter of a mile from the house. I thought I would hurry back before they awoke. I gathered my vegetables, but my mind was continually on my awful condition. As I went through the corn I stopped and looked in every direction, to see if any one was near. It seemed to me that the wicked one was the nearest one to me. I dropped down on my knees to try to pray. I do not know how long I was there, but I do not think I spoke an audible word, for I felt too sinful and wicked, and I felt like it would be wicked for me to take the name of the dear Savior on my sin-polluted lips; but the very breathing of my soul was that the Lord would pardon my awful sin, and give me peace in Jesus. But I thought of my children, and got up and tried to run to them. I found them still sleeping, so I bathed my face in cold water and prepared supper. I felt like I could live but a little while longer in that condition. My husband came home, and the evening chores being done, we went to bed. I said nothing to my husband, but I felt like I would not see the sun rise again, unless the Savior spoke peace to my soul. I was so burdened with sin that I kept trying to pray to God for mercy. I do not know whether I had slept or not, but the first thing I knew I was sitting up in bed, clapping my hands, and praising God with all my might. I felt that I was a new creature. I cannot express the love, joy and happiness that filled my soul. My husband joined me in praising God. I told him I never would doubt my religion again. I told him it was the same Jesus that spoke peace to my soul years before. We rejoiced together. I felt like my burden was gone, and I could claim an interest in the blood of the crucified and risen Savior. I rejoiced in the God of my salvation, for he had done great things for me. The next morning my husband went to my father's to tell of our happiness. I thought I might be mistaken, but it would not last long, for I could not distrust what I had felt and enjoyed. I felt sure it was the love of God shed abroad in my heart, causing me to rejoice with joy that was unspeakable and full of glory. I felt like I wanted to tell it to everybody. I

wanted to see the brethren and sisters, and tell them how I loved Jesus and God's people. I felt sure I would tell the church at our next meeting, but on Saturday when the door was opened I could not go. I had promised the Lord that if ever I had another opportunity I would offer myself to the church; but failing to do so, I felt condemned, and went home trying to pray for more faith and grace in my heart. The next day when the door was opened a dear old sister Lewis went forward. The next thing I knew I was going. I gave the minister my hand and took my seat. The other sister talked first. She told why she did not bring her letter with her. She told her experience of grace. The minister then asked me to relate what the Lord had done for me. I tried to tell them the substance of what I have written here. I was received by the vote and hand of fellowship of the church; but there being no convenient place for baptism, it was put off for four or six weeks, and meeting was appointed at our own home, as there was plenty of water near. It seemed a long time to wait, for I felt anxious to follow my Lord and Master down in the liquid grave. The time came, and I was baptized by that dear old brother, Wm. Simpson, who has long since fallen asleep in Jesus. It was a day of rejoicing to me. It seems to me now, while I am writing, that I can almost see the faces and countenances of my dear brethren and sisters who stood on the bank singing and extending their hands to me as I came out of the water. My soul was filled with rejoicing. I loved my Savior, and my brethren and sisters in Christ. I felt a freedom toward and with them. It was what my poor soul had longed for so many years. Many of those dear people who rejoiced with me then have left the shores of time, and are now, no doubt, basking in the presence of Jesus, who died the ignominious death of the cross for poor, fallen man.

Now, dear brethren, I have tried in my weakness to relate what I hope the Lord has done for my soul; and if you think it worthy a place in our dear family paper you may publish it. I know it is full of imperfection, for I feel to be a sinner, unworthy a seat among the saints; and if saved, it is by the grace of God, through the righteousness of Christ alone. I am now in my sixtieth year, and have passed through thick clouds of darkness, doubts and fears; but, in the language of Paul, "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the

flesh the law of sin." Your unworthy sister in hope of a blessed immortality beyond the grave,

LOUISA PITMAN.

CAMP HILL, Ala., May 21, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I do feel impressed to write for the peace and union of the Baptists. I see and hear of some things that are calculated to cause trouble, if not a division in our country, in our ranks. I am aware that there are many subscribers to the SIGNS in the south, and am also aware that there is prejudice here against the SIGNS. I am sorry it is so, and I am satisfied that the most of the prejudice is from those who know the least about it, and who have read it but little. The great objection alleged against it is that it advocates the doctrine of predestination; and the word "absolute" is used, and it is alleged that it is not in the Bible. Neither is the word Primitive Baptist; but still we are called by that name; neither is there any violence done thereby. Yes, the SIGNS does advocate the doctrine, and so does every true Baptist when they preach the entire gospel of Christ, whether they own it or not. I have heard brethren object to the doctrine, and turn around and preach it. We all believe it, although we seem to differ in expression, and use different words to express the same idea. I understand Paul to preach it when he says, "The powers that be are ordained of God." That seems to be enough. And I have heard brethren preach it, and then object to the doctrine of absolute (unlimited) predestination. Things are determined beforehand, or they are not; and if they are, who determined them? Surely not the devil, for he had not the power; nor men, for they are only creatures of a day. Then who only can appoint bounds and habitations? Paul says that God did; and so say we. The old "London Confession of Faith," about which so much has been said, declares it in plain terms, and cites proof from the Bible as testimony; and why now quarrel about it, since we as Baptists have declared it as our faith? Many brethren are distressed about it, and troubled, too, for fear it will be believed. Why this fear, when the Bible sets it forth in such plain words, and says it is so plain that a wayfaring man, though a fool, shall not err therein? That God did predestinate or determine beforehand all things that come to pass, none can doubt, with the word of God as the man of their counsel; for there is line upon line, precept upon precept, here a little and there a little, to prove it to be the word of God. The testimony, which needs no citing, is abundant, that God created all things, and without him was not anything made that was made. Has the Lord been frustrated in anything he has made? The Arminian says he has; but the Bible Baptists say, Nay, by no means. His in-

finite wisdom and his eternal purpose, which he purposed in himself before the world began, forbid the idea. We also read that whatsoever the Lord pleased, that he did; and if he did his pleasure, he also does his pleasure to-day; for he changes not. Why he was pleased to do as he did, is quite another question; and what he is going to accomplish in the end, is also another question. Did not the psalmist have an idea of these deep things when he said, "Clouds and darkness are round about him?" "Justice and judgment are the habitation of his throne." "He keepeth back the face of his throne, and spreadeth his cloud upon it." "These are parts of his ways; but the thunder of his power who can understand?" The understanding of these things and their existence are different things; and the believing of it is the work of God. Naturally we do not want to believe it; but being led by him, we are made to stand in awe, like Abraham of old, and know that all power is of God, and he doeth "his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, nor say, What doest thou?"

Brethren have asked me and written me to please cite the passages in the Scriptures that teach the doctrine to me. I have taken pains to do so, as I trust, to the comfort of some. I hope I am able to sanctify the Lord God in my heart, and be able to give a reason of the hope in me. The reason why I believe it is because it is taught in the Scriptures; and it is strange to me that brethren will go on and receive and talk about things as taught in the Bible, and when it comes to the fundamental principle of doctrine deny it. Some have called it a "damnable heresy;" some have called it the doctrine of devils, and other hideous names. I know it is common for people to despise the foundation of a house, being carried away with the external and internal parts of the house; but is that wise, to deny the base? and has the house become beautiful to the exclusion of the base, or foundation? I know the foundation is thought of little importance, and some have said, "Do not preach about that." I know also that the important base is often out of sight; but we are commanded to look to the hole of the pit from whence we are digged, and to the rock whence we are hewn. I love the doctrine, and I well know the psalmist says, "If the foundation be destroyed, what shall the righteous do?" But I do not have any fears about anybody destroying this foundation, for it reaches into eternity, and can never be destroyed. Men (enough of them) may move the rock of Gibraltar, but this rock can never be moved. Here is my joy and comfort. I think of a woman who once said that if she believed the doctrine of the Old Baptists about election and preservation, she would kill and

lie and sin as much as she pleased; that she would go to heaven anyhow, if she was of the elect. "Yes," replied the brother, "but if you do that the evidence will be against you as one of the elect; and God does not let such people believe that." Moses, a man of God, prophesied all the wickedness of the Jews as a people long before they were born, who were to perpetrate the deeds. Daniel said that the wicked should do wickedly. Peter said these were ungodly men, who were before of old ordained unto this condemnation; men who were to stumble at the word whereunto they were appointed. In Revelation we are taught that the world shall wander after the beast. There is abundant testimony to set forth the doctrine. The purpose and predestination of God is the same; and God claims that whatsoever is under the whole heaven is his. He made it, and uses it for his own glory. If you were to tell some people that ice was made by steam, they would call you a fool; but yet it is so. I am told that a man may see stars in the daytime; but he has to be carried down deep before he can. So when a man gets down into a deep well, and looks up, he can see stars in the daytime. When brethren are carried down into the depths they can see some of the mysterious heights of the infinite character of God. Our very knowledge of God enables us to believe that the Judge of all the world will do right. I can see how that God can so order the acts of men as to be just in the act, though the act itself seems contrary to his word. Abraham was commanded of God to offer up his only son; but it was the will of God that this son should be spared, and that he should not take his life. Jesus told Peter that before the cock crowed he should deny him thrice; yet Peter was not commanded to deny the Lord. So we find it was God's secret will that Peter should deny him, although there was nothing written to lead Peter to do so. Man is a sinner, but God is not. God has never sinned, nor can he sin, because he is under no law; and "sin is the transgression of the law." "He giveth no account of his matters." He is God, and besides him there is none else. He formed the light and created darkness; he makes peace and creates evil, according to Isaiah. There is a disposition in these days to soften down and to skim off the cream of the milk; but I want the cream of predestination, for that is the richest part of the milk to me. I for one do not want this child of predestination divided; I had rather give up the child than see it cut in two. It is a live child, and all the promise is in the child; and when the child is cut off our hopes are spoiled and dried up. I know the doctrine is very unpopular, and no one can believe it except they are born again. It is not a fleshly doctrine, nor does it accord with the fleshly notions of men, who wish to

be big and popular and stand high. This doctrine brings us low and keeps us there, saying, God is God, and he will do all his pleasure, in spite of men, angels and devils, who may all combine against him. The sun, moon and stars are ordained of God; and the invisible things from the creation are seen by the things which do appear. Then if all the planetary system is ordained, and we know it is, and not a star nor any planet runs at large, but each follows its orbit or path marked out in the infinite wisdom of God, and the decree of God controls the sea, so much as to say, "Thus far shalt thou go, but no farther, and here shall thy proud waves be stayed," how much more the people and multitudes who inhabit the globe on which we live. If a part of the planets are fixed, and the others run at random, how soon would the whole planetary system be destroyed. Such reasoning is simple foolishness and nonsense. No one can believe it. These things are so; and "it is not in man that walketh to direct his steps." "The Lord hath made all things for himself; yea, even the wicked for the day of evil." "I am God, and there is none else." "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." "God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." He sent a lying spirit in the mouth of all Ahab's prophets. He hardened Pharaoh's heart; and in reasoning on it Paul said, "Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy." "And whom he will he hardeneth." When men are disposed to fight against the doctrine of God and object to it, there is a "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 to honor and another to dishonor?" Jacob and Esau were examples of this kind; and God did as he pleased, and formed the two sons for his own pleasure, and accomplished his will in them; and he had a purpose in doing what he did, and none had the right to forbid. But it is our office to bow in humble submission, and say, He is God, and besides him there is none else. Let the potsherd strive with the potsherd of the earth; but the creator of the clay, and the fashioner, does his own pleasure, and "none can stay his hand, nor say, What doest thou?" Men often argue this upon reason, as they do other points of doctrine; but it is simply above the power of reason. Prison-houses, I am told, and convict cells teem with those

who believe in free will and a general atonement; and such places are not built for predestinarians; for the very righteousness of God is established in them. There is a principle in this matter; and while it is a deep matter, yet it abounds with comfort to the heirs of grace; and those who generally oppose it take the Arminian plan to work by; as the Arminian says, "If that be so, then what is the use to do anything? and it seems to stultify his acts." So brethren who oppose this say, "If this be true, why command children to do right?" The same answer you give the Arminian on the election of grace will do here; for all the doctrine of the Scriptures is according to the will of God, and not the will of poor, fallen, frail man, whose breath is in his nostrils. God is not frustrated, for he knows all about man, and what he will do. He maketh the wrath of man to praise him, and the remainder of wrath he restrains. Yours in hope,

W. LIVELY.

#### CIRCULAR LETTERS.

*The Roxbury Old School or Primitive Baptist Association, in session with her sister church, the Second Roxbury, Roxbury, Delaware Co., N. Y., Sept. 3d and 4th, 1890, to the churches in our fellowship, sends greeting.*

DEARLY BELOVED IN THE LORD:—As another year has quickly passed, and we are again privileged to address you with our annual epistle of love and sweet fellowship in the gospel of our Lord and Savior Jesus Christ, our mind centres upon the word of inspiration by the apostle Peter, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."—2 Peter iii. 17, 18.

This address is the word of the Lord by Peter, "to them that have obtained like precious faith with us, through the righteousness of God, and our Savior Jesus Christ." "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." Peter does not leave this people to themselves, to call in question the salvation of God, or the work that Jesus did on the cross, or the full manifestation of the gracious work of calling them with an holy calling, according to his own eternal purpose, and according as they were chosen in Christ before the world began; but he addresses the saints with the title of "beloved;" and as he does this, his object is to stir up their pure minds by way of remembrance, respecting the fulfillment of the Scriptures concerning the coming and kingdom of Jesus, presenting the wrath of God

against ungodliness in the world before the flood, and the saving of Noah; and also against the angels (ministers under the law) who kept not their first estate, but sinned in turning from the holy commandment delivered to them (the lawful ceremonies which shadowed the coming of Christ), and were cast down to hell, &c.; also turning the cities of Sodom and Gomorrah into ashes, condemned with an overthrow, making them an example to those that after should live ungodly; delivering just Lot, vexed with the filthy conversation of the wicked; all this being typical of the Lord's dealings with the saints, as they are brought (under the gospel dispensation) to know him, whom to know is life eternal, and to walk in his holy commands in the church. And as none but Israel as a nation were under the law which came by Moses, and the law thus given knew no release short of all its demands being satisfied, when once infringed upon, yet being holy, just and good, it showed the true condition of Israel as a nation. So as none but the church of God, the ground and pillar of the truth, have the law of the Spirit of life in Christ Jesus given them, and as of corruptible seed they find themselves in this world of trouble, and sinners in the sight of a holy and just God, they cry mightily to him, giving evidence that they have been born again, of the incorruptible seed, by the word of God, which lives and abides forever; and when, from a sense of his love and power felt in their hearts, they make a public profession of faith in Jesus Christ, it should be their highest aim to endeavor to keep the unity of the Spirit in the bond of peace, that brotherly love may continue, and each one in his place be shown as abounding in the work of the Lord, and not in their own work; and as such the apostle addressed his brethren, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also be led away with the error of the wicked." What care the apostle takes to use the endearing term, and to tell them of their previous acquaintance with God's dealings with his people in different ages of the world. Then he very wisely cautions them against the error of the wicked, and being led (by it) away, fall from their own steadfastness. We desire here to express something of the personality of the Lord's people. Beginning at the foundation, or corner, "Except a man be born again he cannot see the kingdom of God." Then the kingdom is come, although it was not by observation. A man is born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God; and as many as are led by the Spirit of God, they are the sons of God; and those born of God, and having his Spirit as the rule of life in them, can say, as God works in them to will and do, "The Spirit itself beareth witness with our

spirit, that we are the children of God;" for as born of God, and the recipients of his holy Spirit, it is thereby his gracious gift unto them; yet they could not know that they were the possessors of the life of God but by the manifestation of the life likeness, as God walks in them, and dwells in them, and tells them, in their heartfelt interest, that they are his and he is theirs; proving to them that except a man have the Spirit of Christ he is none of his.

Then salvation is of the Lord; and all the people of God are complete in Jesus Christ, in whom all fullness dwells; so that nothing can be taken from or added to his written word without loss or condemnation. Therefore the salvation the Lord's people are to work out is their own; the steadfastness they may fall from is their own. The making their calling and election sure, the growing in grace and in the knowledge of our Lord and Savior Jesus Christ, all pertain to them in maintaining good works, as those that know and love our Lord Jesus Christ; and they manifest their love and long-suffering one to and with another, to show they have been with Jesus and learned of him. And all our joys and sorrows are measured out by his loving hand, in tender mercy. All the wickedness of the wicked, and the righteousness of the righteous, is known by him who tries the hearts and reins of men, and all will be overruled for his glory and the good of his people. Yet it is a fearful thing to fall into the hands of the living God; to be a despiser of good, speaking evil of dignities, harming the prophets of the Lord, or any of those things that tend to disturb the peace of the house of God. But let all feel to say, from a sense of soul-felt interest, "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life," to be a learner of Jesus, to earnestly contend for the faith once delivered to the saints, to endure hardness as a good soldier for the sake of Jesus, to fight manfully the good fight of faith; to know also that it is given them in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Such are they whom Peter addressed; and also all in all time who look alone to the Lord, and keep themselves unspotted from the world, and watch lest they be led away with (not by) the error of the wicked, and fall from their own steadfastness; but growing in grace, leaving all with him without whom they can do nothing; through whose strengthening they can do all things required at their hands; and to him they ascribe greatness now in the church, as the Captain of their salvation, and to him be glory both now and forever. Amen. Even so let it be with us as churches; not purloining the time, but remembering the words which were spoken before of the apostles of our Lord

Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own lusts. These be they who separate themselves, sensual, not having the Spirit, but loving to have the pre-eminence among men; rejecting those of good report of all, and of the truth also; who have borne witness of the afflicted and tried children of God, and their charity before the church. "God visiteth the proud, and giveth grace to the humble." So, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God; looking for the mercy of our Lord Jesus Christ unto eternal life; knowing that the time is short; for it remaineth that those that have wives be as though they had none, and they that buy as though they possessed not; for the fashion of the world passeth away. So, dearly beloved, watch ye, stand fast in the faith, quit you like men, be strong, let all your things be done with charity; addict yourselves to the ministry of the saints, live in peace, and the God of love and peace shall be with you. You have the sentence of death in yourselves, that you should not trust therein, 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. Then let us have compassion of some, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh; looking to the only wise God our Savior. Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to him be glory and majesty, dominion and power, both now and ever. Amen.

J. D. HUBBELL, Mod.  
EZRA MEAD, Clerk.

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#### CHANGE OF RESIDENCE.

W. LIVELY having changed his residence from Camp Hill, Ala., to Opelika, Lee Co., Ala., desires his correspondents to address him at the latter place.

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 17, 1890.

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

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

#### DRAWING BACK UNTO PERDITION.

(Concluded from last number.)

G. BEEBE'S SONS:—Will you kindly give your views on Hebrews x. 38? Is this drawing back of a man's volition after having received the Spirit? Your compliance will confer a favor upon a constant reader of the SIGNS OF THE TIMES.

ROBERT LEACHMAN PAYNE.

PATERSON, N. J., Aug. 1, 1890.

R E P L Y .

"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."—Heb. x. 38, 39.

In the expression, "My soul shall have no pleasure in him," it is not to be understood that the inspired writer merely records his own individual condemnation of such defection from following after the direction of the word of the Lord. It must be remembered that the Scriptures are not the record of the individual judgment of those who were inspired to write them, but they are the language of that Spirit which moved the holy men of old to write at the dictation of the Holy Ghost. It is therefore the condemnation of the King in Zion which is here recorded. Such expressions as this are not to be regarded as authorizing the conclusion that our God is subjected to such variations of feeling and emotion as are felt by mortals. It must be understood as signifying the manifestation of the judgment of God toward those who are specified. So David says, "God setteth the solitary in families; he bringeth out those which are bound with chains; but the rebellious dwell in a dry land."—Psa. lxxviii. 6. Thus it is manifest that in his government of his own peculiar people the Lord shows his disapproval of their departure from his direction by hiding his face from them, and reveals his approbation of their obedience to his word by giving them to see the light of his countenance. It is in this sense that he smiles upon them in walking in his statutes, and his soul has no pleasure in them when they draw back from following in the way which he has commanded. Even in disobedience they do not cease to be his chosen people. But they will always find that he is faithful to visit every transgression with the rod of chastening, thus showing them that he has no pleasure in their drawing back. The answer of a good conscience toward God is the great reward which is found in obedience;

and this reward can never be received by the saints when rebelliously drawing back from the keeping of his commandments. This truth is attested in the personal experience of every saint, and each of them is thereby qualified to bear witness to it. The Spirit of Christ is always willing to follow the Lord in every step which he has led; and with this mind the subjects of his grace are willing to obey his word; it is only as they draw back from this mind and confer with flesh and blood that they are betrayed into disobedience and the practical denial of their allegiance to their gracious Redeemer. The result of such rebellion must inevitably be to their own destitution and grief. This is the perdition unto which the rebellious draw back.

"But we are not of them who draw back unto perdition." Under the inspiration of the Holy Ghost the writer here declares what is true of every saint who walks in the Spirit. In humble submission to the leading of that Guide who abides with all who are born of God, there can be no drawing back. It is God which worketh in them both to will and to do of his good pleasure. To the suggestion of the tempter that they are not able to walk in the ordinances which are established by the Lord, the answer is given by inspiration, "Yea, he shall be holden up; for God is able to make him stand."—Rom. xiv. 4. By faith the glory of God is seen clearly in the strength by which a weak and helpless worm is enabled to stand against the assaults of sin and temptation. Not even inspired apostles were able of themselves to do anything. They were obliged to confess, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. iii. 5, 6. There is no room for self-confidence in that assurance by which the saint is enabled to speak in the positive language here used. Just in proportion to the manifestation of perfect trust in the power of divine grace is the sense of utter weakness in self realized. Only the fool rageth and is confident in himself. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."—Psa. cxxv. 1. This is the confidence of the obedient children of God. Those who are blessed with this perfect confidence have no occasion to draw back unto the perdition of trusting in works or watchfulness of their own. They are kept in perfect peace by this assurance while their heart is stayed on God because they trust in him. Neither storms of temporal adversity nor the cruel assaults of temptation can disturb that great peace which abideth with those who love the law of the Lord. When those who are

blessed with this refuge under the shadow of the Almighty resort to their own works for justification, they observe lying vanities and forsake their own mercy.—Jonah ii. 8. The Spirit of Christ never leads to this folly. Only by yielding to the suggestion of their natural mind are the saints brought into such perdition as the prophet experienced in his effort to defeat the purpose of God by his disobedience. Reason is always opposed to the obedience of faith, and often the saints are deceived through the plausible appearance of arguments arising from their natural mind. When they thus draw back from implicit obedience to the direction of the Spirit they invariably find that it brings them unto the same perdition of distress into which Jonah was cast. From this deep destruction they can be delivered alone by that power of God which saved him from the belly of hell. It is very essential to the present comfort of the saints that they give heed to the admonition, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; so that ye cannot do the things that ye would."—Gal. v. 16, 17. In obedience to this word we are included with the writer of this epistle, as those who do not "draw back unto perdition;" and in following our own hearts in the way that seemeth right unto a man we must find that the end thereof are the ways of death.—Prov. xvi. 25. There is nothing so perfectly safe to the lover of our Lord Jesus as implicit obedience to his commandments. All other ways lead to that darkness and condemnation which is by inspiration called destruction and perdition. Every departure from the commandments of our Lord is drawing back unto perdition; and so it will ever prove in the experience of the saints. Reason often presents plausible arguments to show the advantages of disregarding the precepts of Jesus, and it is by no means uncommon for the simple subjects of grace to be deceived by such devices; but they are invariably thereby drowned in destruction and perdition. From such distress they are delivered alone by the almighty power of the grace of God which bringeth salvation to the lost. In thus drawing back they have not the warrant of the example of the Captain of their salvation, nor of his faithful followers. He says, "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting."—Isa. l. 5, 6. Through this path of suffering our Redeemer passed to the crown of victory over sin and death; yet finite reason would never have approved this only way of triumph. It is alone in following our Leader

in this self-denying course that this ransomed people can experimentally reign with him in the glory of that victory which he has won by his suffering. All other ways end in the destruction of their peace and in the perdition of unbelieving doubt and darkness.

"But of them that believe to the saving of the soul." It should not be forgotten that the final preservation of the subjects of redeeming grace unto eternal glory is never represented by inspired testimony as in any way dependent upon their own will or action. It cannot be understood, therefore, that this expression implies that the eternal life of those whom the writer includes with himself is secured by their believing, nor that their failure to believe could defeat the work of Christ in saving his people from their sins. "The saving of the soul" in our text is evidently used to signify the reverse of the perdition of them who draw back; and as that is clearly the darkness and gloom of unbelief, the salvation of the soul is the enjoyment of the consolation and comfort of that hope which rests in the perfect work of Jesus in redeeming his chosen saints from all condemnation. Much perplexity often results from failure to observe the sense in which the word "soul" is used in many portions of Scripture. It sometimes signifies the whole person to whom it is applied, as in the first instance where it is found, in Gen. ii. 7, where it is said that "Man became a living soul." When it is used in this sense the context always shows that it embraces the whole individual to whom it refers. In some cases it is clear that the same word signifies a peculiar characteristic distinct from the body and spirit, as when Paul says, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. v. 23. In some instances the meaning is evidently different from either of these applications, as when Jesus asks, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Matt. xvi. 26. The connection in which our Lord asked this question shows that in this case the word signifies the sense of comfort and satisfaction without which nothing could bring any profit to the man. As we understand the word in our text it is used with this same meaning. To this the experience of the saints bears witness. While in that drawing back which results from unbelief they realize the loss of all comfort and the confidence of hope, they know that when by grace they are enabled to believe and obey the word of our Lord there is a salvation of the soul experienced in that heavenly peace which is inseparable from the answer of a good conscience toward God. This salvation is a

present realization of the approval of the Spirit of Christ, which can never be felt by the saints in disobedience.

When the follower of Jesus draws back from implicit obedience to his commandments, it is that same disciple who must weep bitterly over his sin as soon as he realizes the eye of Jesus looking on him. He can find no comfort in pleading that it was the evil of his carnal mind which prompted him to draw back. In the light of the presence of his Lord he will honestly confess his fault, saying, "I have sinned." There is little evidence that God has given repentance to any transgressor so long as he seeks to excuse his sin by charging it upon his carnal heart, or upon surrounding circumstances. The revelation of divine grace convinces every one in whom that light shines, and moves him to the unreserved confession, "I abhor myself in dust and ashes."

In following the guidance of his natural mind the saint will always draw back unto perdition; but in denying himself, and taking up his cross, and following his Redeemer, he manifests that he believes to the saving of the soul. To our inquiring friend, and to all others whose only hope is in the blood of Jesus, our advice is that they no longer confer with flesh and blood by parleying with their own reason, but that they boldly manifest their trust in the Lord by obeying his word.

#### CORRESPONDING LETTERS.

*The Roxbury Old School or Primitive Baptist Association, in session with the Second Church of Roxbury, N. Y., September 3d and 4th, 1890, to the associations and meetings of our faith and order with whom we do or may correspond, sends christian love and fellowship.*

DEARLY BELOVED BRETHREN:—With gratitude to the Father of all our mercies and Giver of all our blessings, we desire to record the goodness of God made manifest to us as his creatures, in his providential dealings with us as his children, as churches and as an association. We owe it all to the distinguishing mercy of God. We find no cause of boasting in ourselves, but great reason to be humble before God and thankful to him. In view of the subject, therefore, we may boldly say, The Lord is our helper; we will not fear what man can do to us. As an association our present meeting has been one of great harmony. The letters from our churches show them to be standing fast in the faith once delivered to the saints, although the additions to their number have not been very great. The coming of your messengers among us at this time has afforded us consolation, having with one voice and one mind spoken to us the same things. We think we have realized "how good and how pleasant it is for brethren

to dwell together in unity." We hope you will not fail in your correspondence with us, both by Minutes and messengers. Our next session will be held, if the Lord will, with the church of Olive and Hurley, on the first Wednesday and Thursday of September, 1891, beginning at 10 o'clock a. m. the first day.

J. D. HUBBELL, Mod.  
EZRA MEAD, Clerk.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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#### MARRIAGES.

SEPT. 10th, 1890, at the residence of the bride's mother, by Elder Wm. L. Beebe, Mr. Daniel J. Dolson and Miss Marcelia Thompson, all of Warwick, Orange Co., N. Y.

#### OBITUARY NOTICES.

DIED—In Hopewell, N. J., Sept. 5th, 1890, **Smith L. Scudder**, aged 67 years and 9 months.

Brother Scudder had been a member of the Old School Baptist Church of Hopewell about thirty-seven years, during which time salvation by grace was his theme. He always attended the stated meetings of the church, unless providentially hindered; but during the last fifteen years of his life he suffered at times very much, having muscular spasms, or fits, which would exhaust him very much, and sometimes it would be a number of days before he again could attend to his business; but his energy was such that as soon as possible he would be at his work again. It is evident that an injury he received in handling heavy freight at the railroad depot caused the main difficulty, and for a number of years past he would be very much bloated at times, causing him great difficulty to breathe; and his last attack lasted only about twelve hours before death relieved him. He will be missed more than any one man in our village; for he attended to the mails to and from the depot, and also the freight, baggage, passengers, &c. He was very gentlemanly and accommodating, having two teams; and he or his hired man was at the trains always when they came in and went out.

He has left a widow, our beloved sister Scudder, with whom he had lived nearly half a century peacefully and happily, one child (a married daughter), one grandchild, a brother and sister, nephews and nieces, and a host of friends, as well as the church, all of whom feel that a very useful member of society has been taken from us. The funeral was Sunday, the 7th instant, and was one among the largest, numerically, ever held in this village. The text used upon the occasion was 1 Thess. iv. 13-18.

"O happy soul, who safely past  
Thy weary warfare here,  
Arriv'd at Jesus' feet at last,  
And ended all thy care!"

WM. J. PURINGTON.

HOPWELL, N. J., Sept. 9, 1890.

OUR dear aunt, **Mrs. Anna Mellett**, was born in Fayette Co., Pa., Feb. 2d, 1811, and departed this life at the home of her daughter, in St. Joseph, Champaign Co., Ill., June 23d, 1890, aged 79 years, 4 months and 21 days.

The deceased was a daughter of Josiah and Malinda Moore, being the second of six children born to them, my mother being the eldest. While she was yet a child her parents moved from Pennsylvania to West Virginia, where they reared their family, her father dying there. Her widowed mother moved with her family to Henry Co., Ind., in 1831. Here our aunt was baptized in the fellowship of the Lebanon Baptist Church when about twenty-two years of age, and continued a humble and faithful member of the same until, as we humbly trust, she was called to join the church triumphant. She believed that "Salvation is of the Lord;" by grace, and not of works. She appeared greatly to enjoy hearing the word preached. Seldom was her seat vacant on meeting days, unless from real necessity. She was a thoughtful and diligent reader of the Scriptures, and an attentive reader of the *SIGNS* for many years. She was grounded and settled in the faith, and not "tossed to and fro, and carried about with every wind of doctrine." Though of a meek and humble spirit, she was endowed with pleasing social qualities, which made her a favorite with old and young. She was a great lover of music; and being gifted with a melodious voice, she took great delight in singing the songs of Zion.

She was married to Wm. Swafford, Oct. 29th, 1833. Five children were born to them, one son dying in childhood. Mr. Swafford died in August, 1848. In the spring of 1856 she was married to John G. Mellett, who died Dec. 25th, 1858, leaving her again a widow. She spent the prime of her life near the Lebanon Church, but for the last few years she lived with her children, and mostly with her youngest daughter in St. Joseph, Ill. She was a true, devoted wife and mother, loving and loved by all her children and friends. Her final disease was enlargement and hardening of the liver, from which she suffered greatly for seven weeks. I am informed that she was quite patient and submissive during her last illness, and was enabled to say, "It is all right." Her children were all with her in her last sickness, and everything was done for her comfort that the promptings of kindness and affection could do. Her remains were brought to her old home in Henry Co., Ind., and tenderly laid to rest in the old Lebanon cemetery, where repose the mortal bodies of many dear ones who have gone before.

She leaves one sister, one son, three daughters, the members of the church, whom she loved in the truth, besides many other relatives and friends, to mourn. May the Lord grant to us all a quiet submission to his righteous will in all things.

J. M. HICKMAN.

SPRINGPORT, Ind.

## APPOINTMENTS.

DEAR BRETHREN:—Please publish in the SIGNS that, the Lord willing, I expect to visit Kentucky in September and fill the following appointments:

From the 5th to 7th, Mt. Pleasant Association, Pleasureville; 8th to 11th, in the vicinity of Bethel, Shelby Co.; 12th to 14th, Licking Association, Salt River, Anderson Co.; 15th to 19th, with Sulphur Fork, Cane Run and Providence Churches, as the brethren may arrange; third Saturday and Sunday at Elk Lick; 23d to 25th, May's Lick; 26th, Mt. Carmel; 27th and 28th, Little Flock.

A. B. FRANCIS.

## YEARLY MEETINGS.

THE annual meeting with the church at Cow Marsh, Kent Co., Del., is expected to be held on the fourth Sunday in September, commencing on the previous Saturday at two o'clock p. m. The trains from both ways meet at Woodside, Delaware R. R., about half-past ten, when friends coming by rail will be met on Saturday morning and cared for throughout the meeting. We hope to have such a season of enjoyment as will amply reward those who come from a distance.

E. RITTENHOUSE, Pastor.

A TWO days or yearly meeting is to be held with the First Old School or Primitive Baptist Church of Roxbury, in Batavia Kill, on the 24th and 25th days of September, 1890, to commence at half-past ten o'clock. The trains will be met from the east and west both morning and evening on the day before the meeting.

WM. BALLARD, Clerk.

THE yearly meeting with the church called Thompson is appointed to be held on the fourth Sunday in September, 1890, and Saturday before, meeting to commence at 10 o'clock a. m. each day. The place of meeting is six miles northwest of Columbus Grove, Ohio, which is on the D. & M. R. R., where those who come will be met and taken to the place of meeting.

We give a cordial invitation to all lovers of the truth to meet with us, and especially ministering brethren; not on this occasion only, but should any of our ministering brethren pass this way we would be glad to have them stop and give us a call.

DAVID SEITZ.

THERE is a yearly meeting appointed, if the Lord will, to be held with the Old School Baptist Church in Columbia, in Jackson Co., Mich., on the first Saturday and Sunday in October, 1890.

Those coming to Napoleon or Woodstock stations will be met on Friday before the meeting and conveyed to places of entertainment. A cordial invitation is extended to brethren and friends.

WM. L. BROWN.

THE yearly meeting with the church at Rock Springs, Lancaster Co., Pa., is appointed to be held on the third Sunday in September and Saturday preceding, to commence at ten o'clock a. m. on Saturday and continue until Sunday evening. Friends will be met on Friday evening at Conowingo, Cecil Co., Md. Those coming from Philadelphia, Wilmington, Newark and Elkton will take the train that leaves Broad Street station at 2:02 p. m. Those from Baltimore can take the train that reaches Perryville about the same time—4 p. m. All change for Conowingo, where they will be met and cared for. A cordial invitation is extended to all who desire to come.

GEORGE JENKINS.

## ASSOCIATIONAL.

THE Western Corresponding Association of the Old School Predestinarian Baptists of Missouri will hold its thirty-first annual meeting with the church called Three Forks of Nodaway, in Nodaway Co., Mo., Oct. 3d, 4th and 5th, 1890, four miles west of Pickering.

Those coming from the south will be met at Pickering on Thursday noon, and those from the north on Thursday or Friday morning, and conveyed to the place of meeting. All lovers of the truth, and especially brethren in the ministry of our faith and order, are cordially invited to meet with us.

THOMAS SHEARER, Clerk.

THE First Regular or Old School Baptist Association called Kansas will be held, if the Lord will, with the Little Flock Church, about four miles northeast of Williamstown, in Jefferson County, Kansas, on Friday before the last Saturday in September, 1890.

Those coming by railroad will have to come to Williamstown on Thursday, where they will be met and conveyed to the meeting.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

THE New Hope Association of Primitive Baptists will meet, if the Lord will, with the church at Enon, at Grassy Flat school-house, twelve miles north of Ozark, Franklin Co., Ark., commencing on Friday before the fourth Sunday in September, 1890.

If brethren from the east desire to visit us they should take trains to arrive at Ozark, on the L. R. & Ft. S. R. R., on Thursday. W. P. Anderson or Elder W. A. Barham, of Watalula, Ark., should be notified beforehand, so that those coming may be met with conveyance. May the Lord impress the minds of brethren to visit us.

C. W. ANDERSON.

THE Juniata Association of Old School or Primitive Baptists will convene, if the Lord will, with the Sidling Hill Church, in Fulton Co., Pa., on Friday before the first Sunday in October, 1890, and continue three days.

We cordially invite all of our faith and order who may feel it in their hearts to visit us, as we are few in number. We have no worldly inducements to hold out to any, but we trust that you will meet with those whose hearts are filled with the love of God.

Those coming by railroad will have to come on the Baltimore & Ohio R. R. to Hancock, Md., and pass over the river. I think there will be trains running so that you can arrive shortly after the middle of the day, when you will be met and conveyed to the place of meeting, a distance of about twenty miles.

AHIMAAZ MELLOTT.

THE Lexington Old School Baptist Association will meet with the Clovesville Church, near Griffin's Corners, Delaware Co., N. Y., on the third Wednesday and Thursday in September (17th and 18th), 1890.

Those coming from the east on the West Shore R. R. will change cars at Junction to the Ulster & Delaware R. R. and stop at Griffin's Corners. Those from the west will stop at the same place, where they will be met on Tuesday evening and Wednesday morning. We invite all lovers of the truth, and especially brethren in the ministry, to meet with us.

JAMES MILLER, Pastor.

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(ESTABLISHED 1832.)

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IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

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

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 24, 1890.

NO. 38.

## CORRESPONDENCE.

STATE ROAD, Del., Sept., 1890.

BRETHREN BEEBE:—In looking over Elder Chick's letter in a late number of the SIGNS, on the subject of the healing of the lunatic that the disciples could not cure, I see that in closing he expresses a hope that others would be stirred up to write on the same subject. I do not suppose, but for this suggestion, that I should have thought of writing anything additional to what he has said. If I now supplement his letter, I want it understood that I do not object to a word he has said or an idea advanced. I have had a somewhat different application in my own mind, which I will offer, although I may be wrong, or both may be right.

As far as this is a figure of greater works of healing, there appears some points of difference from all other cases recorded. The disciples reported on one occasion that even the devils were subject to them through his name. They seem in this instance both surprised and disappointed at their failure. My impression has been that in this instance, although an individual, the organized church is represented. The Lord said of Israel, "He is my son, my first-born." This corresponds with the declaration in the song, "My dove, my undefiled, is but one; she is the only one of her mother." In this instance it is said, "I beseech thee, look upon my son; for he is mine only child." That evil spirits should obtain a footing in branches of the church need not be regarded as a new or strange thing, for the very first time we have any account of the sons of God presenting themselves before the Lord it is said that Satan came also among them and presented himself. Luke records it, "Lo, a spirit taketh him," &c. Matthew calls him a lunatic. Mark says he had a dumb spirit. While Jesus called the spirit both deaf and dumb, we have it recorded twice that the spirit cried. It seems that he was not so dumb but what he could cry out in his Satanic way to terrify and distress the child, nor so deaf but what he could hear when Jesus spoke. I presume that his deafness was that he turned a deaf ear to the distress of the body, and would harken to no appeals or expostulations, nor heed the warnings and admonitions of either apostles or disciples. He was dumb in that he was stubborn, self-

willed, and could not be impressed or moved by the most passionate entreaties. It is not said that the disciples should never in any case be able to rid the church of a spirit of this kind, but it certainly leaves it as a matter of doubt. There are so many and such precise descriptions given of this spirit, and of the distress resulting from its presence, that there need be no trouble to the disciples in detecting it, even if they cannot cast it out. The poor creature thus afflicted cannot labor, nor even travel. He is floored even in an attempt to go to Jesus. Whenever such a church thus afflicted should attempt to transact business, as likely as not this spirit will discover itself, and tear and rend the bonds of brotherhood, and throw the body in helplessness upon the earth. This spirit is apt to show itself in a party or faction, frequently under the lead of some one who has obtained a place in the ministry, and thus had opportunity to show the contagiousness of this lunacy. Even at the voice of Jesus the spirit was not got rid of without rending the body. The church thus rent and torn requires the word and power of Jesus to heal, and to restore to health and peace, as much as it did to cast out the devilish spirit that caused all the distress.

The apostle James, speaking of this spirit, uses the term "wisdom," contrasting it with that wisdom which is from above, and says, "This wisdom descendeth not from above, but is earthly, sensual and devilish." In the descriptions that the apostles have given in different places of this sensual spirit, warning the churches against it, I think they have professed ministers prominently in view. Those whom the Master has sent forth come, as he did himself, "Not to be ministered unto, but to minister." The spirit of self-denial and devotion to the interests and well-being of others, is of the Master, and is worthy of him. It keeps the subjects of it at the feet of their brethren. The other spirit would seek its own advancement, and instead of serving to the interests and comfort of the church, rather exercise lordship over the church. We need not be deceived by a pretended zeal for certain points of doctrine, nor certain phrases and expressions that uninspired men have adopted and made frequent use of. The most bitter conflicts and angry disputes that the church has ever encountered have

been professedly in maintenance and defense of some theory of doctrine or practice. There is no need that those who know and love the truth should become proscriptive, and foam with rage, and gnash with their teeth in its defense. They know it will stand, for that God himself will maintain it; and they love their brethren with the same love, and love the peace and prosperity of Zion and the honor of the cause with the same love wherewith they love the truth. An ambitious, fleshly spirit will seek some plausible pretext as a warrant for its proscriptiveness; and numerous instances might be cited where the same parties with a change of opportunity will be just as zealous and just as bitter on the other side. The apostle speaks of them as clouds that are carried about of winds; showing that they are unstable, have no fixed principles, and are ready to be carried away with every new wind that blows. They are said to beguile unstable souls. There are in some organized churches more or less materials of this kind, that seem to have never known what manner of spirit they were of, nor to have become established in anything.

In applying this case to the whole body, instead of an individual, it seems to involve necessarily the application of the prayer and fasting to the particularly afflicted church, rather than to those disciples who failed to heal the breach. It will be recollected that Elder Chick so applied it; and I merely suggest this idea for the consideration of brother Chick, with others. Fasting is one way of expressing sorrow and mourning, and sometimes appears to mean simply mourning. The apostle James, in admonishing the brethren in regard to cases of this kind, says, "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness." When people come to feel their distress they will not be long in tracking out the cause of it. Where weeping and mourning and supplication abound, there is little room for that fleshly spirit complained of; and as where there is no wood the fire goeth out, so this spirit will go out when there is no longer any material to work on. It will be starved out; and there is another sense in which these spirits, whose object is to feed themselves rather than the flock, sometimes are obliged to go out fasting. If faith, that faith that works by love, were

in lively exercise, it might well be doubted whether such lunacy would ever obtain any foothold in a gospel church. It is said that on all hills that are digged with the mattock there shall not come thither the fear of briers and thorns. The marginal rendering of this is, "They shall not come thither for fear." If there is a proper digging and pruning faithfully kept up, there will be little chance for any roots of bitterness to spring up, and of course little chance for any to be defiled. There is no healing until the evil spirit is gone out, and then the faithful ministry of the word of Jesus will very soon heal every wound, and restore health and beauty and fruitfulness, where some were about to conclude that the body was dead. "How long shall I be with you, and suffer you?" It comes up as a sad and solemn question how long the church is going to need again and again the presence of Jesus, and the power and authority of his word, to rid his church of evil and selfish spirits. How long shall the people of God and the cause of the Redeemer thus have to suffer these things? When people are carried about by the sleight of designing men, and churches involved in confusion and distress, we are ready to inquire, "Where is your faith?" "Have ye suffered so many things in vain, if it be yet in vain?"

It is not without some misgivings that I submit these reflections, especially as so good a letter has preceded it.

E. RITTENHOUSE.

FLANAGAN, Ill., Aug. 8, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—We are about to send you some of the dear Lord's dealings with our young sister, Fannie R. Ingrey, for publication in our family paper, the SIGNS OF THE TIMES, which I have been a reader of for many years; but we leave it to your better judgment, and all will be right. If published, we think it will be read with much interest by many of the lambs of the Master. You will notice in her writings that her father was an Old Baptist preacher, who died in the year 1871. My son William and his wife have had the care of her ever since, so that we look upon her as one of our family. She joined the church of Regular Old School Baptists, in Marshall Co., Ill., on the 26th day of July last, and was buried in the liquid stream on Sunday morning the 27th.

Yours in the bonds of the gospel of the blessed Savior of poor, lost sinners,

JOHN MOULDS SR.

FLANAGAN, Ill., Aug. 1, 1890.

DEAR BRETHREN AND SISTERS IN THE BLESSED REDEEMER:—By the continual exercise of mind, and at the special request of some of my dearest friends, I have taken up my pen to write some of what I hope have been the dealings of the Lord with me, for our much esteemed paper, the SIGNS. It is with a prayerful heart to him upon whom my hope and dependence is fixed, that he may guide my thoughts in the way of truth, for within and of myself I am unable to do one good thing. I have all my life lived with Old Baptist people, my parents being Baptists before I was born. My father (Elder Ellis Ingrey) was called and qualified to preach the gospel for a few years, when it pleased God to call him home from this world of trouble and sin, when I was very young; and I have, almost ever since his death, had a home with some of the dearest people on earth, who have been to me all that parents could be. They have ever tried to teach me the beauty of good morals and uprightness in life; but by no means have they ever tried to teach me religion. From my very earliest recollections I had very serious thoughts of death, and wondered what would become of me if I should die; yet I never thought of myself as a sinner, but thought I was just as good (or a little better) than almost anyone else, until the fall that I was eleven years of age, when it pleased God to quicken me and bring me to view my lost and ruined condition. My self-righteousness was then shattered to pieces. I remember the evening as well as if it were yesterday, when I first felt the awful burden of sin. My aunt (as I call her) was reading aloud a piece on the resurrection, from the SIGNS. I was listening with more attention than usual. When she neared the close of it, it spoke particularly of the wicked, how they should go down in everlasting torment; and in the twinkling of an eye I thought I was one of those wicked. My sins stood before me like mountains; I thought my doom was sealed, and that there was no way for escape. All that I could possibly utter was, "Lord, save, I perish." I fainted away; and while in that condition I thought I saw hell and its torments, and that I was one of its victims, and that was my portion. O the anguish of my soul! Words fail to describe it. I never closed my eyes in sleep all night. I thought if I did, I would never awake in this world again. It was truly the first time in my life I had prayed from my heart. It made me wonder what had come to me, that I should feel so awful. I had never felt so before in my life. Everything was gloomy, and had changed. My heart was so heavy

that I knew not what to do with myself. My prayers seemed to fall to the ground. All that I could do was to beg for mercy. I would go by myself, and weep, and fall upon my knees, to try to pray, but many times would be unable to utter one word. I would arise, and think sometimes I would never make another attempt. It seemed to be only adding sin upon sin; for I thought God could never give a listening ear to the wicked. O how I wanted to tell my dear aunt of my trouble! I knew if I did she would sympathize with me. I longed for her prayers. I thought God would hear her; but I could not tell one word. I would not let any one know of my trouble for a world if I could help it, for I was really ashamed of myself and my thoughts, while I could not help them. Thus I traveled on. My trouble would gradually wear away for a while, but never entirely left me. I tried hard to make myself believe it was just a delusion, or a nervous notion that I was harboring, and making myself miserable, and would try to throw it off entirely; and sometimes I succeeded pretty well at it; but when I would think of my true condition again, I would think that I would do better; and I have even gone so far as to set a time to begin; but alas! I was never ready. Just as often as the promises were made, just that often they were broken. I would think of my broken promises, and it seemed that my trouble would return with double force. I became very much interested in reading experimental pieces in the SIGNS. Some of them told my feelings much better than I could, as far as their sorrow, but their joy I knew nothing about, for mine seemed to be all sorrow. I would think mine an outside case indeed. We very often had visiting Baptists here, and also preaching. O how I loved to hear them talk! I began to have great esteem for them as a people; but I cannot say, like some, that I ever despised them. Although I had no particular love for them once, as I now have, yet I always looked upon them as the people of God. This has sometimes caused me a great deal of trouble, and I have really wished that I had been like some others, so that I could have a more distinct view of the change. I have often wondered how such good people as they seemed to be could have the doubts and fears that they spoke of having. The fall that I was fifteen years of age I was stricken down with a severe fever. I thought my time was short, and that I would soon realize the awful judgment of God that I was so much in dread of. I thought he could only be just in cutting me off from his presence forever. Yet the same prayer, "Lord, be merciful to me, a sinner," was all that I could say or think of. I think if ever a poor sinner begged for mercy it was I, while on my bed tossing with fever. Every morning when I again beheld the

light of day the first words that would occur to my mind were, "Thank God I am in this world yet." Before I had recovered from this fever it pleased his divine will to lay a heavier affliction upon me, a nerve disease, that lasted for three years before I was fully restored to my usual health again; and for a time I was rendered as helpless as a babe. My trouble in both body and mind seemed unbearable. A few days after this I was worrying and murmuring to myself over my awful condition; but the painfulness of body was as nothing compared to the painfulness of my poor, sinful heart, when these words came into my mind, "Be still, and know that I am God." They soothed me a great deal. I wondered if they were really Scriptural words or not. This was the first thought I had ever had that it was the work of God. Right here I gave up all works of my own, and thought if I was ever saved it would be by grace alone. I thought if it was his work he would finish it. I did truly say and think from my very heart, Lord, thy will, not mine, be done; and if it be thy will, give me a spirit of resignation to whatever it may be my lot to endure in affliction. I now thought if I could just talk I would tell my friends around me of my troubles; but I was unable to even ask for a drink of water, so of course was utterly unable to tell that. But through it all those words never left me, although I often tried to make myself believe they were imaginary. I can look back now and say, It was good to be afflicted, to bring me nearer to my God. None but those who have been through this furnace of affliction can realize anything that is contained therein. I know it was all for my good and God's glory.

"God moves in a mysterious way  
His wonders to perform."

After I was restored to usual health again I thought I would enjoy the world and its pleasures with other young friends; but I could not. The harder I tried, the worse I hated it and its vanities. But I often indulged in it when opportunities suitable permitted, and tried to appear as happy and gay as the rest outwardly; but O what an aching heart within, and such a longing to be alone, where I could once more pour out my heart to God in prayer; and while trying my hardest to enjoy such pleasures, have very often been my most severe trials, and a voice whispering, "Beware," in my ear continually, would make me shudder. I have often wondered if it has changed my countenance as quickly as my thoughts. This would again cause me more trouble than ever, for I was indeed a hypocrite. O why is it that the children of God will act so deceitful, to hide trouble? I sought the Bible, and every kind of reading that I thought would afford me one word of comfort; but everything was sealed to me. Many precious

promises I could find for the children of God, but nothing but condemnation for me. O gentle reader, was this not an awful condition to be in? I felt to be without God and without hope, realizing myself ten thousand talents in debt, without a single farthing in my possession to pay, and many times without courage enough to take the name of God upon my sin-polluted lips; for it would seem to me nothing but mockery.

In September, 1888, the Sandy Creek Old School Baptist Association was held here in our grove. I had looked forward for this a whole year, and prayed God many times, if it were his holy will, to give me an ear to hear and a heart to understand, that I might get some comfort from the people I loved so dearly. I did indeed enjoy it more than I ever had a meeting before. Many of the dear servants of God were in attendance, and I did receive many words of comfort; but it seemed just like it always had been, as far as to trouble and fears. I could go with them there; but as for the light, I knew nothing of it. O how I wished I could be like them, more than ever. I thought I would rather be even a door-keeper or a hired servant in the house of the Lord than to dwell in the tents of wickedness. I felt too utterly unworthy to be in their midst. I could adopt the words of good old Paul from my heart, "O wretched man that I am! who shall deliver me from the body of this death?" The clouds grew darker and darker, and denser, until I thought it easier for a camel to pass through the eye of a needle than for one ray of light to ever shine in my heart. I will never forget the impression made on my mind at the close of that meeting, while listening to Elder Montgomery. Words cannot describe it. After the close of the meeting he approached me and asked me if I belonged to the Old Baptist Church. I replied that I did not. He then asked why I did not. I told him I was utterly unfit; that I could not feel that my sins were forgiven. I do not remember all that he said, but he gave me many words of encouragement. I thought that I had deceived him. I wondered how he could really tell my feelings, and what I was thinking of, better than I could. I thought I was very careful to not say a word, nor act so that any one would think me in trouble. It seemed very strange to me. I think, if possible, the next three days were darker hours than I ever had endured. I could not sleep, nor scarcely eat. All that I could do was to beg for mercy nearly every breath. It seemed to be nothing but hoping against hope. O what was I to do, or where was I to go? It seemed that God could not be just and save me, the chief of sinners. I was so sick of sin, and it was mixed with everything I did or said. I gave up all for lost, and could say with the poet,

"And if my soul were sent to hell,  
God's righteous law approves it well."

Right here, entirely unexpected by me, the blessed Savior came with comforting words to me, and with healing in his wings, saying in tones distinct and kind, "Child, thy sins, which are many, are all forgiven thee. Take up thy cross and follow me." I looked quickly around to see who was talking, but no one was there; but my trouble was all gone. O how different everything seemed! I could now rejoice in the blessed Savior.

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

The chains that had bound me hand and foot so long were now loosened, and this portion of Scripture ran through my mind, which I could now see so much beauty in, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." O yes, indeed it was a new song to me. O to be made heirs of God, and joint heirs with Christ Jesus, seemed more joy than my soul could bear or deserved. O can it be that he suffered upon the cruel cross, bled and died, that such a wretched sinner as I might have life everlasting! O blessed thought, that he came not to call the righteous, but sinners to repentance. I continued in this happy frame of mind for some time.

"I could not believe  
That I ever should grieve,  
That I ever should suffer again."

But how mistaken I was! Soon I was tempted to think that I was deceived; and my little hope is sometimes so dim that it is scarcely perceptible, and I am made to cry out,

"Dear Lord, if indeed I am thine,  
If thou art my sun and my song,  
Say, why do I languish and pine?  
And why are my winters so long?"

But to me

"His name yields the richest perfume,  
And sweeter than music his voice;  
His presence disperses my gloom,  
And makes all within me rejoice."

Yes, he, and he alone, can disperse gloom with the poor, traveling child of God. The fifth Sunday of the same month I heard Elder Downey preach from the fifteenth chapter of Luke. This was to me a meeting never to be forgotten. It seemed to me the first preaching I had ever heard. My cup was full and running over with the rich manna from my heavenly Father's table, to whom all the praise I could give for such a blessing. O the sweet words, proclaiming Christ as the only way, that fell from his lips. They struck responsive chords in my heart, and found a lodging place there for days and nights after. It seemed to be just what I was hungering for. I could now enjoy the sorrows and joys too. At the close of meeting he gave an invitation for the reception of members. O how I longed to go

and cast my lot with them! I could scarcely resist; yet my unworthiness was so great, and my evidence seemed so small, I could not think of taking such an important step. I thought I could live outside of the church and enjoy the riches of my heavenly Father's house just as well as in; and my stubborn will has even made me vow I would never unite with the church of God unless I felt more worthy; but I think the God of love has taught me to know that his ways are not my ways. The subject of baptism was the last thing on my mind on retiring at night, and the first thing in the morning, for months together; and, "If ye love me, keep my commandments," was continually resounding in my ears; yet I felt my unworthiness more and more every day of my life, and my walk seemed to be farther and farther from that of a Christian. I begged and prayed for more evidence, when quicker than a flash these words went through my mind one day,

"What more can he say than to you he  
hath said,  
You who unto Jesus for refuge have fled?"

O how severely I felt rebuked. My eyes overflowed with bitter tears of regretfulness. I looked back and saw how many precious promises he had bestowed upon me, and yet I had begged for more evidence. I felt to say from my heart, "Lord, it is enough." If I knew my heart, I knew I loved him, because he first loved me. Yes, and more than that: even when I was dead in sin. I thought the first opportunity I had I would follow him in his commandments, if it were his holy will that I should ever be privileged with that blessing again. It seemed to me that I could not endure the chastening rod; no, not another day. But whom he loveth he chasteneth. On last Saturday the privilege that I so longed for was granted me. I went to the Salem Church, the one nearest us (a distance of almost twenty miles), and tried to give them a reason of my hope. I was heartily received and welcomed into and as one of the little, happy band of believers; but I was made to wonder how they could fellowship one so unworthy as I, with such little evidence as I had given them. I thought they could not see into my sinful and deceptive heart, or they would not have courage to do it. What an awful, sleepless night of grief it was to me that night! I thought I would willingly give up all my earthly possessions had I not deceived the church. How I longed for one more smile from the Savior I had professed! and I think truly my prayer was answered; for when morning came I was perfectly peaceful and happy in mind. It was a lovely morning in nature, but still more lovely to me spiritually. I took up the hymn book, and the first words my eyes fell upon were the 1109th hymn of Beebe's Collection. They came to me with sweetness.

That morning I was led into the liquid grave and buried in baptism with my blessed Savior by Elder Downey. It was a day to me never to be forgotten. As I was standing on the shore, viewing the lovely baptismal waters in which I was to go, the Redeemer seemed near and precious to me, and I truly felt I was walking in the path of duty, so that I was almost unconscious of my earthly surroundings; and my mind was entirely carried away, and fixed upon things divine. When I was raised up out of the water these words were presented to my mind, "I will be with you in six troubles, and in the seventh I will not leave nor forsake you. Lo, I will be with you always, even unto the end." O how unspeakably happy I was! So sweet was the communion of the Most High with me that it seemed to me if I should raise my hand above my head it would be in heaven. I could view him as the chiefest among ten thousand, and the one altogether lovely. It seemed to me I could never have one more doubt or fear. But, my dear brethren and sisters, I know that cannot be if I am a true follower of my lowly Jesus; for if we follow him we must suffer with him. Truly he was a man of sorrow and acquainted with grief. I know that you who are old soldiers of the cross will say my warfare has only begun, if I am what I profess to be. But O! happy thought that this world of suffering is nothing compared with the endless, eternal happiness and rest that awaits his children in that house not made with hands, eternal in the heavens. "O death, where is thy sting? O grave, where is thy victory?" After baptism we repaired to the meeting house, where a goodly number of the dear saints of God had assembled, and each and every one I will ever hold in dear remembrance. Elders Gill and McCoy spoke comfortingly to them all. It seemed to me the happiest day of my life. I felt that I had gone home to my friends, that I was no longer a stranger and foreigner, but a fellow-citizen with them, although I felt my unworthiness as much as ever, and felt so much less than the very least of them all. O that I may ever be kept stripped of all self-righteousness, with an eye single to God, and from ever bringing reproach upon the cause I love so dearly, and ever be found contending for the faith once delivered to the saints, is the prayer I crave of you all.

Dear brethren Beebe, this is entirely at your disposal, to publish or not; but I sincerely beg of you to not publish if you think it may crowd out better matter, and all will be well with me. I know it is entirely too lengthy, but I have tried my best to be brief as possible. It has taken much space to express even a part of what was on my mind to write. I could write pages more, and yet it would be a very faint view of my subject. In reality it

can neither be expressed by the tongue or explained by the pen; so I will close, leaving it to your better judgment; for the more I look it over, the more imperfect and like the writer it seems. Should it ever appear in print, and one of my dear brethren or sisters should glean one crumb from it, may the praise be given to the God who justly deserves it.

Yours with love, for the truth's sake.

FANNIE R. INGLEY.

PHILADELPHIA, Pa., Aug. 3, 1890.

DEAR KINDRED IN CHRIST:—

Some of the dear brethren have suggested that I should write a little concerning my hope in Christ, and I have been impressed to do so, especially when reading the sweet messages contained in the SIGNS OF THE TIMES; yet I would put it off, waiting for better ability; but I find that my nothingness is greater. Since brother Coulter has written in such an encouraging manner for each one to write a little, I feel to send a few lines, for I have been greatly comforted by reading what others have written.

I really do not know when I first realized a hope; although I can remember, when quite young, that I had serious thoughts about religion. I used to sometimes attend revival meetings, and seemed to have a fear of the Lord, and a very high opinion of ministers of the gospel. I attended a Presbyterian Sunday School for several years; at the same time my parents went very regularly to the Old Baptist meetings at Southampton, Pa. I frequently went with them, but do not remember much about the preaching at that time. I traveled on in that way, often having serious thoughts about my eternal welfare. I cannot just remember the year, but think it was in 1870, that a brother of mine buried his wife, and she had requested that the fourteenth chapter of John be read at her funeral services—"Let not your heart be troubled; ye believe in God, believe also in me," &c. My mind was very much exercised with these words for a time. I went on mingling with the cares and duties of a household, not having very good opportunities for attending meeting. I did not get to hear Old Baptist preaching very often, except sometimes on funeral occasions; yet I did not feel at home with other denominations. I am impressed that at that time I did love to hear God's word proclaimed.

In January, 1876, death entered our family, and chose from the home circle two lovely daughters, one eight years old, and the other four. They were laid side by side in one grave, at Southampton burying-ground. Elder Purington spoke on the occasion from these words, "Be still, and know that I am God." In his discourse he said, "Read the New Testament," which I did for a while; but as time passed on I grew cold,

and seldom opened the Bible. The loss of my children was a very sore trial to me. I could not understand why I should be so afflicted. I often wondered in my own mind what I had done that I was made to endure so much. I felt my grief too great to bear alone, and that I must look to the Lord for support. While the weight of my grief was still so heavy, and my heart sore broken, I received a letter from my brother, who had buried his wife a short time before. He wrote, sympathizing with me in my affliction, and said, "Remember, dear sister, there is a Supreme Being that loves a desponding heart." These words impressed me deeply, and made me feel very tender. This much of the letter I never forgot. Often on my pillow, in the still hours of night, these words were revealed to me, "Let not your heart be troubled; ye believe in God, believe also in me." I never told any person, but I have often wondered to myself, what does this all mean? As nearly as I can tell, it was about ten years after my children died when I began to attend meetings regularly. I felt that the world had no more charms for me, and my desire was for something more lasting. After I had been to meeting several times, Elder Durand said to me one day, "You come very regularly." I replied, "I come when convenient." Just then my heart was filled with fear and trembling. Some time after this, as I sat by the bed of one of my children, reading in a library book, I came to these words, "The Arm that moves the world." I well remember that I broke down in tears, and could read no more. My mind was in exercise about the wonderful Creator and his marvelous works. Some time after this, I cannot remember how long, I began to feel very unhappy, and that I had no earthly home, and that no arm of flesh could comfort me. Something prompted me to go to meeting, which I did, and that place was lovely to me; and, as I continued to go, I felt sweetly encouraged, and wanted to go still the more. I soon began to realize that I did love that people, and wanted to meet with them often. During the season I have spoken of (I think it was in the month of August, 1885) I did realize a change under Elder Durand's preaching, while he was speaking from the words, "Lead me to the Rock that is higher than I." I felt that it was for me, as it caused a feeling that searched my heart to its very depths. I well remember the moment as I sat in my pew. I was lost for a little time under an exercised mind. I found myself looking down to the floor without knowing it. The feeling of those words have been written on the table of my heart. One Sunday, after meeting, Elder Durand talked with me a little, I think it was concerning my hope, but I never could remember to this day what words passed between us. It

must have been that "still small voice" that was talking for me. A few days later he called to see me, and when I talked of my experience he told me to come and tell it to the church. In our conversation I told him I had never read the Bible much. He said, "You have read it, have you not?" After he left I felt such guilt and so condemned at the thought of such a poor, weak, ignorant creature as I felt myself to be, uniting with the church of the living God. I was very sick and troubled at heart, and could neither eat nor sleep for several days and nights. I soon began to read the Bible with great interest; and with the feeling that I read it at that time I have never experienced before nor since. It seemed that I could read day and night, and never stop. Just here I felt like praying. At the time Elder Durand called, I promised to go in two weeks and tell the church what the Lord had done for my soul. I went before the church on Sunday morning, while the congregation were singing,

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood  
Lose all their guilty stains."

And O such feelings! It seemed like a new heaven and a new earth, and that angels were singing around about me. The dear church received me, and the feeling that I had toward them I have never had words to express. When I would meet with that people my prayers were, O that I could remain with them always. I was baptized by Elder S. H. Durand in October, 1885. What a happy time of life! The Scripture says, "Behold, I create new heavens and a new earth, and the former shall not be remembered." It was to me very much that way; and I thought the church bore a heavenly expression. Often there have been passages of Scripture revealed to me, to my surprise, and I would go and search, to be convinced that it really was recorded there; and I have been made to cry out, "Great and marvelous are thy works, Lord God Almighty." After I became a member of the church I felt that I must kneel in prayer and thanksgiving to God, that Supreme Being who had delivered and enlightened my soul, released me from guilt, and lifted me above earthly afflictions. Sometimes I would hesitate whether I should kneel, fearing some one would observe me. Finally I felt that I could pray in any position, at home or abroad, for everything seemed to be praising the Lord for his wonderful goodness and power. The following November, on "Thanksgiving day," Elder Durand preached at Southampton from the words, "In everything give thanks." O what a comforting sermon it was to me! I truly felt it good to be there, and that I would rather remain than go home. When I returned home, as I entered the house suddenly these words were applied to me with

power, "Be still, and know that I am God." I stood still in amazement, not realizing my condition. I thought I had not seen those words in reading, neither had I heard any one express them. Presently the thought came that Elder Purington had spoken from those words at the funeral of my little girls, ten long years before. What a change! so wonderful it seemed that I could hardly think it true. My trouble was all gone, and I was well. O how I did rejoice! Afterwards I met with the brethren whenever I could, and enjoyed many very precious seasons, such exaltations of soul, and liftings above cares and crushing trials of this world, as I can never tell. Several times I remember when I would open the Bible these words were before my eyes, "Thou shalt be exalted." When I would meet with the brethren and sisters in conference I would sometimes have doubts about my hope, for I did not feel as they expressed. My heart was so full of praise that I could not mourn, nor speak of darkness of mind and coldness of heart. I was in fear that I was not walking in the same path with the Lord's dear people, for my soul was so full of unspeakable joy; and we read that the true followers of Jesus are "chosen in the furnace of affliction." I have experienced many changes since then. I have traveled through darkness and barren soil, and have been made to mourn as Job, feeling, O that I had never been born. But in all my darkness and trouble I have not desired to go back to the world, but, like Moses, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The following winter I was visiting relatives in the city, and early one morning, while it was yet dark, I awoke with these words, "The path of the just is as the shining light, that shineth more and more unto the perfect day." There appeared before me a shining light, although all was dark around me, and the brilliancy seemed to reflect on my eyes to dazzle them; and, strange to say, my eyes were closed. It was as a straight and narrow path, inclosed with two huge walls, leading from me upward; and O such feelings as I experienced! I was impressed that I was soon to leave this world. I remember that I told my relatives I felt that I was visiting them for the last time. Had it been the Lord's time, it would have been mine. I felt willing and ready to be at home with my God, for I did realize a foretaste of the glory of heaven. I have often thought of it since. If when my time comes to leave this world of sin and sorrow I can only feel as I did in those precious moments, it will be sufficient, and all I could hope for or desire; for by faith I saw the courts of the Lord. By the grace of God I am what I am. I now feel that I have been led to "the Rock that is higher

than I," the Rock Christ Jesus, an anchor of the soul, both sure and steadfast, entering into that within the veil. A little more than a year after I united with the church my dear mother was called from earth, I trust, to bright mansions above. Her illness was short. I was with her in her last hours. She was seized with a congestive chill, and afterward she seemed to fall quietly asleep, never more to awake in this world. As I gazed on the form I felt it was not death to die, and these words were impressed on my mind,

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

One thing I wish to mention here; I was always timid and fearful during a thunder storm, as long ago as I have any recollection; and many a time during those dark hours have I prayed to my heavenly Father to guard and protect me by his almighty power. During the last hours that my dear mother breathed, a terrific storm, with thunder and lightning, visited our community, and, strange as it seemed, I was not moved with the least fear. I did not rebel against the hand of the Lord, but felt his presence in all his goodness and mercy, and was reconciled to all the mysteries of nature. Surely my trust was in him who was guiding the storm, and who was taking my mother to himself. Soon after this solemn scene a change took place in my soul. All was darkness and despair. I missed the presence of my precious mother much. How could I bear no more to hear her loving voice, nor enjoy her pleasant smiles, my dear father's home was so lonely and so desolate without her? In my deep sorrow and sore trial, which is only known by those who have passed through the same, I received a message of love and sympathy from dear sister Bessie Durand, which comforted me so much that I shall never forget it. Then could I say, "It is good for me that I have been afflicted."

In August, 1888, I was sitting in my room alone, yet not alone. It seemed that the blessed Redeemer manifested his love to me in a moment, in the twinkling of an eye. I was thinking of our covenant meeting, and was made to rejoice with joy unspeakable. These words came to me,

"I love the Lord, he heard my cries,  
And pitied every groan;  
Long as I live, when troubles rise,  
I'll hasten to his throne."

My heart was so filled with praise and adoration that I could not repeat the words. I attended the meeting that I spoke of, and to my surprise I met with dear brother and sister Beard, of Waverly, N. Y., and they both spoke so beautifully in the meeting that, though I had never met them before, I felt they were of the same spiritual family and fellow-citizens with the saints. I again rejoiced, and felt it was good to be there; good to listen to the

testimony of the brethren and sisters, and good to speak of Jesus and his loving kindness to me. It seemed that the Lord had appointed that I should visit with brother and sister Beard at the pleasant home of Elder Durand (and it was a most precious season to me), conversing with dear kindred in Christ. During family worship in the evening I realized such exaltation of soul that I was made to cry out, "It is enough: I shall be satisfied when I awake with his likeness." One beautiful day, the following September, while about my work, I was drawn to the open door to view the wonderful works of God, the Creator of heaven and earth, and all that is contained therein, from the fathomless ocean to the tiny dew-drop. As I stood there, filled with wonder and admiration, nature appeared more beautiful than ever before. Something whispered, "Peace, be still." It was the peace that passeth all understanding. For a moment I did not realize where I was. I looked around about me, for it appeared that a living Spirit was hovering near me, and O such feelings I can never describe! I felt that I could work and never grow tired. I do feel to say with the psalmist, "Day unto day uttereth speech, and night unto night sheweth knowledge." I feel that the Lord has given me a hearing ear and an understanding heart, that I might know and obey his commands. I often feel to praise his name that I have a hope in his mercy and a home among his people. "I would rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

"Jesus sought me when a stranger,  
Wandering from the fold of God;  
He, to rescue me from danger,  
Interposed his precious blood."

These words give me comfort,  
"We know that we have passed  
from death unto life, because we  
love the brethren."

"Awake, my soul, in joyful lays,  
And sing thy great Redeemer's praise."

From an unworthy sister,  
REBECCA S. YERKES.

MACOMB, Ill., Aug. 27, 1890.

DEAR BRETHREN BEEBE:—While I am sending my remittance for the SIGNS I wish to say a few words to those dear brethren, sisters and friends who have spoken and written words of comfort and encouragement to me since my last piece appeared in the SIGNS last fall. Through the winter, and during my illness, I have received many expressions of love and kindness from dear friends; and as I have been able to write but little, I take this opportunity of expressing my appreciation of their kind interest in me. I want all to know that it is not because I have forgotten any one by my seeming negligence, but I hold in grateful remembrance all such tokens of love. May God's blessings rest upon you. I was taken sick the last of November, and it was six months before I was out of the house; and even now

I am very weak, though slowly improving. I am able to be up most of the time, and ride out some.

Two weeks from this time our association convenes, and were I well enough I would not think of missing it; for I love above all things to attend the associations, where one meets so many dear friends and hears so much good preaching. I trust they will all meet in peace and harmony. It will soon be a year since I was at my own church meeting. O how long it seems, and how I would love to meet with them again. I want them to remember me, and pray that I may be kept faithful, and be submissive to the will of the Lord. I wish to express my thanks to Elder Chick for complying with my request by writing on the subject of prayer. It settled many doubtful questions in my mind. I wish he or others would write more on the same subject. The SIGNS is filled each week with such precious communications that I would like to notice some particularly, but will only add that they are all good, bringing comfort and glad tidings to poor, afflicted ones.

Dear brethren Beebe, will you please insert this in one corner of our family paper, and greatly oblige the least one of all?

Your unworthy sister,  
SARAH E. RUNKLE.

TONICA, Ill., Aug. 6, 1890.

DEAR EDITORS:—I heartily wish you God speed, and that our family paper may continue to the end of time, and its pages be kept as clear of this world's vanity as it is now. Since attending two of your associations (one three years ago, and also one one year ago) I feel that I can see the presence of the Lord resting and richly presiding there; and now the dear family paper has a double welcome with me, since so many of the family circle have an affectionate place in my memory. The fellowship and peace of the Old School Baptist cause are my chief joys on earth. I feel that I am among the works of the hand of almighty power, and often wonder that I am not concerned about the future.

Your unworthy little sister,  
MRS. L. C. NEWTON.

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## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER, 24 1890.

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

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

### SINNING WILLFULLY.

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x. 26, 27.

An esteemed brother and subscriber asks whether in our own experience we have, since receiving a hope in Christ, ever knowingly done anything wrong in the sight of God? With grief and shame we must confess before God that it is not in one exceptional instance only, but continually we are guilty of transgressing the perfect law of our Lord, and walking in forbidden paths. Tried by that inflexible standard of divine truth, the pure law of holiness, there is nothing in our actions nor even in our thoughts which can be claimed as acceptable in the sight of God. But for the revelation of that infinite grace which in Christ Jesus abounds unto the chief of sinners we could have no hope of appearing holy and without blame before God in love. Daily experience constrains us to confess with Paul, "We know that the law is spiritual; but I am carnal, sold under sin. For that which I do I allow not; for what I would that do I not; but what I hate that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me; but to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 14-25. We cannot hope to state the case of the sinner saved by grace more clearly than it is presented in this concise language of inspiration. Painful as is the experience of this bondage of corruption, it is comfort-

ing to find the apostle groaning under the same infirmity. Realizing this as the condition of those who are led by the Spirit of God, we see the application of the declaration of another apostle, "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."—1 John i. 8-10. It should be observed that in both these quotations the apostles include themselves with those who are yet under the affliction of the indwelling law of sin in their members. Involuntary action cannot be sinful. Not even the law of our land holds a man guilty of an offense committed without his own will. If one has killed his neighbor, and it can be shown that he did so against his own will, or under the impulse of insanity, he will not be held as having committed a crime in that act; or, if a man has been forced against his will to sign a note, that note will not be considered valid. There can be no sin committed without the will directing the sinful deed. So sin necessarily must be willful in the sense that it is the voluntary action of the individual who commits it. But as used in our text it is evident that there is a distinction implied between the sin specified and other forms of sin. The word "willfully" distinguishes this form of transgression as being prompted by that selfish and carnal stubbornness which denies the authority of the law against which we have sinned. For sin is always the transgression of the law to which obedience is due from the sinner. It is impossible for any man to sin by violating a law which has no claim upon him. A subject of the Emperor of Germany is guilty of treason in refusing to confess his allegiance to that empire; but it is no crime for a citizen of the United States to disregard the authority of that Emperor. So, none but the subjects of the King of saints can be guilty of sinning against him. Whenever they follow the dictates of their carnal mind and disobey the commandment of Jesus they do willfully sin against him. In such action they practically deny the authority of Christ, and claim the right to disobey him. The inspired writer of this epistle includes himself among those who may be guilty of thus sinning willfully. Therefore the application of our text cannot be made to those who are not under law to Christ.

"For if we sin willfully after that we have received the knowledge of the truth." However willfully sin may be committed by those who are not in possession of the knowledge of the truth, their case is not included in the subject now under consideration. Only such as have received that knowledge are designated in

our text. While it is true that all who know the truth are by that truth made free from the law of sin and death, they are yet under the law to Christ. Much perplexity results to the saints from the failure to observe the distinction between these two laws. From the dominion and condemnation of the law of sin and death our Lord Jesus has redeemed all his chosen people by the sacrifice of himself. That law has no claim upon their service or allegiance, since Christ Jesus has satisfied its utmost demand against them. From this truth natural reason infers that the subjects of divine grace are at liberty to follow the direction of their carnal mind in the indulgence of their sinful inclinations. This would be using their liberty for an occasion to the flesh, and a denial that they have received the Spirit of Christ by which they are dead to sin, and alive to the love of righteousness. By inspiration of the Holy Ghost Paul has set the seal of divine condemnation upon this perversion of the doctrine of God our Savior, saying, "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 1-4. It is vain for any sinner to claim that he is led by the Spirit of God unless he has been made to love righteousness and long for deliverance from the power of sin. "Now if any man have not the Spirit of Christ, he is none of his." That Spirit cannot fail to produce hunger and thirst after righteousness. But the subject of grace in whom this Spirit dwells, still finds the law of sin in his members, warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members. Therefore the saints are admonished, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body shall live." In living after the flesh it is not necessary that they shall run into such immorality as would be revolting even to the natural mind. They are living after the flesh whenever they are following their natural judgment instead of yielding implicit obedience to the law of the Spirit of life. This law always leads to the denial of self, and conformity to the precepts and example of the Lord. There is willful sin in every departure from that perfect pattern. None can follow the Lord in keeping his commandments unless they have his love in their hearts. Every one who loves him does willfully sin in every departure from his commandments as they are written in the hearts of all in whom the Spirit of

truth has planted that divine seal of love to God and desire for conformity to his holiness. Certainly the will by which they are prompted to disobey the word of the Lord is not the mind of Christ; they sin against his law in yielding their members to the service of their carnal mind which is enmity against God, instead of obeying the word which he has by his Spirit written in their hearts.

The knowledge of the truth is never received by any other but those to whom our Lord Jesus gives eternal life; for he has said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." He is the way, the truth, and the life. Every one who has received the knowledge of the truth is thereby made free not only from the condemnation but also from the bondage of the law of sin and death. After that they have received the knowledge of the truth they are no more under that law, but under law to Christ. For the transgression of the law of this new covenant to which they are accountable, they are visited with the rod of just chastisement. There is no sin against this law by which the eternal life of any saint can be forfeited, but in their present experience of the chastening rod of their faithful Father every disobedience of the willful transgressor receives its just recompense. The saint who is guilty of such transgression is conscious of his departure from the precepts of the Lord, and in his own heart confesses his fault. He cannot find comfort in the thought that it was his carnal mind which committed the transgression. While abhorring the evil which he has done he confesses the sin as his own action. If he could feel that he had not sinned willfully the bitterness of self-condemnation would not be realized in his repentance. So Paul counted it a mercy which he had received that he acted "ignorantly in unbelief" in persecuting the church when he was a blind Pharisee full of zeal of the law in which the Jews trusted.—1 Tim. i. 13. This mercy could not be felt by David in his great transgression nor by Peter in his denial of the Lord, because they had received the knowledge of the truth before they committed the wickedness which brought upon them the fearful chastening under which they suffered. In yielding their members servants to sin they both sinned willfully after that they had received the knowledge of the truth; and in neither case was there any legal sacrifice by which they could make atonement for their transgression, which was not merely against the law of Moses, but against the perfect holiness of God in Christ.

"There remaineth no more sacrifice for sins." It should be remembered that this epistle was written to those saints who had been accustomed to the ceremonial offerings which were ordained by the law of Moses; under

which provision was made for offering sacrifices by which they were legally cleansed from the guilt of their transgressions. In such typical cleansing it was true that there was purging of the guilt of the sinner, and this truth was signified by the "remembrance again of sins every year." By this clause of our text attention is called to the fact that there is no provision in the new covenant for such ceremonial atonement for sins by the offering of sacrifices. The saints are not under that dispensation "Which stood only in meats and drink, and divers washings, and carnal ordinances, imposed on them [the natural Israelites] until the time of reformation." The sinner who willfully violates the law of the King of saints can bring no offering by which to atone for such transgression. The rod of chastening is sure to be visited upon every one who departs from the commandments which are enjoined upon all who love our Lord Jesus. To the saints this is a fearful thing, much sorer than the punishment inflicted upon the Israelite who despised Moses' law, which could impose no penalty more severe than physical death. The disciples of Jesus are admonished to "Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."—Matt. x. 28. Well it is said in the context that "It is a fearful thing to fall into the hands of the living God." His children can witness that he is faithful in visiting their transgressions with the rod of his wrath, as well as that "The Lord knoweth how to deliver the godly out of temptations."—Lam. iii. 1; 2 Peter ii. 9. Under the law of Moses two or three witnesses were necessary to establish the guilt of the sinner, but the commandment of our King brings conviction home to the conscience of every transgressor without requiring the testimony of any other witness. The penalty followed the after crime against that fiery law which was given on tables of stone; but the sin itself is the dreadful chastising under which the disobedient saint suffers the pains of hell, and he finds trouble and sorrow.—Psa. cxvi. 3. This terrible chastisement is inevitable, because it is assured by the truth and faithfulness of God.

(Concluded next week.)

#### CIRCULAR LETTERS.

*The Maine Old School Baptist Conference, in session with the North Berwick Old School Baptist Church, in North Berwick, York Co., Maine, Aug. 29th, 30th and 31st, 1890, sends greeting to the associations and churches with whom we correspond.*

DEAR BRETHREN:—Through the goodness of the covenant-keeping God we are privileged to send you this epistle of love and fellowship; not that the love is from the creat-

ure, but from the Creator, from whom all blessings flow, both temporal and spiritual; yes, from the God that is in one mind, and none can turn. "For the Lord hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you, as he hath promised you."—Joshua xxiii. 9, 10. Evidently it is all of the Lord God omnipotent. He it is that rules the whole creation. Frail man can do nothing in and of himself. Man's work comes to naught unless the Lord doth it. God's predestination of all things appears to us to be something that stands above all of man's work. Why? Because God is the eternal supreme Being. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing."—Jer. x. 23, 24. How many passages in holy writ sustain predestination and foreordination. Evidently God foreordained that Jesus of Nazareth should be persecuted by Saul. "And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at mid-day, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee."—Act xxvi. 11-16. How marvelous are the works of the eternal God! "And Jesus answering said unto them [the Sadducees], Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven. And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well,

asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God, and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any questions. And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool."—Mark xii. 24-36.

Dear brethren, we feel we have no greater evidence than God's inspired word as a testimony to God's foreknowledge and predestination of all things; for of him and by him do all things consist. We present a few more words of God's teaching by the apostle Paul: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us acceptable in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 3-7. "And you hath he quickened, who were dead in trespasses and sins; wherein in times past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others."—Eph. ii. 1-3.

Dear brethren, your messengers and messages of love are received, as we hope and trust in the truth as it is in the Lord God omnipotent, who works all things after the counsel of his own will. May the Lord

lead, guide and direct us into all truth, and keep us from the delusions that are in the world, is our prayer, for Jesus' sake. Amen.

Our meeting was well attended and the preaching good. Elders Durand, Chick and Campbell were with us; and it was Jesus Christ and him crucified, and that alone, that was preached every time; and it was evident that it was good seed sown in good ground, for it was well received. It was estimated that on Sunday six hundred people were there. We still wish to continue our correspondence with you.

WM. QUINT, Mod.  
LEWIS BUTLER, Clerk.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

#### EXTRAORDINARY OFFER!

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

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

#### OBITUARY NOTICES.

**Elder Z. G. Thomas** was born in Barbour Co., Ala., Oct. 10th, 1833. His parents moved from Alabama to Georgia, from there to Arkansas, remained there one year, and then moved to Bienville Parish, La., where he spent the remainder of his life, except three years, which were spent in the late war. He was married to M. A. Page, Jan. 21st, 1858. There were born to them twelve children, three of whom preceded him to the grave, and nine are still living. He united with the Primitive Baptist Church at New Providence in the fall of 1861, and was ordained to the ministry in the spring of 1877, which position he filled until death removed him. He was chosen Moderator of the Louisiana Primitive Baptist Association in the fall of 1879, which he filled to the satisfaction and comfort of the association until death. Time would fail us to tell of all the good qualities of this noble man. He was naturally of a mild temperament, a good, kind man, had many friends, and was loved by them all. He was also an able and earnest advocate of the doctrine of our Lord and Savior Jesus Christ. He was a dear and precious gift to the church, and the church loved him as such. He is as much missed as any gift could be; yet the Lord giveth, and the Lord taketh away; blessed be the name of the Lord. The writer has spent many pleasant hours with him, as we

traveled much together, and talked of our troubles and trials, and of the goodness and mercy of God. His conversation was always sweet, comforting and instructive, and when I go to the places where I so often met him, O how I miss that smiling face and sweet voice; but the Lord does all things right, and we know that our loss is his eternal gain. While the brethren and sisters and his dear companion, whom he loved and cherished, with his dear children, are left to mourn and suffer, he is at rest. May the God of all grace fill his place in the church; and may he be to our beloved sister, the bereaved wife, a husband, and fill her lonely hours with his royal presence. I hope the brethren and sisters will visit her, and try to comfort her, as her dear husband did them. May God be to the dear children a father; and may they ever keep in memory the good advice he gave them, both in word and by example, is the prayer of the writer.

J. J. WHITE.

SPARTA, La.

OUR beloved brother, **I. W. Starks**, of Shiloh, Cleburne Co., Ark., was born Sept. 28th, 1816, and died Dec. 23d, 1889, aged 73 years, 2 months and 25 days.

He joined the Primitive Baptists at Bethel Church, Graves Co., Ky., and was baptized by Silas Cavender in 1844. He came to this state in 1858, and joined the Primitive Baptists here. When the summons of death came he said that he was willing and ready. I was acquainted with the brother six years, from 1883 until his death. I do not believe that I ever was acquainted with any one that was any more firm in the doctrine of the Primitive Baptists, nor any that loved the brethren more than he did. I spent several days and nights with him. He loved me, unworthy as I am, and I could not keep back the same love that he showed to me. I believe he was as harmless a man as ever I was acquainted with, beloved of his neighbors, Baptists and all others. I am satisfied that the neighborhood has lost one of its best citizens, and the church one of its brightest lights of to-day.

He leaves three children, a wife and grandchildren to mourn their loss; but our loss is his gain. I would admonish his children and grandchildren to imitate his example in honesty and truthfulness, and in abstaining from other people's business; not busybodies in other men's matters. Let the world roll on, but keep ourselves right, so much as lieth in us. Those who have a hope in Jesus I admonish to follow his example in letting your light shine; for God is not forgetful concerning your work and labor of love. You will enjoy the good of the land. The light will shine to those who have the light of the Son of God, and have such an effect that they will fall down and say that God is in you in deed and in truth. The brother lived with the Baptists forty-five years. He was a subscriber to your paper for a number of years, and I hope you will publish this for the satisfaction of his relatives. May God keep us as a shepherd doth his flock, is the prayer of your unworthy brother,

MOSES SANDAGE.

MORGANTON, Ark., Aug. 24, 1890.

DIED—In North Berwick, Maine, Aug. 28th, 1890, **Mr. Nicholas Hanson**, aged about 71 years.

His disease was cancer on the right side of his face, which caused him to suffer beyond description during the last year of his life. He was a kind husband and father, and a good neighbor, respected by all who were acquainted with him. He was a Primitive Baptist in belief. He felt, as he told me, to be the chief of sinners, and that God could not save him for any good thing that he had done to merit salvation, but that he had a hope that God had saved him through the

righteousness of Christ. He talked well, and gave good evidence that he was a child of God. His suffering was great, but he was as patient through it all as any one could be while in the flesh, waiting for death to relieve him. He has left brothers and other relatives to mourn. May God bless them, and especially his daughter-in-law, who cared so well for him in all his sufferings.

WM. QUINT.

NORTH BERWICK, Maine.

**Maria L. White**, wife of John T. White, died at the residence of her husband in London, Britain Township, Chester Co., Pa., on Thursday, Sept. 11th, 1890, of dropsy of the heart, aged 53 years and 4 days.

The subject of this brief notice was the third daughter of John K. and Rebecca A. Mackey, late of London, Britain Township. She was united in marriage with John T. White Dec. 24th, 1868. The fruit of this union was one daughter, Rebecca A., who, with the heart-broken husband, still survives. Mrs. White was a consistent christian, having years ago identified herself with the London Tract Church, and at the time of her death was still in active membership. She was a true and faithful wife, a kind, indulgent mother, a true friend, and enjoyed a large circle of acquaintances, whose heartfelt sympathies are extended to the bereaved ones left behind.

JOHN T. WHITE.

DIED—In Otego, N. Y., Aug. 18th, 1890, our beloved sister, **Hannah Fisk**, in the 80th year of her age.

She had been an honored and much-beloved member of the church here for about fifty years. This is the body with which she united in her youth, and she ever maintained a walk with her brethren and before the world in keeping with the profession which she had made. Her affections were decidedly with those who declare that salvation is of the Lord. Her companion had passed away a few months before. She leaves one son, two grandchildren and many friends to mourn their loss. The writer of this attended her burial August 19th, 1890. May this bereavement be overruled for good to all.

B. BUNDY.

OTEGO, N. Y.

OUR darling little child, **Ira Oneil Hall**, was one of a pair of twins born to Wm. L. and Rosalie Hall on Jan. 9th, 1890, and was a grandson of Elder John C. Hall, of Gogginsville, Va. Little Ira never was very stout, being weakly constituted, and it pleased our heavenly Father to afflict him with catarrhal pneumonia, and to call him home after three days of suffering. We had learned to love him with a tender affection, he showing a loving disposition. We nursed him kindly, with the advice of a good physician; but his little race was run, and on Feb. 27th he fell asleep, yes, a blessed sleep, from which none ever wake to weep. Two days later he was laid in the silent grave. There was no funeral on account of the severe cold weather, but few being able to attend the burial.

"Could we but see his little face,  
Delighted with the happy place,  
We could not wish it back again,  
But say, Dear babe, with God remain."

WM. L. HALL.

WELLSVILLE, Kansas.

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Middletown, Orange Co., N. Y.

## APPOINTMENTS.

DEAR BRETHREN:—Please publish in the SIGNS that, the Lord willing, I expect to visit Kentucky in September and fill the following appointments:

From the 5th to 7th, Mt. Pleasant Association, Pleasantville; 8th to 11th, in the vicinity of Bethel, Shelby Co.; 12th to 14th, Licking Association, Salt River, Anderson Co.; 15th to 19th, with Sulphur Fork, Cane Run and Providence Churches, as the brethren may arrange; third Saturday and Sunday at Elk Lick; 23d to 25th, May's Lick; 26th, Mt. Carmel; 27th and 28th, Little Flock.

A. B. FRANCIS.

## YEARLY MEETINGS.

THE yearly meeting with the Otego Church will be held, if the Lord will, at Osborne Hollow, Broome Co., N. Y., Oct. 15th and 16th (Wednesday and Thursday following the second Sunday), at which time we hope to meet as many lovers of truth as can attend. The place of meeting is ten miles east of Binghamton, on the Delaware & Hudson R. R. This road was formerly called the Albany & Susquehanna R. R.

THE yearly meeting at Indiantown, near Powellville, Wicomico Co., Md., is appointed to commence Oct. 8th, 1890, at 10 o'clock a. m., and continue two days, which will be Wednesday and Thursday after the first Sunday in October. We would gladly welcome all who desire to attend for the truth's sake. Those coming by rail will drop a line to some one, and they will be met at Pittsville or Salisbury. Train leaves Salisbury at 12:45 p. m. for Pittsville.

L. A. HALL.

THE annual meeting with the church at Cow Marsh, Kent Co., Del., is expected to be held on the fourth Sunday in September, commencing on the previous Saturday at two o'clock p. m. The trains from both ways meet at Woodside, Delaware R. R., about half-past ten, when friends coming by rail will be met on Saturday morning and cared for throughout the meeting. We hope to have such a season of enjoyment as will amply reward those who come from a distance.

E. RITTENHOUSE, Pastor.

A two days or yearly meeting is to be held with the First Old School or Primitive Baptist Church of Roxbury, in Batavia Kill, on the 24th and 25th days of September, 1890, to commence at half-past ten o'clock. The trains will be met from the east and west both morning and evening on the day before the meeting.

WM. BALLARD, Clerk.

THE yearly meeting with the church called Thompson is appointed to be held on the fourth Sunday in September, 1890, and Saturday before, meeting to commence at 10 o'clock a. m. each day. The place of meeting is six miles northwest of Columbus Grove, Ohio, which is on the D. & M. R. R., where those who come will be met and taken to the place of meeting.

We give a cordial invitation to all lovers of the truth to meet with us, and especially ministering brethren; not on this occasion only, but should any of our ministering brethren pass this way we would be glad to have them stop and give us a call.

DAVID SEITZ.

THERE is a yearly meeting appointed, if the Lord will, to be held with the Old School Baptist Church in Columbia, in Jackson Co., Mich., on the first Saturday and Sunday in October, 1890.

Those coming to Napoleon or Woodstock stations will be met on Friday before the meeting and conveyed to places of entertainment. A cordial invitation is extended to brethren and friends.

WM. L. BROWN.

## ASSOCIATIONAL.

THE tenth session of the Pilgrims' Rest Association of Old School Predestinarian Baptists will be held, the Lord willing, with the Big Blue Church, about eight miles northeast of Olathe, in Johnson Co., Kansas, commencing at two o'clock p. m. on Friday before the second Sunday in October, 1890.

Those coming from the east should come on Thursday, and they will be met at Lenexa. Those coming from the south will come on the Ft. Scott & Gulf R. R. to Olathe, where they will be met on Thursday. Those coming from the west will come on the K. C. & S. R. R., and they will be met at Olathe on Thursday or the morning train on Friday. All lovers of truth, and those who desire the welfare of Zion, are especially invited.

WM. L. HALL.

THE Western Corresponding Association of the Old School Predestinarian Baptists of Missouri will hold its thirty-first annual meeting with the church called Three Forks of Nodaway, in Nodaway Co., Mo., Oct. 3d, 4th and 5th, 1890, four miles west of Pickering.

Those coming from the south will be met at Pickering on Thursday noon, and those from the north on Thursday or Friday morning, and conveyed to the place of meeting. All lovers of the truth, and especially brethren in the ministry of our faith and order, are cordially invited to meet with us.

THOMAS SHEARER, Clerk.

THE First Regular or Old School Baptist Association called Kansas will be held, if the Lord will, with the Little Flock Church, about four miles northeast of Williamstown, in Jefferson County, Kansas, on Friday before the last Saturday in September, 1890.

Those coming by railroad will have to come to Williamstown on Thursday, where they will be met and conveyed to the meeting.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

THE New Hope Association of Primitive Baptists will meet, if the Lord will, with the church at Enon, at Grassy Flat school-house, twelve miles north of Ozark, Franklin Co., Ark., commencing on Friday before the fourth Sunday in September, 1890.

If brethren from the east desire to visit us they should take trains to arrive at Ozark, on the L. R. & Ft. S. R. R., on Thursday. W. P. Anderson or Elder W. A. Barham, of Watalula, Ark., should be notified beforehand, so that those coming may be met with conveyance. May the Lord impress the minds of brethren to visit us.

C. W. ANDERSON.

THE Juniata Association of Old School or Primitive Baptists will convene, if the Lord will, with the Sidling Hill Church, in Fulton Co., Pa., on Friday before the first Sunday in October, 1890, and continue three days.

We cordially invite all of our faith and order who may feel it in their hearts to visit us, as we are few in number. We have no worldly inducements to hold out to any, but we trust that you will meet with those whose hearts are filled with the love of God.

Those coming by railroad will have to come on the Baltimore & Ohio R. R. to Hancock, Md., and pass over the river. I think there will be trains running so that you can arrive shortly after the middle of the day, when you will be met and conveyed to the place of meeting, a distance of about twenty miles.

AHIMAAZ MELLOTT.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

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

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 1, 1890.

NO. 39.

NEWARK, Del., Aug. 8, 1890.

DEAR BRETHREN BEEBE:—In closed please find a letter written by R. P. Tawresey, of Philadelphia, Pa., which please publish in the SIGNS, if in your judgment you think best. It seems to me like a plain, simple way of relating how many of the poor, tried children of God are led into the knowledge of heavenly and divine truth. It would, no doubt, be read with interest by many who have been led in much the same way. I trust there is in my heart an interest for and with all such, having myself been led along in much the same way, always in much doubt as to my knowledge of what did appear, or as to my experience of what seemed clear to me. Indeed there are yet times when I am compelled to doubt whether the God of the whole earth has revealed himself to me as he has not unto the world. Yet I have been made to differ, and I do not believe there is any power but God himself that does or can show us the truth. The way the good Lord deals with those whom he is pleased to call by his grace and separate from the world is simply wonderful, as well as glorious. Surely it is always in such a way that it ever must seem wonderful and mysterious to them, and the way that was least expected by them; but generally, I think, they can say with some of old, that all the way was the right way.

If you could know how often I feel a desire to communicate something to the readers of our family paper, you would very willingly take the will for the deed. The will unexpressed does not give reading matter to your subscribers nor fill your columns; but your columns are filled, and always filled with matter of much more interest and profit than anything I can think, much less write. Please accept this as a token of loving remembrance.

JOSEPH L. STATON.

PHILADELPHIA, Pa., June 9, 1890.

DEAR FRIEND:—Some time ago you invited me to write you a letter. It has been on my mind to do so ever since, and was even before. I have had several such invitations from different ones, but have never done it. Of course you did not want a letter from me on any other subject than that of experience, or the way the Lord has led me. I had it in my mind yesterday to do it, but other things came in the way, so that I did not get it done; and this

morning it came so forcibly into my mind that I cannot attend to any other affairs. Although I have set down to write something of my feelings, I am met by the difficulty that has often prevented me from doing it before; that is, not knowing what nor how to say anything that would be in any way interesting to you. With my frame of mind for a long time I have felt that I was hardly responsible for my doings. For the last four years, I can truthfully say, my mind has not been clear of the thought of the way the Lord saves his people, except when some pressing business has demanded my attention, and even then my mind would be so muddled that nothing appeared clear to me. A kind of fear has got hold of me, so that I feel afraid to say or do anything. In my former life I could determine my course of action promptly, and could stem all opposition to accomplish the end I desired or wished. I now feel afraid to form a desire, or make a wish, or give expression to my thoughts, fearing they are not rightly formed, or that they will give offense to some one. You said to me some time ago, when I met you at one of the friends, that I was afraid of persecution. This, I feel, was not just the way of it; but you must have had some impression of what my thoughts were. I do not think I ever saw the time, since I knew what the Old Baptists believed or preached, that all the persecution the opponents of the truth could have used or invented would have had the slightest effect on me to drive me from my moorings, or would in any way try to hide my belief, or have stood by and heard the people vilified that I believed possessed the truth, without openly protesting against it; yet I have always been, in some way, afraid of one whom I believed was a child of God. I always felt that I was inferior to them in every way. It has often taken all the strength I could command to mingle with them; and yet I could not content myself and stay away from them.

In the fall of 1846 I went to London Tract to meet my father and mother. I was late getting there, and Elder Barton just arose to announce his text. I do not now know anything he said, but I know it was the first time I ever took enough notice of what any man said from the pulpit, of any denomination, to have the slightest impression on

me, except, probably, when I have been at protracted meetings, when some one would arise to make some startling announcement, as they often do; but they were not lasting, and often not believed. While I do not remember anything that Elder Barton said, to give any clear idea of it, yet it took hold of me, and has always staid with me. I have never missed the preaching since that time if I could possibly attend, and think I have been a listener ever since, and at times have dared to hope that I had an ear to hear; yet I have had a great many downs since then. I think I have been well confirmed in the doctrine of salvation by grace, and that the sinner is cut off from any part of his own salvation; that all the glory belongs to another, and will have to be so given by the sinner if he shall ever know or realize what salvation is. (I will not say, what salvation is by grace, for there is no other kind.) I do not think I have ever tried to work myself into the favor of God, by works wicked or otherwise. If I have, I did not so understand it. I have made many resolutions to do better, and have broken them about as fast as made; but I do not think I had in my mind that it was for the purpose of gaining favor with the Lord, but to make me more companionable with the Lord's people.

One other source of trouble is and has been with me. When a minister begins to preach his own experience, and talks of his own sinfulness, and knowledge of his own condemnation, feeling his guilt in such deep, bitter anguish for sin, and how the Lord came to his relief, it seems to me that right here he parts company with me. Then I think there must be something wrong or wanting with my hearing, feeling or understanding, or else I am left out. At these times all manner of things present themselves; such as, Do you love the church, or the Lord's people? Are you drawn toward them? If so, that is enough for you. Then if I commence to search myself in these matters I cannot tell whether I really and truly do, or whether it is only a sensual feeling of or for self-gratification. Yet I am troubled day and night about going to the church. What seems to me to be in the way is, What will I say to the church, and will they have any confidence if I do go, seeing I cannot tell them anything that would be of like experience with their own to ever draw them to me? And so I conclude

that I am about to commit theft and take the children's bread. I had determined a long time ago that whatever I could do to lighten the burdens of the friends, to entertain them, I would do, and thereby make it as pleasant for them as I could, and in that way have and enjoy their company; yet it has not been satisfying. Something tells me that I am standing alone, looking for no help or dependance but my own. Since my own affliction, when I was cut down in a moment, it has come to me that the Lord took my strength almost instantly to show me that I was leaning on a broken arm. Still I do not know that I am leaning on the Lord yet, or whether I ought to say that I do. It seems that I am so great a distance from him, and that I have so little knowledge of him, it puts me in such a strait. I thought I would try and go to the church last Sunday week; but I said nothing as to my intentions, and my folks kept saying that they could not go. I thought it so strange that it was not for me to go then. I tried to look at it from every standpoint. Things in this way preventing, I concluded to write to you. I have been talked to by various friends that I have had confidence in, and some that I feel are very dear to me, telling me of my duty. While I feel that one should be submissive to the feelings of those who are led by the Spirit, yet I have not yet had the strength to do it. Fear takes hold of me in a way that I am not able to throw it off. While I firmly believe in the unconditional salvation of the Lord's people, and that he will prepare a people in his own time who will gladly receive him and his truth, and give him all the praise and all the glory, yet when I look within everything says, It is not me.

Yours in trouble,

R. P. TAWRESEY.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."—Isaiah xli. 13.

Often while reading my Bible and the precious words of comfort in the SIGNS OF THE TIMES, I feel like speaking a word to the household of faith. David says, "Let the redeemed of the Lord say so." But my leanness will come up before me, and almost overpowers my good feelings. Isaiah says, "Fear not, thou worm, Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the holy One of Israel."

"Through floods and flames, if Jesus leads,

I'll follow where he goes;  
Hinder me not, shall be my cry,  
Though earth and hell oppose."

I stood beside the bed of a dying saint. She bade me hold her hand till the spirit left her body. She did not die (as she expected) that night, but revived again, and my duties called me away from her. She said before I left her, "When I send for you, leave all and come quickly, to hold my hand." I replied, "I am nothing but a weak worm of the dust; but there is a strong Arm, and I pray that he will uphold you." In a few days word came to me that she was gone; and she said, "Tell her that Jesus held my hand, and I am not afraid to die." "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me." David says, "I have set the Lord always before me; because he is at my right hand I shall not be moved." "At thy right hand there are pleasures forever more." "Thou has also given me the shield of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great." "Thy right hand is full of righteousness." "Nevertheless I am continually with thee; thou hast holden me by my right hand." "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." "His left hand is under my head, and his right hand doth embrace me."—Psa. xxiii. 4; xvi. 8, 11; xviii. 35; lxxiii. 23; cxxxix. 9, 10; Song of Solomon ii. 6.

When Bunyan's Christian fell into the Slough of Despond, Help gave him his hand and drew him out. How many thousands of Christians have been locked up in Doubting Castle till Christ has set them free.

One night while watching alone over the bedside of my very sick and unconscious husband, a great fear and desolation overpowered me. I felt my best friend is about to leave me, and how alone I will be. I opened the door and went with my aching heart out into the night. I looked up at the moon and stars, and beheld God's handiwork. A voice from beyond the golden silence seemed to say, Keep heart and not be afraid. Can you not trust this great Sovereign to take care of you and yours? There is a strong Arm ready to lead you; an Eye that never droops in slumber; he will keep your stumbling feet from falling by the way. Trust him and not be afraid. He is a friend that sticketh closer than a brother. I went back to my watching strengthened. Job says, in speaking of his trials, "Who knoweth not in all these that the hand of the Lord hath wrought this?" And in another place he says, "Have pity upon me, O ye my friends, for the hand of the Lord hath touched me."

Many years ago my niece died with that dread disease, consumption. At times her sufferings were intense, so that when I stood by her bedside I could not keep from pitying her. The night before she left us she called me by name and told me many things about her past life, saying, "Jesus has forgiven all my sins, and he comes to me now; and laying his hand on me, says, You will not suffer more than you are able to bear. He suffered." A young man with the same disease, refused to let his friends watch with him at night, saying, "My best moments are in the night season. Jesus comes and sits beside me, clasping my hand, when all is quiet." An hour before his departure for the better world, he said, "How changed is everything. See that tree in the meadow, how it praises the Lord."

Since writing the above I have had a letter from my sister (Mrs. S. D. Blair), so in unison with my own thoughts that I cannot do better than to copy from it. She has been removed from our old home church at Crawfordsville, Ind., now almost a year. She says, "I would be glad to be with my kindred in the Lord to-day, and partake of the 'Bread of Life,' as our old pastor will hand it out. The feasting I have done in days gone by will not satisfy my present longing, any more than the manna of the children of Israel would keep for the next day's use. We need it as the hunger comes; and I am glad to believe that it can be sent directly from heaven, without the intervening agent that the Lord sends to feed his sheep. Memory takes me back to a morning long ago, when this truth came so forcibly to my mind, and I may have told you of it at the time, or since, as it is frequently present with me; and from the abundance of the heart the mouth speaketh. I was alone in my home, and something had disturbed me, so that I mourned my shortcomings and infirmities; and the great wonder was how such a perfect God would look on a creature so full of imperfections as I seemed to be. The lines composed by Newton, so often repeated by dear brother Southard, came to me,

'But since my Savior stands between,  
In garments dyed in blood,  
'Tis he, instead of me, is seen  
When I approach to God.'

This was an unspeakable comfort to me, and immediately was added another verse, which is a prayer as well:

'Guide me, O thou great Jehovah!  
Pilgrim through this barren land;  
I am weak, but thou art mighty;  
Hold me with thy powerful hand.'

And then the refrain,

'Bread of heaven,  
Feed me till I want no more.'

After which I could see how I had been feeding on the very Bread of heaven, which my soul had been longing for. I had asked for, in my petition, my daily bread, without realizing that I had use for other

than such as supplies the hungerings of nature."

In Deut. xxxiii. 3, we read, "Yea he loved the people, all his saints are in thy hand; and they sat down at thy feet: every one shall receive of thy words." Ezra says, "The good hand of God is upon them."

In my gloomy hours, when I sink low in the valley, I have to go back to the spot where a change took place within my breast. It was in the year 1850 that I became so burdened with sin, and groped in darkness that could be felt. I am well acquainted with "Giant Despair" and his cudgelings. But after many months there came a morning, a beautiful, refulgent morning, to my soul; a morning when, as I walked slowly along, bowed down with guilt and gloom, the sun did not shine for me. I had not one ray of hope; but as I stood under an old tree, some one reached out a helping hand to me, and instantly my burden rolled off, and I felt that Christ was mighty and able to save even as vile a sinner as I am. All nature seemed changed, everything looked peaceful and smiling, and what a singing there was in my heart! I wanted to praise God; I wanted to sing of his wondrous love. But those peaceful hours could not last long. There are many gloomy clouds, and I find myself asking, Can it be that I, so full of sin and shortcomings, can be a child of grace? Is this the work of the blessed Master?

"Why was I not left behind?

'Tis a wonder, wonder, wonder,  
With thousand others of mankind,  
'Tis a wonder, wonder, wonder."

Thus I go halting along. Sometimes I feel that I am led beside still waters, and made to lie down in green pastures.

We are at peace in our little church at Crawfordsville, and blessed with a pure gospel ministry; and although I feel very lame in both feet, I think I know what it is to be carried to the King's table and partake of the bountiful feast. When I feel cast down, little and weak, a helping hand comes to me in some Scripture, or hymn like this,

"The fearful, the faithless, the weak, are  
my care;  
The helpless, the hopeless, I hear their  
sad prayer;  
From all their afflictions my glory shall  
spring,  
And the deeper their sorrows the louder  
they'll sing."

These are but a few of my scattered thoughts, written to the household of faith; but if not worthy of a place in your valuable paper, cast them aside, and all will be right with me.

Your unworthy little sister,

LINA W. BECK,

CRAWFORDSVILLE, Ind., Sept. 14, 1890.

LONGVIEW, Texas, July 20, 1890.

G. BEEBE'S SONS—DEAR BROTHER:—I have received a letter from a cousin and (I hope) brother who lives in Dallas County, Arkansas; and although not written for publi-

cation, it contains some things that I think would be beneficial to the Primitive Baptists. There are some of our order who have come so far behind in their temporal affairs that it casts reproach upon the church. I think it is the duty of the church to watch over each other in regard to these things. We are a remnant, compared with the popular world, and I think we should bear each other's burdens as far as in our power. I wish you, or some of the writers for the SIGNS OF THE TIMES, would write on the above subject. I am not capable of writing correctly my views on anything. My wish is to do nothing to hinder the cause which you and all the Primitive Baptists have advocated and defended since the days of our Savior. I fear to claim a name with them, yet there are no other people on earth that suit me. They can tell my feelings better than I can. The great trouble with me is my ignorance. It causes me sometimes to say that I am doing wrong in claiming a name with the people of God. I have a continual desire to understand the things pertaining to Christ and his church; but all is worthless unless caused by the Spirit of truth. Remember me at the throne of grace. I remain your unworthy brother,

W. H. SHADDOCK.

PINE GROVE, Ark., April 22, 1890.

DEAR COUSIN AND (I HOPE) BROTHER IN THE SPIRIT:—I received your letter some weeks since. I felt then a desire to answer it at once; but before it was convenient to do so the desire was gone, and is not now so strongly felt. I fear I shall not be able to interest you, as I feel to be in a dull and lifeless state as to spiritual things. \* \* \*

This has been laid aside, until it is now May 4th. I yet feel that I hold not the pen of a ready writer. I am in a strange condition, feeling dull, lifeless, ignorant, and in a benighted state of mind as to spiritual things; and as for temporal things, I would be glad to hope that I never would care more for them than just enough to discharge my duty therein during this life. You spoke your sentiments touching the deportment of the saints toward each other, about which I think we are perfectly agreed. I also believe that it is in accord with the law of love which is written in the heart of every true saint. How and why is it that we see so little evidence of this love manifested among the saints now? This is a question that has troubled me for years, and I do not know that I have a satisfactory answer to it. If we say we love each other, and are seen not to be ministering to each other's necessities, there is a contradiction; and actions speak louder than words. Then it is proven, at least for the time, that our love is only in word, and not in deed and in truth. Where there is love one for another,

is there not a felt sense of care by each for the welfare of the other? Yea, verily there is. Then what is the matter? Are we found neglecting each other? Are we cold and indifferent? Are we so taken up with our own affairs that we cannot find time to see after any one else? If so, then upon what is the heart set? Where the treasure is, there will the heart be also. Are there any weak among us in any sense who need attention in any way? Surely there are; for the Lord declared, "I will also leave in the midst of thee an afflicted and poor people;" and again, he said that he would never take away the poor from among them. There are different ways in which poverty may be manifested among the children of God. They are variously capacitated, both temporally and spiritually, and all have needs, for none are perfect; and yet they are every one perfect in the Lord, for in him is no lack. Let us look to him for all things, for he supplies all our needs. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Is not right here the key to the trouble? Are not many trying to add cubits to their stature? Are they not trying to add to themselves, to the neglecting of the body? Where this is so, is there not an exacting spirit, saying, "Do as I do, if you need; help yourself. If you would do your duty as I do mine, you would have plenty, and would not lack?" Thus vainly and boastfully thinking that gain is godliness, and so binding burdens on the poor and afflicted, who have to acknowledge that they do not live up to a perfect standard of duty, and therefore feel that the charge is not altogether groundless. Some have even seemed to think that a liberal spirit ought not to be indulged; that one ought to perseveringly strive to make all they can, and save and lay up for themselves; and their own pleading is that something might happen to them or their family; and if they should loan to the poor, as you say, they must be secured by a good and sufficient security, so afraid are they of this happen-so god, lest he should cheat them somehow out of their hard earnings, which they themselves have gotten together against the possibility of his happenings touching them. Now where is the trust here? Where is the heart, the treasure, the affections? Do such say by their actions that they believe the Lord does and will supply all their needs? But some say, "I don't believe in sitting down and waiting for the Lord to make a living for me. I believe I've got to do my duty." Now appropriately comes up the question, What is duty? Has ever one discharged a single duty that was not indited by the law of love? "I will write my law in their hearts," &c. "Seek ye first the kingdom of God." "Trust ye in the Lord Jehovah; for in

the Lord Jehovah is everlasting strength." While trusting alone in the Lord the children of God will surely manifest that they appreciate far above all earthly considerations that heavenly relationship which is in Christ. I confess that I do not know how to perform a single duty, even toward my own family, except it be indited by love, and that not of the flesh; for in my flesh dwelleth no good thing. O how little I have lived dutifully! O that I might be more dutiful! Why, I cannot think a good thought; and if ever I have had a good thought, or have felt an emotion of love, it has been a source of consolation and a cause for a felt sense of thankfulness that I should be so highly favored. Why, I deserve nothing but eternal banishment, and a good thought is from the Lord. An emotion of love is soothing to the thirsty soul. I believe there are but two sources of thought and two causes of action. One is from above; the other is from beneath; and we are actuated all the time by one or the other; and if ever prompted to duty, what a blessing it is; for we cannot have one good desire except by the Holy Ghost; and O! why was not I left to the wiles of Satan? Why should I ever hear the voice that no natural, carnal ear ever has nor ever can hear?—the voice of the messenger of peace, the Comforter sent, taking of the things of Jesus and showing them unto me. If it is but one thought, or one emotion of love, is it not enough? But O what poor, frail creatures we are! Who that has tasted would not taste again? O how soon would we put forth our hands and take again if we had the power! But should we not be thankful that it is as well with us every way as it is? Let us compare what we have with what we deserve, and see if we do not find cause for gratitude. Should we not try, as much as in us is, to let patience have her perfect work, trusting alone in the Lord, believing that he does all things well, that he works all things after the counsel of his own will, that all things work together for good to them who love God, and are the called according to his purpose? He has purposed the salvation of his people. It is finished. He has put all things under his feet. We see not all this yet done, but when we are favored with a faith view do we not see it finished, perfect, complete? Can any power shake it? Can anything add to or take from that which is perfect? Nothing can be added to or taken from it.

Pray for us here. We are weak. Our love to all, especially those in the faith.

A. M. PETERSON,

BATSVIA, N. Y., Sept. 14, 1890.

BRETHREN BEEBE:—Some years ago, I remember with much humiliation now, I thought my services in the cause of Christ were very valua-

ble. In the pride of my heart I considered it my duty to be zealously interested in Sunday Schools, and many other similar man-made institutions. I verily thought I was doing God service and greatly helping on the cause of Christ. About the time that I was the most earnestly engaged in what I then called working for the Lord, the Lord began a work with me which greatly surprised and perplexed me. I began to discover that every imagination of the thoughts of my heart was only evil continually. I also began to see dimly that the efforts I was making to convert souls might fail to awaken them, for I learned still further that Christ quickens those who were dead in trespasses and sins; but still I kept on in the works of the flesh, for they were too dear to me to think of giving them up. About this time I had a discussion with a student from a theological seminary about the depravity of man, in which I recollect I took the position that man had wholly perverted his way, and was dead to all spiritual life; and in taking this ground I was driven in the argument to the necessity of a spiritual birth as the only way to obtain spiritual life. This I could never have maintained or believed if it had not been that the Lord had begun to teach me spiritual things, for it was contrary to all my former lessons; but this work, as it now seems to me, was a gradual work. Little by little I was compelled to give up those things I once loved so well, and little by little I was enabled to see the light, and obtain the evidences of a spiritual life. Just in proportion as the Savior gave me a view of his salvation, in the same proportion I lost confidence in those works which once gave me so much selfish pride; but after a long and hard experience I found myself completely helpless, and unable to obtain the smallest spiritual favor. What joy I received when the news came that the salvation of the children of God is a complete work. This, in connection with a hope that my sins were forgiven, and that I had a personal interest in this great salvation, gave me joy unspeakable and full of glory. But what a long, hard struggle it was to give up all those things which were so dear to me! For a long time I could not and would not have it so—that I must give up all works of the flesh, and not have the smallest share in this great work of salvation; but although I was such a slow, dull scholar, I believe I did learn the truth that "It is the Spirit that quickeneth; the flesh profiteth nothing;" and, "That which is born of the flesh is flesh." But the flesh does not like to have it so, and hence the warfare.

Those who have obtained like precious faith with the saints know full well what labor and travel there is when the flesh lusteth against the Spirit, and the Spirit against the

flesh; and they have found in their experience that these are contrary the one to the other, so that they could not do the things that they would. It now seems to me like a long, unequal contest; for if Christ has begun a good work, he will perform it until the day of Jesus Christ. His purposes will be accomplished, and we are very glad that it is so. When our precious Savior gives us a clear view of a personal interest in his salvation, how insignificant all these works of the flesh appear; and when we know our unworthiness and lost condition, how impossible it seems to do anything to merit the favor of God. To such our Savior does not offer salvation, but he says, "I give unto them eternal life; and they shall never perish." He gives his children life, and he also gives them the joy of his salvation. We are glad indeed and in truth that we have an all-sufficient Savior, and that he completed the work he came to do, paying the full price of the redemption of his chosen people.

Yours unworthily,

B. F. HAMILTON.

#### CIRCULAR LETTERS.

*The Mount Pleasant Association of Old School Baptists, in session with the Mount Pleasant Church, Henry Co., Ky., to the several churches composing her body, sendeth love in the Lord.*

DEARLY BELOVED IN THE BOWELS OF GOD'S MERCY:—The time has come again, and according to your time-honored custom you will expect a letter to be read and to appear in your Minutes. We hail with joy the time of your annual meeting, when saints can meet here on the shores of time and worship the God they love and adore, though with mingled joy and sorrow. May our meeting be a season of refreshing from the presence of the Lord.

"When each can feel his brother's sigh,  
And with him bear a part;  
When sorrow flows from eye to eye,  
And joy from heart to heart;

"When free from envy, scorn and pride,  
Our wishes all above;  
Each can his brother's failings hide,  
And show a brother's love."

As a basis of such thoughts as we would present in this Circular we will quote the language of Paul as recorded in Phil. iii. 3: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The space that would be allotted a Circular Letter demands brevity; therefore we can only present the subject in a very brief way. "For we are the circumcision"—are now; not going to be at some future time. The term circumcision first occurs in Gen. xvii. 10. The Lord appeared unto Abram when he was ninety years old and nine, and said unto him, "This is my covenant, which ye shall keep, between me and you and thy seed

after thee: every man child among you shall be circumcised." "And it shall be a token of the covenant betwixt me and you." Here was God's promise unto Abram. Paul, when he comes to refer to God's appearing unto Abram, says that he received not circumcision, but the sign of circumcision. But God commanded that it be upon his seed forever. God had made choice of Abram and his seed after him as a typical people; and because of this choice (for the choice was made first) they were commanded to be circumcised. It was a mark or sign by which they were known or distinguished from other nations. This distinguishing mark was kept up as long as Abram's seed had a national standing. This must needs be, in order to fill the figure. The law as proclaimed to them by Moses was only to the circumcised, and no one of any other nationality had any rights or privileges under it; and even if they had observed all, even every form of the service, it would only have been a dead letter service. Abraham and his seed were chosen for that purpose, and God required of them implicit obedience. This outward form of service as performed by them was shown in the sacrifices that were made by them. The bellowing herds, the bleating lambs, the turtle doves and pigeons, as brought by them and sacrificed, brought joy to them. Their new moon, their seventh year, and seven times seven years feast, together with the manifest power and presence of God, were all evidences of his divine approval of their acceptance with God, but not to life eternal; for had or could this have brought life, there would have been no need of the coming of Christ. Paul says, "I do not frustrate the grace of God; for if righteousness came by the law, then is Christ dead in vain." This was only a typical people, only a shadowy dispensation, and could not make the comers thereunto perfect. And notwithstanding God made his covenant with them, God by the prophet says, "Behold, the days come when I will make a new covenant with the house of Israel." "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts," &c. Here the prophet was looking forward to the end of that law dispensation, when there would be a change in the order of service; for the holy Son of God says, "In burnt offerings and sacrifices for sin thou hast had no pleasure." The blessed and glorious doctrine of election, predestination and God's sovereignty is plainly taught in all this. As God had purposed in himself, so will he bring to pass. Therefore the change in the order of his service comes just at his own appointed time, as God by his inspired servant declared. But how hard it was for those circumcised Jews to give up their outward form of service, the traditions

of the fathers. It is no less true to-day. Those Jews had daily access to the prophecies, but little they seemed to understand them. None understand them till Jesus comes to them in their personal experience. And when Christ came, and began to turn them away from the temple service, what indignation arose in their hearts, and what enmity and hatred were manifested; and when he would talk of destroying their fine, costly edifice, and their outward form of service, they would call him a blasphemer. But our God has said that thus it shall be. When Jesus came, he came under the law, as his people were there. He was circumcised the eighth day, according to the law of Moses. He entered in by the door, being no thief or robber. He came to serve his people. They were in bondage under the law. "For they are not all Israel which are of Israel." No. A remnant shall be saved according to the election of grace. He came unto his own (as a nation), and they received him not; but as many as received him to them gave he power to become the sons of God (manifestly), even to them that believe on his name; which were born (those Jews), not of blood, nor of the will of man, but of God.—John i. 11-13. Jesus said to the unbelieving Jews, "Ye believe not, because ye are not of my sheep [not embraced in the choice, not the gift of the Father], as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish," &c. It is certainly to be understood that Jesus was here presenting the doctrine of election and choice, or God's discriminating grace. Those unbelieving Jews did not want Christ; neither did they want that distinguishing grace manifest in calling away from them their brethren, their kindred according to the flesh; calling them away from the traditions of their fathers. This doctrine was hated then, and is yet. From our earliest recollection this doctrine has been hated. Old School or Primitive Baptists have been hated and persecuted for holding that God chose a part of the family of mankind as manifest subjects of this grace, and did not give all a chance. That persecution goes on, and will never cease; but by the grace of God we shall stand, and the truth declared by Paul be verified, "A remnant [a part, not all] shall be saved." Even to this day there is a remnant according to the election of grace, notwithstanding the theory of men that the Lord chose all. This remnant, this election of grace, chosen out of the world, are those whom Paul includes in the "we are," &c. Now when Paul comes to distinguish between the old law service, the carnal Jew and the spiritual Jew, the old covenant Jew and the new covenant Jew, he says, "He is not a Jew which is one outwardly; neither is that circumcision which is outward

in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Paul now makes no distinction between Jew and Gentile. Both alike are brought in according to the new covenant of grace, the middle wall of partition being broken down, having slain the enmity between them, and so making peace. Peter says, "I perceive of a truth that God is no respecter of persons [in the covenant of grace]; but in every nation he that feareth God and worketh righteousness is accepted with him." Cornelius, the Gentile, had been manifested as one embraced in the covenant of grace. Peter recognized an exhibition of God's power in the heart of Cornelius, being circumcised in heart to love the Lord our God. This, dear kindred, is a token of the covenant of his grace, which is ordered in all things and sure.

"Which worship God in the spirit." When this divine service was instituted by our Lord no natural or carnal Jew could prepare himself for this solemn service; neither did they desire it. They were as dead to it as a man corporeally dead is to the world. The life-giving power is alone in Jesus. "I give unto them eternal life"—something that they had not before the gift. "The words that I speak unto you, they are spirit, and they are life." "The hour is coming, and now is, when the dead shall hear the voice of the Son of God." "So shall my word be that goeth forth out of my mouth." Paul says, "And hath raised us up together, and made us [that is, Jew and Gentile] sit together in heavenly places in Christ," there to worship God. Man can just as well create a world as he can prepare himself in part or as a whole to worship God in spirit. Jesus said to the woman of Samaria, "God is a Spirit; and they that worship him must worship him in spirit and in truth." That spirit is a gift of God. Without it we cannot worship God; without it we are dead to all feeling sense; by it we do worship God the Father, giving adoration and praise. Hear Paul: "We have received, not the spirit of the world [we have that in the first birth], but the Spirit which is of God; that we might know the things that are freely given to us of God." "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." Again, John says, "Ye have an unction from the Holy One, and ye know all things." Now let us bear in mind the analogy of the figure. No one but the circumcised in heart has any right to or can worship God. Though the carnal minded, unregenerated, mocking and scoffing world may join in all the service, in every form, it is only in the letter; for they have not the Spirit of Christ, and hence are none of his manifestively. It is not

the outward form that he accepts. We may be on bended knees, may disfigure our faces, use a multiplicity of high-sounding words, and have no access whatever to the throne of grace. Nay, dear, little, trembling one, a thousand times more accepted is that mournful cry that so oft goes up from the very depths of your heart, "I am vile! My sins! O my sins! God, have mercy!" Such comes from a broken heart, a broken and contrite spirit, which the Lord will not despise. Whenever you are enabled by grace divine to prostrate yourself at his blessed feet, confessing your sins, you worship him in spirit. It is the Spirit of God that leads you there. You feel to cry daily, "Lord, give me more of thy Spirit." You feel that you are poor indeed—poor in spirit. It is because you, dear child, are of the circumcision. Hence Jesus says, "Blessed are the poor in spirit," &c.

"O for a thousand tongues to sing  
My dear Redeemer's praise!  
The glories of my God and King,  
The triumphs of his grace!"

"Rejoice in Christ Jesus." Paul says, "Let him that glorieth, glory in the Lord." David says, "I will greatly rejoice in the Lord; my soul shall be joyful in my God." In the exhibition of God's power, in that complete salvation as manifested unto his chosen, it is so completely wrapped up in the mystery of the working of his mighty power, they are so completely stripped of self, that every vestige of hope for life and salvation is cut off, save in and through our Lord Jesus Christ. Consequently they have only the excellency of the name of Jesus to rejoice in. There are many reasons why the saints should rejoice in him; yet all is summed up in the one thought, He hath become my salvation. "Behold, God is my salvation: I will trust, and not be afraid." Could the saints have any co-partnership in the work of their eternal salvation, they should and would have whereof to glory, but not in Christ. O how careful should be the self-examination of every saint, to know the source of their rejoicing. Are you rejoicing in the downfall of an enemy? Would you rejoice to see them consumed? It is not of Christ. Would you have fire come down from heaven to consume them? Ye know not what spirit ye are of. Do you rejoice in a victory over another? It is the spirit of the world, dear saint, that then possesses you. Do you hate them which hate you? It is both sensual and devilish. We cannot believe, when the saints let that spirit rule in them, that they are devils, but they do act like devils and demons. Neither do we believe that when they walk or are led by the Spirit of Christ they are either the Spirit or Christ; but they act like Christ and bear his image; and it is then alone they rejoice in Christ Jesus, having no confidence in the flesh. No worldly religionist can have any use for this;

they can find no place for it in all the wide scope, from the Pope of Rome to the most modern theory advanced by man in our day. Even the saints sometimes become possessed of that vain, arrogant spirit, being puffed up through vain glory, are self-important, expecting to accomplish something; feeling that without them the Master's cause will fail, and the ark of the covenant of his grace will fall; aspiring to be leaders, to be looked up to; walking in craftiness, in the light of the sparks of their own kindling. "But this," saith the high and holy one, "shall ye have of my hand, ye shall lie down in sorrow." And when thus brought down (for he that exalteth himself shall be abased) they will learn in sorrow where they have been led; that they have been led in that broad way which our Lord said is the way of death. That soul will then say, with Paul, "No confidence in the flesh." It is not always in ourself that we trust or have confidence; but sometimes, yea, often, the dear saints look to the ministry, expecting too much of them in time of trouble and difficulty. O that we could divest ourselves of all but Christ, and look to him alone, asking counsel of him to direct us in wisdom's ways, to his own honor and glory. And be assured, beloved in the Lord, that when the waste places in Zion are builded, and the church appears in her glory, it will be only in that way that the Lord will get all honor and glory to himself. It is not only in this that ye learn, but in your everyday experience you learn,

"Prone to wander, Lord, I feel it;  
Prone to leave the God I love."

How slow we are to remember him who is all things to us; and how prone to think of and remember vain and foolish things, and to give ourselves to vain jangling, striving about words to no profit. All these things teach us, and are convincing proofs that we are yet subject to vanity; and by reason of the weakness and infirmities of our flesh we yield to temptation, and, like the apostle Peter, deny our Lord. But O give thanks unto the Lord! We look forward, and we have hope in Jesus, our life, our all, that we shall sooner or later leave all corruption behind, and shout victory in the name of Jesus. We now have only an earnest of the inheritance of the saints; but soon in glory we shall see him as he is, and be like him, no more to cry, "O wretched man that I am!" &c.

"There to see thee as thou art,  
And praise thee as I ought."

Now the Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work! Amen.

J. S. TURNER, Mod.

E. F. RANDELL, Clerk.

*The Licking Association of Particular Baptists, in session with the church at Salt River, Anderson Co., Ky., to the several churches of which she is composed, sendeth christian salutation.*

DEAR BRETHREN AND SISTERS—BELOVED OF THE LORD:—In pursuance with a long-established precedent among us we now offer to you this epistle of love, hoping thereby to stir up your pure minds by way of remembrance of the things pertaining to the glorious kingdom of God's dear Son, a kingdom in which a King shall reign in righteousness. Of that great kingdom the prophet Daniel speaks, saying, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Then how great and wonderful is that kingdom in which all people, nations and languages should serve that great King. When that kingdom was set up on the earth its glories were not confined to the twelve tribes of Israel. O no; it reached and brought under its broad banner all nations and languages to serve its great and glorious King. Then, dear brethren and sisters, what an infinitely interesting subject we have before us for our meditation, and to cheer us onward amidst the scenes of earth. We have the character of that great King, in whom dwell all the divine perfections of the great Jehovah; and he is the Lord our God. When the saints are enabled to claim him as their Lord, their Savior and their Redeemer, they are lifted as far above the vanities of earth as the glories of the fairer worlds on high are above the vulgar chantings of the corrupt world. Think, dear saints, that you by grace divine are made the subjects of the reign of that King in whom dwells all power both in heaven and earth; who hath loved you with an everlasting love; who is ever present with you, to sustain and uphold you amidst the cares and sorrows of earth; whose eyes are upon the righteous, and whose ears are open to their cries; and who in his infinite love for his dear people gave himself up to the sorrows of Gethsemane and the tortures of Calvary, that he might redeem them from under the awful curse of a violated law, deliver them from the dark prison-house of that law, and make them heirs to the ever-glorious inheritance of the saints in light. When by faith they are basking in the sunlight of redeeming love they most sweetly sing,

"Upward, still upward let me soar,  
While in this vale of tears;  
Till earthly cares and toils are o'er,  
And sin shall wound my heart no more,  
And heaven itself appears."

He is a God of mercy, and his saints are they to whom that mercy is extended. The psalmist says, "O give thanks unto the Lord, for he is good; his mercy endureth forever." And Daniel says, "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him." Although the saints daily realize that they rebel against their Lord, yet they in humble adoration and thanksgiving cry out, "His mercy endureth forever." It is thus in him that they by faith behold one who changes not, one who has said to them, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Could the mercies of our God change, then certainly, dear saints, all, on account of our rebellion against him, would go down under the direful consequences of that rebellion. Then, glory to his exalted name, he changes not, and his people are kept by his power through faith unto salvation, ready to be revealed in the last time. While they are kept by his mighty power, yet they are led onward by his never-failing wisdom; for he of God is made unto them wisdom. By that wisdom they are made wise unto salvation. How exalted is that wisdom! It lifts the saints far above all sublunary things, and enables them to see the King in his beauty, and to behold the land that is very far off, yea, and to know him whom to know is life eternal.

Having had a glimpse of some of the glories that shine forth in the character of that great King, let us turn our thoughts to those who are members of that kingdom and heirs to its superlative glories. Of them the apostle says, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." The same apostle tells us how they were brought out of darkness into his marvelous light when he says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In their relation to their natural head they had a natural birth, and in their relation to their spiritual head they had a spiritual birth. Our Lord has said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." He was talking to Nicodemus, a ruler of the Jews, and he said to him, "Ye must be born again." Peter said to that holy nation, that royal priesthood, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In their first birth was developed that relation to a fallen and corrupt Adam; in their second birth was manifested their relation to the second Adam, the Lord of glory. In their first birth they had nothing secured to them but that which was unholy and unclean; in

the second birth they had that given them, secured to them, which was holy, heavenly and divine. Then it is evident that in that royal priesthood, that holy nation, there was a company of two armies. The apostle said to the saints at Galatia, "This I say, then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Evidently those saints had been born of the flesh and of the Spirit, and were, when Paul addressed them, engaged in that fearful conflict, the flesh lusting against the Spirit, and the Spirit against the flesh. That faithful servant of the Most High was not a stranger to that warfare, for when meditating upon that conflict he cried out, "O wretched man that I am! who shall deliver me from the body of this death?" But in an ecstasy of delight he cried out, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." So every member of this great and glorious kingdom enters it through and by this new and spiritual birth. Christ is the door into that kingdom; and they enter it because they have Christ in them the hope of glory. They do not enter it to help him save his people. Far from it; for they know that he hath declared, "All power is given unto me in heaven and in earth." And the apostle declares, "In him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." They who are complete in him are members of that kingdom. He being the head, they are the body, and members in particular. Of them the Lord by his prophet says, "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God." In confirmation of that declaration of the prophet, the apostle to the Hebrew saints says, "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." "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." These are they who belong to that great kingdom, and they follow their great and glorious King. John said, "And the armies which were in heaven [that great kingdom] followed him upon white horses, clothed in fine linen, white and clean." Their sins and their iniquities were remembered no more; and they were clothed in fine linen, white and clean, which is the righteousness of the

saints. Then surely all the members of that kingdom are a chosen generation, a royal priesthood, a holy nation, a peculiar people. All those great and wonderful characteristics were given to them by their exalted King, that they should show forth the praises of him (their great King) who hath called them out of darkness into his marvelous light. He has given them the light of the knowledge of the glory of God, and thus prepared them for a place in that kingdom while here below, and a seat in his eternal and glorified kingdom, amidst scenes of unfading bliss, where the voices of all that countless throng will be attuned to the sweet music of heaven in songs of praise and adoration to the name of their Lord and King, to whose wondrous name be all the glory throughout a never-ending eternity. May peace, love, unity and harmony reign among you and all the Israel of our God, is our sincere prayer. Amen.

H. COX, Mod.

J. W. WALLIS, Clerk.

J. T. McCOUN, Ass't Clerk.

#### EXTENSION OF TIME.

WE are making our final effort to see if a weekly publication can be supported among the brethren, and wish to give them every opportunity to assist us, and therefore continue our

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## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1890.

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

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

G. BEEBE'S SONS.

#### SINNING WILLFULLY.

(Concluded from last number.)

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x. 26, 27.

"But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." This experience is peculiar to those who are suffering under the chastening rod in sinning against the law of the Lord as it is written in the heart of every one who is taught of him. No words can definitely express this indescribable feeling of apprehension; for it is not like anything which is known to any others except those who have personally endured its intense fearfulness. It is not that fear of future punishment which carnal religionists mistake for the fear of the Lord. To the deepest sufferings which the sinning saint feels to be his just due, is added the most intolerable sense of his own vileness in rebelling against that beloved Redeemer in whose infinite grace is all his hope for salvation from sin and death. Under such a realizing sense of his own base ingratitude to his dear Savior he is shut up in darkness beyond the power of words to express. When he would cry unto the Lord for deliverance the consciousness of his willful rebellion against that Lord forbids his prayer. In this experience he feels indeed that his heaven over his head is brass, and the earth that is under him is iron.—Deut. xxviii. 23. In vain does he recall the memory of comforting assurances which have brought joy to him in past seasons of darkness. His own willful sin as an impassable mountain is continually before him, casting its gloomy shadow over all his thoughts. Condemned by his own heart he can only in fearfulness look for that just judgment and fiery indignation which shall devour the adversaries. Reason only confirms the bitter judgment which thus consigns him to utter despair. Truly he finds trouble and sorrow. As the natural mind cannot know the intense depth of distress suffered by the willful sinner against the law of Christ, so nothing in nature can fully express his anguish as his sins continually reproach him with the question, "Where is thy God?" Well does David liken this cruel taunt to a sword in his bones.—Psa. xlii. 3. When the heart of the con-

scious sinner thus condemns him in consideration of his willful sin, there is nothing in which he can find encouragement for hope. Having willfully sinned against that God in whose grace he had once rejoiced, it seems presumptuous to look to him for deliverance from the very guilt of that willful sin. He knows there is no other salvation but that which is brought by the hand of the Lord; and therefore he can only fearfully look for that judgment and fiery indignation which shall devour the adversaries, of whom he feels himself to be chief. Even to one who has no love to the holiness of God this fearfulness must be intensely painful; but that suffering is aggravated by the consideration that his sin is against that dear Lord to whom all the love and gratitude of his heart is due. Language fails to express the shame and grief of the disobedient saint when the light of the Spirit shining in his heart reveals the base rebellion which is therein. In the lowest depth of self-abhorance he is made to confess his transgression before God, saying, "Against thee, thee only have I sinned, and done evil in thy sight." He cannot claim that his sin was not willful, nor find relief in the plea that it was the evil of his carnal nature which moved him to do the wickedness on account of which he suffers. He knows that he is himself guilty, and his own heart condemns him. Under this sense of personal guilt he dares not appropriate to himself any of the gracious words of consolation which are recorded in the inspired record. The precious testimony of the infinite grace of God but seals more certainly his condemnation. Under this dreadful burden he sinks in deep mire where there is no standing; he is come into deep waters, where the floods overflow him. He acknowledges that justice cuts off all hope for him. From this fearful looking for of judgment and fiery indignation there is no deliverance until the Spirit of truth graciously brings him the word of salvation, showing him that there is forgiveness with our God, that he may be feared. Then he knows the strong consolation of that inspired declaration addressed to our victorious Redeemer, "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."—Psa. lxviii. 18. Only in such depths of sore distress are the saints qualified to bear witness to the infinite fullness of that grace of God by which they are saved from their sins without the sacrifice of the perfection of divine justice. While they see themselves justly condemned sinners, they are made to rejoice in the hope of that salvation which is by grace through the redemption that is in Christ Jesus. So the judgment of God is recorded, "My little children, let us

not love in word, neither in tongue; but indeed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."—1 John iii. 18-21. While not even willful sin can separate the saints from the love of God which is in Christ Jesus, it has terrible power to hide from us the evidence of that love in our present experience of its assurance and comfort. Since our own early rejoicing in the revelation of the knowledge of the truth, many times we have bitterly felt that our heart has condemned us under dark clouds of willful sin; and but for the renewed manifestation of the unchanging faithfulness of the God of our salvation we must have sunk under the weight of that certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. We do not say that this is the case with every subject of saving grace; but if it is not true that such severe chastening is endured by the saints in transgressing the commandments of our Lord, there is no ground for hope left to one so full of rebellion as we have found our own sinful heart. That provision of grace which can bring salvation to such a case as ours, must be sufficient not only to save the chief of sinners with an everlasting salvation in the world of ultimate glory, but also to keep them in all their wanderings in this present evil world. Nothing less than the constant manifestation of the preserving care of our ever present Savior can keep us from falling under the power of the devices of our wary adversary. His deceitful allurements captivate our affections and overcome all our feeble powers of resistance, causing us to waver in the profession of our faith, forgetting that he is faithful that promised. If there are any among the followers of Jesus, who are not troubled with such weakness they have reason to be grateful for the strength which saves them from the depth of suffering to which we are so often subjected; but only those who know personally the galling bondage of indwelling corruption can sympathize with the distress of the poor whose enemies are too strong for him, and the poor and needy when the enemy spoileth him. In the preceding context it is clear that the inspired admonition points out the course by which we are exhorted to avoid the willful sin to which our text refers. In view of the fact that we have boldness (or, liberty) "To enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated [or, new made] for us, through the veil, that is to say, his flesh; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil con-

science, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching. "In disregarding this inspired direction we sin willfully in the sense designated in our text. As our sin is not against the law of Moses, none of the sacrifices authorized by that law are of any value in atoning for it. We must be judged by the law of Christ which we have transgressed. In the gospel kingdom there is no death, which was the penalty of despising the law of Moses; but there is the rod of sore chastening, which the disobedient child cannot escape. Of this certain visitation of just retribution all the severe penalties provided in the law of Moses were but shadows. To carnal reason it may seem a light matter to fall under the chastening rod of the King of saints; but to those who love his holiness there is nothing so terrible as the hiding of his face from them. In his presence is fullness of joy to them, and when he hides his face they are troubled beyond all the sorrows which can be conceived by the natural mind. Under this visitation of his displeasure they pray with David, "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit."—Psa. li. 9-12. Such prayer as this can only arise from a contrite spirit and a heart broken by the consciousness of departing from the path of righteousness. It is a very precious evidence of the presence of the living principle of love to God when the disobedient saint can truthfully pour forth this cry unto the Lord. Terrible as is the distress thus experienced, it is the unmistakable proof that the sufferer still longs for the salvation of God. In this very desire there is a testimony that the Lord is leading the mourning one with supplication to that rest which is found in obedience to his commandments. While he cannot yet see the hand of the Lord in guiding him, there is assurance in his hungering and thirsting after righteousness, by which it is certain that his prayer is not in vain. He shall be filled with the joy for which he thus earnestly cries unto the Lord.

There is a still more dreadful condition into which the sinning subject of grace may be sunk. It is possible for one to be so far overcome by his fleshly mind that he can feel no emotion of desire for a return to the enjoyment of the light of his Savior's

face. In this awful condition neither himself nor any other finite being can see any indication of divine life in such a willful sinner. He may seek comfort even in the indulgence of his carnal inclination to vice and iniquity. In this state it seems that the Lord has taken his holy spirit from the sinner, and in a sense this is actually true. Practically he feels no abhorance to sin and no desire for deliverance from its dominion. He willingly yields his members servants to commit wickedness. This horrible condition is the result of living after the flesh; and he is delivered to Satan for the destruction of the flesh. In this state of death and darkness he gives no evidence that he ever had the light of divine life in him. His condition is far more deplorable than that of him who suffers the most severe pain under the chastening of the Lord. But the power of God is able even to bring again such a willful sinner out of the depth of that death and hell. When such deliverance has been wrought for him he will confess that his salvation is of the Lord alone, and ascribe no merit to any created power. Well may every saint pray to be kept back from such presumptuous sins as will bring him into this fearful experience of the severe chastening with which the Lord visits the willful sins of his children. Let none trust in his own watchfulness and strength to resist temptation; but rather let every saint pray, "Lead us not into temptation; but deliver us from evil." But even this petition may be uttered with the tongue, and denied by our action. Therefore it is important to give heed to the admonition, "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 12.

#### CORRESPONDING LETTERS.

*The Licking Association of Particular Baptists, in session with the church at Salt River, Anderson Co., Ky., to the associations with which we correspond, sends christian greetings.*

DEARLY BELOVED:—Our God, whose mercies never fail, has granted us another opportunity of meeting in love and fellowship, and we hope we are grateful for the privilege. We have been favored with the presence of a goodly number of ministering brethren from abroad, who have faithfully proclaimed the gospel of the grace of God, whom we greatly esteem for the truth's sake. We earnestly desire a continuance of your correspondence. Our meeting has been one of unanimity of sentiment.

We have appointed our next annual session with the church called Bald Eagle, at Mt. Sterling, Montgomery Co., Ky., to begin on Friday before the second Saturday in September, 1891, when and where we hope to meet and greet your messengers in the fellowship of the Spirit.

H. COX, Mod.

J. W. WALLIS, Clerk.

J. T. MCCOUN, Ass't Clerk.

#### OBITUARY NOTICES.

DIED—In Amity, Orange Co., N. Y., Sept. 14th, 1890, **Mrs. Belle Hyatt Feagles**, wife of Jacob Feagles, aged 21 years, 4 months and 21 days.

Her funeral was very largely attended on the 17th at her father's residence in Warwick, where Elder Wm. L. Beebe preached from Matthew ix. 24, 25. She had made no public profession of faith; but her friends are comforted in the remembrance of the testimony borne by her manifest regard for the doctrine of salvation alone by the grace of God as revealed in Christ Jesus.

B.

**Mrs. Phebe Burt Benedict** was released from the body of this death at her home in Warwick, N. Y., at 9:45 o'clock in the evening of Sept. 19th, 1890, aged 73 years, 2 months and 4 days.

Sister Benedict was the widow of Elder Wm. L. Benedict, who was called to his everlasting rest in July, 1882. Their wedded life extended over nearly a half-century; and it was manifest that nothing less than the omnipotence of divine grace enabled her to survive the sundering of the tie which had united them in their youth. They raised sixteen children, of whom only two preceded their parents in death. Six sons bore the remains of their mother to the grave beside that of the partner of her life. She was the oldest member of the Old School Baptist Church in Warwick, having been baptized in the fellowship of the church October 4th, 1840. By her consistent and devoted life she was greatly endeared to all the church, who deeply feel that a mother in Israel has been taken from our companionship here; but we are assured that the change was infinitely joyous for her. May the grace of our Lord Jesus be displayed in supporting the bereaved family in their great affliction, and in comforting his mourning children, not only of this church, but of the many other branches of Zion where she was known and devotedly loved.

Her funeral was attended at her home by many relatives and friends, including children, brothers and sisters, and members of the church which mourns indeed, but not as those who have no hope. Her last expression of comfort in the written word was in thinking of the words of Jesus, "What I do thou knowest not now; but thou shalt know hereafter."—John xiii. 7. Her pastor spoke from this text at her funeral.

B.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am requested by the bereaved husband to give through the SIGNS some expression of the life and character of our dear sister, **Sallie Thomas**, whom the Lord has been pleased in the wisdom of his providence to take unto himself.

Sister Thomas was a daughter of the late Elder John F. Johnson, of Kentucky. She was born in Henry Co., Ind., June 3d, 1841, and died in Lawrenceburg, Ky., July 14th, 1890. While she remained with her father she was often his companion to and from his appointments, and after her marriage she was still specially dear to him. Her house was ever a home for him; and because of him, and also through choice of hers, it was a home, and a good one, too, for the Primitive Baptists. Time, labor nor expense were spared by her in serving them. She was blessed with such amiable qualities, and ever manifested such interest in the welfare of the church, that the reception of a good hope in Christ made, to the casual observer, no particular change in her daily walk. Her general characteristics of life rendered her superior to many of her sex of equal advantages. Her judgment in social and domestic matters gave her prominence among her neighbors.

In society she possessed that influence which gathered about her a host of admiring friends, who were no doubt benefited by her acquaintance and her counsels, which were wholesome. Her knowledge of and skill in the treatment of many of the afflictions peculiar to her sex and those of children very materially enlarged her sphere of usefulness. As a keeper at home she was truly chaste. She was happily married to Mr. Presley H. Thomas, Nov. 29th, 1865. The result of this marriage was a blessing to them both, as from all indications it was fraught with a fullness of domestic happiness. Of their children, two daughters reached the age of womanhood, both of whom are married. Sister Thomas loved her children and two grandchildren as only a mother can love. She joined the church at Little Flock, Anderson Co., Ky., on the fourth Saturday in June, 1887, and was baptized on Sunday following by the writer. She was a truly faithful member, ever ready to participate in the things pertaining to the church, whereby she was a blessing to the church, and found the church a blessing to her. It would seem to be useless to add that in her death her kind and devoted husband has lost a loving, faithful and true companion, her children a fond, indulgent mother, her brothers and sisters a lovable and devoted sister, her friends an amiable and exemplary friend, and the church one that was held dear in the ties of love and sweet fellowship in the sufferings and consolations of Christ.

Sister Thomas had been for years a great sufferer at times, but the Lord many times raised her up again. In her last illness she saw that the time of her departure was at hand, and so expressed herself to her friends; and what is most comforting, she was ready and willing to depart and be with Christ. Mingled with her great sufferings, and often rising above them, was the sweet assurance of the presence of Jesus, filling her heart with psalms and hymns and spiritual songs, many of which she repeated with force and clearness. While the curtains of mortality were being rolled back, and the things and scenes of time were giving place to things immortal, eternal, invisible, together with the glorious appearing of Christ, bringing to view the mystical scenes of eternal day, she said to her husband,

"Jesus can make a dying bed  
Feel soft as downy pillows are."  
And on his breast she leaned her head,  
And breathed her life out sweetly there.

May the grace of God rest upon those bereaved, especially her afflicted husband, and sustain them, and bring them to him and to her in the end, is the earnest desire of theirs to serve in the blessed gospel of Christ,

P. G. LESTER.

ELDER G. BEEBE'S SONS—ESTEEMED EDITORS:—In compliance with the wishes of the church and relatives of the deceased, I forward you for publication in the SIGNS OF THE TIMES a notice of the death of our dear sister, **Amanda Bellows**, who departed this life Sept. 18th, 1890, aged 55 years, 2 months and 2 days.

Sister Bellows' maiden name was Ellis. She was born in the state of New York, July 16th, 1835, and came west early in life. She was married to Wesley Bellows, Dec. 23d, 1852. To them were born ten children, eight of whom survive her, who, together with her kind husband, mourn the loss of a faithful, loving wife and mother. Immediately after their marriage they moved to a farm in Buffalo Grove Township, Ogle Co., Ill., where they lived happily and prosperously until her death, which was caused by "La Grippe." Sister Bellows was baptized in the fellowship of the Buffalo Grove Church of Regular Predestinarian Baptists in May, 1855, and has honored her

profession and church with a well-ordered life and conversation.

The writer was called upon to preach a discourse at her funeral, which he endeavored to do on the 22d inst., to a large and attentive congregation of relatives and sympathizing friends, using as a text the language of the Savior recorded in Luke viii. 52: "She is not dead, but sleepeth." Her remains were then laid to rest in the bosom of Mother Earth to await the sounding of the trumpet of God at the descent of him who is the resurrection and the life.—1 Thess. iv. 16.

E. H. GILLET.

MUNCIE, Ind., Sept. 22, 1890.

## TWO DAYS MEETINGS.

A two days meeting will be held with the Salem Church, in Philadelphia, in the hall on Croskey St., above Columbia Avenue, between Twenty-Second and Twenty-Third Sts. (over market), on Saturday and Sunday, Oct. 25th and 26th, 1890, commencing at 10 o'clock a. m. We cordially invite all who love the truth as it is in Jesus.

B. F. COULTER, Clerk.

THE Old School Baptist Church of Olive & Hurley, of the Roxbury Association, have appointed (the Lord willing) their two days meeting to be held at their meeting-house on Wednesday and Thursday, Oct. 8th and 9th, 1890. We shall be very happy to see all friends and lovers of the truth, especially brethren in the ministry. Friends coming by rail from the east will be met at Ashton, and from the west at Shokan, on the Ulster & Delaware R. R., and conveyed to the place of meeting and to our homes. The trains will be met morning and evening.

A. BOGART, Clerk.

A CENTENNIAL meeting will be held with the Old School Baptist Church of Lexington, N. Y., Oct. 25th and 26th, 1890. The brethren and sisters, the public generally, and the ministering brethren especially, are invited. Come on Friday before the meeting. The morning train from Kingston to Shandaken will bring you to Lexington about noon. Inquire for Fletcher Mackey, at Lexington.

WM. P. KIRK, Clerk.

## ASSOCIATIONAL.

THE tenth session of the Pilgrims' Rest Association of Old School Predestinarian Baptists will be held, the Lord willing, with the Big Blue Church, about eight miles northeast of Olathe, in Johnson Co., Kansas, commencing at two o'clock p. m. on Friday before the second Sunday in October, 1890.

Those coming from the east should come on Thursday, and they will be met at Lenexa. Those coming from the south will come on the Ft. Scott & Gulf R. R. to Olathe, where they will be met on Thursday. Those coming from the west will come on the K. C. & S. R. R., and they will be met at Olathe on Thursday or the morning train on Friday. All lovers of truth, and those who desire the welfare of Zion, are especially invited.

WM. L. HALL.

THE Western Corresponding Association of the Old School Predestinarian Baptists of Missouri will hold its thirty-first annual meeting with the church called Three Forks of Nodaway, in Nodaway Co., Mo., Oct. 3d, 4th and 5th, 1890, four miles west of Pickering.

Those coming from the south will be met at Pickering on Thursday noon, and those from the north on Thursday or Friday morning, and conveyed to the place of meeting. All lovers of the truth, and especially brethren in the ministry of our faith and order, are cordially invited to meet with us.

THOMAS SHEARER, Clerk.

THE Juniata Association of Old School or Primitive Baptists will convene, if the Lord will, with the Sidling Hill Church, in Fulton Co., Pa., on Friday before the first Sunday in October, 1890, and continue three days.

We cordially invite all of our faith and order who may feel it in their hearts to visit us, as we are few in number. We have no worldly inducements to hold out to any, but we trust that you will meet with those whose hearts are filled with the love of God.

Those coming by railroad will have to come on the Baltimore & Ohio R. R. to Hancock, Md., and pass over the river. I think there will be trains running so that you can arrive shortly after the middle of the day, when you will be met and conveyed to the place of meeting, a distance of about twenty miles.

AHIMAAZ MELLOTT.

## YEARLY MEETINGS.

A YEARLY or two days meeting will be held with the London Tract Church, in Chester Co., Pa., to begin on Saturday before the third Sunday in October, at 10 o'clock a. m.

It is desirable that those coming from or through Philadelphia will take the train at Twenty-Fourth and Chestnut Sts., B. & O. R. R., at 4:21 p. m. on Friday. Take tickets to Landenburgh. About six of the number stop off at Hockessin. Those coming from or through Baltimore will take tickets for Newark, Del., leaving Baltimore between 3 and 4 o'clock p. m. Those coming by the Delaware R. R. will take tickets for Wilson. All to come on Friday afternoon. A cordial invitation is extended to all who have a desire in their hearts to come, and especially the ministering brethren.

THE yearly meeting with the Otego Church will be held, if the Lord will, at Osborne Hollow, Broome Co., N. Y., Oct. 15th and 16th (Wednesday and Thursday following the second Sunday), at which time we hope to meet as many lovers of truth as can attend. The place of meeting is ten miles east of Binghamton, on the Delaware & Hudson R. R. This road was formerly called the Albany & Susquehanna R. R.

THE yearly meeting at Indiantown, near Powellville, Wicomico Co., Md., is appointed to commence Oct. 8th, 1890, at 10 o'clock a. m., and continue two days, which will be Wednesday and Thursday after the first Sunday in October. We would gladly welcome all who desire to attend for the truth's sake. Those coming by rail will drop a line to some one, and they will be met at Pittsville or Salisbury. Train leaves Salisbury at 12:45 p. m. for Pittsville.

L. A. HALL.

THERE is a yearly meeting appointed, if the Lord will, to be held with the Old School Baptist Church in Columbia, in Jackson Co., Mich., on the first Saturday and Sunday in October, 1890.

Those coming to Napoleon or Woodstock stations will be met on Friday before the meeting and conveyed to places of entertainment. A cordial invitation is extended to brethren and friends.

WM. L. BROWN.

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## CORRESPONDENCE.

GREENWOOD, Texas, Aug. 7, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—For more than a year I have felt almost a constant desire or impression to say something through the SIGNS OF THE TIMES, our dear family paper, of the Lord's dealings with me, or, in other words, my translation from darkness into the glorious light and liberty of the children of God; but fearing that the desire was all of self, and for the glory of self, and not of God, I have refrained from writing until now. As I cannot rid myself of the impression, I have at last concluded to try to say something, hoping God may be my guide and director; that I may speak nothing but truth.

I was born in Lincoln Co., Tenn., January 23d, 1849, and moved with my parents, William and Susannah Smith, to Bedford Co., Tenn., when quite small. My experience is somewhat different, it seems to me, from that of any one else, which often makes me doubt and fear that I am not one of the elect. I cannot tell just when I first felt myself a condemned sinner before a just and holy God. Ever since my earliest recollections about my future destiny and my soul's salvation. I felt that I was a sinner, that something stood between me and eternal life, and if I should die before it was removed I would be forever lost. This made me shudder and greatly fear to die. I looked on God as being a tyrannical and angry God, and I was afraid of him. When I had done some little, childish wrong, I was uneasy, and felt afraid he would punish me; and when I had done something that I thought would please him, I felt puffed up, and thought I merited some favor for my good act. Thus I went on until I was about ten years old, when I attended a Presbyterian camp meeting, where they had quite a revival. During the meeting they had a great many mourners and professions. The preachers begged hard for mourners, and told many frightful stories, and proclaimed many good promises to those that would accept the offered mercies, which, as you know, almost all revivalists sow broadcast to the whole world. During this meeting I had strange feelings. I felt troubled about something, I know not what. I do not remember that I felt that I was a very great sinner, but I felt that I

would like to be a christian and live a better life. I felt some desire to go to the mourner's bench to be prayed for, but was too timid to do so; yet I felt condemned because I did not, as the preachers had made hell look so horrid to me, and said that all those that refused the offers of mercy, sooner or later, were bound to be plunged headlong, as it were, into that horrid place, there to suffer eternal woe. I was so much overcome with fear that I was almost afraid to look behind myself, for fear the devil would catch me while yet alive. In that dreadful condition I tried to pray, in my simple and childish manner; but I do not remember what words I used. It seemed that there was an inward desire of the heart that my childish tongue could not utter. One night of the meeting, and the last night that I attended, my feelings were indescribable. I felt as if my whole heart was melted to tenderness, and my eyes overflowed with tears. I felt that I wanted to weep, and pray, and praise the Lord, all at the same time; but for what I knew not. All this I kept to myself. I did not betray my feelings to any one, and never until now have I ever attempted to communicate this circumstance to any one, not even my dear companion. But just what caused or brought about such feelings I have never been able to know. The good Lord has been pleased not to reveal to my satisfaction what it all meant. Whether it was all caused by excitement or not, I cannot say. Judge ye. When the meeting and services closed that night I returned with my uncle's family to their home, near the camp ground, as I was on a visit at his house at that time. I say I returned with the family, silently pondering in my own heart what this all meant. The next day my father came after me, to carry me home, and some one told him that a Miss Smith had made a profession that night. After we had got into the buggy and started for home he said to me, "Some one told me that a Miss Smith made profession last night; was it you?" No one knows my feelings at that moment. O what an emotion I felt in my bosom! But I composed my feelings as best I could, and said, "No, sir." I felt condemned for not telling my feelings to him; but I was too timid. I will just say here that my father and mother were both Primitive Baptists, who, as I believe, like Zacharias and Elizabeth of old, walked in

righteousness before God. My father long since has passed from this world to his reward, as we believe, in heaven; but our dear old mother is still living, but is old and afflicted. May the God of grace uphold and support her in her old age, and be a husband to her, is my humble prayer.

After the circumstance that I have related I felt somewhat different from what I had felt before; but gradually my feelings gave way, and I thought but little about it, and for years went on in sin and folly, engaging in almost all kinds of amusements, playing, dancing, jesting, joking, singing, and everything that indicated a light and cheerful heart. One would have thought that I never expected to die, to judge from my outward appearance. I was so light-hearted and gay that one of my sisters used to say that I never took any more to heart than I could kick off at the heels. But no one knew my heart, neither did I intend they should. I often felt sad and sorry for my wickedness, and thought that at some future time I would seek the salvation of my soul. Often when I was troubled about anything, and could find no relief from earthly friends, in the silent hours of night, when all others slept, I silently wept, and prayed to God to relieve me of the burden of my mind, and forgive me my past sins, and I would do better. Then I would feel better for a time. But as often as I promised to do better, just that often I broke my promise. Thus I went on and on, year in and year out, sometimes believing myself to be as good as anybody, like the self-righteous Pharisee, and sometimes feeling myself to be a very great sinner, with no hope, and without God in the world. During those long years of ups and downs we passed through the civil war, which tested the patience and faith of all righteous people, but much less the self-righteous, like myself, who looked to their own good works and good deeds for relief.

Thus I traveled on until 1868, when my mother was laid low upon a bed of sickness, and for weeks lay at the point of death, sometimes a little better, then again worse. Then I began to think seriously of death and of my condition. I thought, Now mother is about to die and leave us, and O how lonely we will be without her! Then came the thought, When she leaves us she will enter into rest; but when you

die what will become of you? for whither she goeth you never can come. When she is gone you will be separated forever and ever. O what awful feelings! O how I longed for an interest in heaven! for I thought if I only had a hope that I one day might meet her in heaven, how much easier I could give her up. Then O how I loathed myself. Then I would go in secret and try to pray; but it seemed that my prayers never ascended above my head, and that there was such a mountain of sin between me and the God of high heaven that my weak and feeble prayers could never reach him. I felt that my prayers were simply mockery; and yet I could not refrain from trying to pray. Then I would take the Testament and read, but it was a sealed book to me; or if I seemed to understand anything that I read, it only made me feel my condemnation more sensibly. Thus I went on for days. At last, one afternoon, when it seemed the last spark of hope of mother's recovery was extinguished in my bosom, I went off in secret to try one time more to implore the mercy of God in behalf of my poor, never-dying soul; but as I knelt it seemed that my mouth was sealed, and I could not utter one word. In that dumb condition I knelt for some minutes, with an inward desire in my heart that my mouth could not speak. Then I arose, feeling a little calm, but not knowing what to do next; yet I composed myself as best I could, wiped my tears away, went into my mother's room, picked up the Testament, and thought to myself, I will open this book just carelessly, and wherever it opens to I will read, and see if I can gain any information. I walked to a chair that was sitting by the bed, and as I sat down I thought, Now that I have done all that I can do, I will make a full surrender to the Lord; and if I am lost, I cannot help it. I felt that he was able to save me if he only saw fit to do so. Then came with great force into my mind these words,

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

As those words went up from the depth of my heart I opened the Testament, and my eyes rested on the second chapter of Paul's letter to the Ephesians. As I read, O how my heart was filled with joy and adoration! What a change in my feelings! What a change in the appearance of everything around me! Everything seemed to be praising

God for his goodness and mercies. It seemed the sun shone brighter than ever before. Then I felt like that mountain of sin was all rolled away, and that I stood almost face to face with my Savior. I felt then that I could claim Jesus as my own dear Savior—that he shed his blood for me; and as I read this precious chapter it seemed that every word was written for me. If they had been spoken in an audible voice from on high expressly to me, it could not have seemed more real. I felt like shouting aloud and praising the Lord for his goodness and mercy to me, a poor sinner. Then did he seem the chiefest among ten thousand, and altogether lovely. Then came the thought, Excite not thy mother, for she is too weak to bear it. Then came to my mind the beautiful hymn,

"Amazing grace! how sweet the sound!  
That saved a wretch like me," &c.

I felt such a desire to sing those words that it seemed I could not resist. When I could no longer suppress my feelings I arose, laid down my book, went out into the cook room, with a heart overflowing with love and praise to God, and sang aloud that beautiful song; a song that I had often sung with my mouth and voice, but never before had I sung it with the spirit and understanding. Then I thought I would cease to sin and doubt; but alas! it was not long until the tempter came and said, "Keep it all to yourself; it is, perhaps, all a delusion. You are deceived, and now don't deceive any one else." So I kept it to myself. I knew the Scriptures said, "We know that we have passed from death unto life, because we love the brethren;" and I knew also that my feelings toward religious people were different from what they ever had been before, and more especially toward the Primitive Baptists. It seemed that I even loved my parents better. As my mother slowly recovered, I was stricken down with the same disease, namely, intermittent fever. As I lay there upon a bed of affliction it seemed that I felt a perfect resignation to God's divine will. I felt if it were his will to restore me to health, all was right with me; if not, all would be well with me. My health slowly returned, and with it came many temptations, hopes and fears. This was in the summer of 1868, about twenty-two years ago. On the evening of December 3d, of the same year, I was joined in wedlock to Mr. W. H. Griffith, by Elder John E. Frost, and started to Texas on the 14th day of the same month. My husband was a member of the Primitive Baptists when we were married, and brought a letter from his church with him to this state. As Baptists were rather scarce in most parts of the state at that time, we never had an opportunity of attaching ourselves to any church until 1871, when we moved near Bethel Church, in Colwell County. There

we joined the Primitive Baptist Church, under the care of Abel Baker. My husband joined by letter; and I went forward feeling O so unworthy, and offered myself to the church, telling some of the things that I have written in this scribble. It did not seem to me that I told anything that could be satisfactory, but somewhat to my surprise I was received into the little band of believers that I loved above all others, and was baptized by brother Abel Baker. Many have been my ups and downs since then, sometimes groping in the dark valley of despair, and sometimes basking on the mountain of sunshine. I think I can truly say with the poet,

"Mixtures of joy and sorrow  
I daily do pass through;  
Sometimes I'm in a valley,  
And sinking down with woe.

Sometimes I am exalted;  
On eagle's wings I fly;  
I rise above my troubles,  
And hope to reach the sky."

Many times are we constrained to cry, "O wretched man that I am! who shall deliver me from the body of this death?" Then comes that still, small voice, saying, "My grace is sufficient for thee." Then again, when we are hemmed in, as it were, on every side with cares and troubles, both spiritual and temporal, and see no way of escape, we hear that same sweet voice saying, "Stand still, and see the salvation of the Lord." Often when we are suffering with pain and afflictions, and we become peevish and impatient, and wonder why we are made to suffer so much, then we hear the same voice saying, "Peace; be still. It is I; be not afraid." Then we can rejoice in afflictions, realizing that our sufficiency is not of ourself, but of God, and can sing,

"Afflictions, though they seem severe,  
In mercy oft are sent."

I have resisted the desire to write this communication for a long time with such arguments as these, You are not sufficient for the task; and, besides, if you were, what a poor scribble it would be in comparison with those rich things that are contained in that valuable medium which you draw so much comfort from. Why not be content to feast on the good things that are contained in it, and keep your ignorance to yourself? for if you are one of the flock at all, you are but a lamb, or at most a very weak and sickly sheep. You might injure the cause of Christ. Then come those sweet words,

"Awake, my soul, and bear a part  
In my Redeemer's praise."

So at last I have undertaken the task, and I see a great many beautiful things opening before me that are contained in the precious truths of the Bible, which I could write about in my scattering manner; but in looking over what I have written I see I am making this letter too long, unless it were more interesting. I see it is very much like the writer, very imperfect; but I hope

the household of faith will throw the mantle of charity over my imperfections; and if there is anything in this scribble that is a comfort to any little one, give God the glory. Now I shall close by subscribing myself the least of all the little ones, nothing, less than nothing, and vanity, yet, as I hope, your humble sister in hope of eternal life,

LIZZIE GRIFFITH.

CAMP HILL, Ala., Aug. 19, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—There is a Scripture on my mind; and although I have used it as a text several times, I now attempt to write it out.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. iv. 1, 2. Many are the admonitions in the word of God to the saints. The gospel itself is full of admonitions, and they are healthy for the church, and are also needful. Jesus said, "Remember Lot's wife." Paul said these things were written aforetime for our learning. Paul in writing to the Corinthians cited the unbelief of the children of God in the wilderness, and exhorts them, lest they fall through the same example of unbelief. The sin of unbelief is a barrier to the entrance of that blessed rest here mentioned by the apostle to the church of the Hebrews. Paul well knew the fruits and effects of unbelief, and has clearly in this epistle set forth the nature, the glory and effects of true, genuine faith, and exhorts them to faith in God. Jesus said, "Have faith in God." Faith is the gift of God, a divine principle which abides with the saints; for "now abideth faith, hope, charity, these three; but the greatest of these is charity."

The promise here alluded to is the promise of God to his children about a rest, called God's rest, which he has provided for them, when he with his own arm brought forth salvation. He hath wrought for us, and brought in everlasting righteousness. God's people are distinguished by being a people who enter into rest; and this rest I understand to be that confidence in his promise that it shall be as the Lord hath said—our peace and redemption through the blood and sacrifice of Jesus, our eternal salvation by grace, through faith, and not of ourselves. "The gift of God is eternal life, through Jesus Christ our Lord." Have we entered into that rest? Are we fully trusting in what the Lord has done? Or are we distrustful of the promise, and, like the foolish Galatians, trying to seek justification by the performance of some deed of our own to make it complete? Are we doubtful and afraid? Do we rest satisfied about

the justification, sanctification and redemption in Jesus, or are we afraid? Do we come short of it? There is much said of shortage in commerce. Is there not a shortage in these things? Do the children of God fully appreciate what has been done for them? Are they aware of the great privileges which Jesus has exalted them to? Or are they living so far below them that they seem to come short of them? How many, like Peter, follow the Lord afar off, and seem to come short of this gospel rest, which the Lord has given them! There is a fear taught in the Scriptures which is a fear that is produced by love; and that kind of fear is here set forth. When we work out our salvation with fear and trembling, then we know what kind of fear is here mentioned. When Jacob had his vision, he said, "This is none other but the house of God, and this is the gate of heaven." And, "The Lord is in this place, and I knew it not." The solemn awe and the filial fear in his soul, produced by a knowledge of the presence of God, made him utter such solemn words. There he was working out his own salvation with fear and trembling; for it was God working in him to will and to do of his good pleasure. The fear was not about the promise, but about not entering the rest. I hear the ministers of my God preach a rest, a peace that passeth all understanding. I read of the flock resting at noon, and the Lord's sheep lying down in the fat pasture, in the mountains of Israel, above the world, the ascension by faith to the position of true rest. But when the Lord's children descend to the valley of Arminianism, where the thunder tones of works of the creature are heard, then they come short of this rest; for that afflicts their soul, as it should do, and they become restless; for they hear the Arminian say, "Come unto me, all ye that labor and are heavy laden, and I will put you to work;" thus perverting the word of God, and changing the truth of God into a lie, and worshiping the creature more than the Creator. We know that if the saints turn aside to this vain jangling they will be in unrest, and seem to come short of God's rest. I hear the heralds talk about rest; but the frog crowd are singing the song of "chance," "free will" and "good works," like the croaking frogs of Egypt.

"Where dost thou make thy flock to rest at noon?" Here are a resting people—resting on the high mountains of Israel, where the Lord God makes them lie down by the still waters of his love. It requires much faith to know how to be still and to be quiet. He that believeth shall not make haste, nor be afraid, nor be ashamed, nor be confounded. David could say, Though the mountains be cast into the midst of the sea, yet will I not be afraid. That faith which works by love, purifies the heart, and overcomes the world,

enables the Lord's people to see how they may be calm and trustful in the God whom they worship. "Thou wilt keep in perfect peace who is stayed on thee;" for in Jehovah is everlasting strength. "The eternal God is thy refuge, and underneath are the everlasting arms."

Now I would offer a few thoughts on the profitableness of preaching the word. Paul plainly says that the gospel was preached unto them; yea, in the morning of creation the gospel was sounded out by way of promise; and God said to Adam and Eve that the seed of the woman should bruise the serpent's head. And I have never been able to dissect the gospel and disjoin what God has joined. In the same connection it is said, "And thou shalt bruise his heel." But some in this day and time, being wise above what is written, wish to expunge this part of the testimony, and divide the decrees, and tell us that God decreed good, but the evil seems some how, or some how else, to have risen upon some mysterious, unknown and unaccountable way, and is a secret, and not written, and therefore we had better let it alone. But since I find it joined with the gospel, I shall not separate it, nor say it is the doctrine of the devil. I wonder that some wise one don't dictate to the Lord, and ask him why he mentioned the devil in his record; and as he is embraced in the word of God, and we are commanded to preach the word, how can we do it and not mention what God has seen fit to record? Jesus preached him in the parable of the tares; but must we not mention the scaley fellow? Peter, under the inspiration of the Holy Ghost, said that both Herod and Pontius Pilot, with the Gentiles and people of Israel, were gathered to do what God's hand and counsel determined before to be done. And yet it is said that we must not follow them as apostles of Christ, nor preach as they did, but must be governed by some wise men of to-day, who dictate to the ministers of God what to preach. Isaiah preached the gospel unto them when he told them that God formed the light and created darkness; that he made peace, and created evil. Though written in the present tense, that does by no means destroy the sense. God is sovereign and eternal in his acts as God, and there is no present, past nor future with him. If good was decreed, so was evil; for when he said that the seed of the woman should bruise the serpent's head, and "thou shalt bruise his heel," this is testimony enough for me, and I feel fully satisfied, so far as I am concerned.

"The word preached." O how needful that brethren should preach the word of God! Often have we seen men arise, and in vindictive terms denounce this doctrine; and what word they were then preaching I know not; but it was not the word of God, for that does not con-

tradict itself, I know. I have heard brethren say that this doctrine is a damnable heresy. O my God! how can men blaspheme the doctrine of God, and yet claim to be gospel preachers? They make light of God's decrees, and talk deceitfully for him, and limit the holy One of Israel.

"The word preached did not profit them, not being mixed with faith in them that heard it." I have heard the decrees preached, and it is a matter of comfort to me; and I will here cite one instance, when brother Norris, of Greenville, Ala., at the Ebenezer Association preached on this point of doctrine. I could indorse it, and felt the power of the truth of it when he mentioned it, and the lightnings of the Spirit during the preaching enabled me to see into the counsel of God, his mind in the ages eternal, his plan of life and salvation, and death and destruction. Adam as a creature was good, yea, very good, for the purpose for which he was created. God did not reproduce himself, and in Adam's fall he showed thereby the great distance between earth and heaven, between God and man. The exceeding highness of God, and the exceeding lowness of man, was manifested in the fall of Adam, who was of the earth, earthy. The holy, perfect law of God, when placed upon Adam, showed Adam's shortness and God's length; and God's purpose was consummated, and his glory shone forth. Some have not been able to see this; hence they say it is not so. It may not be so to them, but doubtless it is to others. If I see stars in the daytime, and another does not, he says, "I have not seen them." But if he is carried a hundred feet under ground, and looks up, he can see them. So God's people are carried to depths in order to see things that cannot be seen on the surface; and many stars are seen by night that cannot be seen by day.

This word of the gospel is a perfect word, and covers all things; hence, when we preach the gospel, in a sense we have to deal with all things; for we preach Jesus Christ and him crucified, who is Alpha and Omega, the beginning and the end, the first and the last. He is said to be "the beginning of the creation of God." Then if we preach Christ, we preach the decrees of God; for Christ fills the decree. For all things were created by him, and for him; whether they be thrones, or dominions, or principalities, or powers, visible and invisible. He is before all things, and by him all things consist. Then can we really and fully preach Christ, and leave out these decrees? The truth, the whole truth, and nothing but the truth, is preaching Jesus Christ and him crucified. How was he crucified? "Thou shalt bruise his heel." When we sift these things, and preach it as the word of the Lord, we are profited, according to the measure of faith. Are we among

those who draw back, or do we believe to the saving of the soul? Paul knew that some drew back. In the eighth and ninth chapters of the book of Romans he preached this doctrine, and said, "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 methus? Hath not the potter power over the clay, of the same lump, to make one vessel to honor, and another to dishonor?" This is the word of the gospel of Christ Jesus our Lord.

I shall have to close for the present, but may continue the subject, as I have just opened it up. May the Lord lead us and guide us in the way of all truth.

Yours in hope,

W. LIVELY.

HERNDON, Va., Sept. 16, 1890.

DEAR BRETHREN IN THE LORD:—I have had for a long time a strong desire to write out my christian experience (if indeed I have any), and try to tell how I was brought from nature's darkness into God's marvelous light (the how can never be told); but knowing my weakness and inability to write, I fear and tremble to make the attempt.

I was born in the state of Virginia, in the year 1848. I do not remember having any thoughts of death until I was about nine years old, and that was in the year 1857. My father and the whole family of us emigrated to the state of Missouri; and while going through the Alleghany Mountains a very sad feeling came over me. The thought of death came so suddenly to my mind that it brought tears to my eyes. I was made to wonder in mind if the same God would rule everything in my far western home that had ruled everything in the country which I had left behind. These thoughts, brethren, are thoughts that I wish to speak of, as they are thoughts that are stamped so deeply in my memory that I know I shall not forget them so long as I live. Time passed on, the war broke out, and my father and three brothers went to war. That brought about many sad thoughts for me; yet in the midst of all my trouble I was found in the company of very bad boys, rolling sin as a sweet morsel under my tongue. In the spring of 1865 one of my brothers in the army came home to take three of us back to our native state (Virginia). During the war I had lost by death my mother, a sister and a brother; so when we got back to Virginia I went to live with my grandfather, who lived at my old birth-place. In the summer of 1866 I had a very strange dream. I dreamed that I was dead, and that the cause of my death was hemorrhage of the lungs. I saw my body lying dead in a pool of blood. I was dead, but yet I could see; and while I was viewing my dead body I beheld a short way off a very large procession coming, and they seemed to be dressed in mourning. All the

vehicles were heavily loaded, except the last one; and when that came to where I lay it stopped, I was raised up, as if on wings, and in a moment, in the twinkling of an eye, there came a great change. I was caught up in the air. I looked, and beheld in the distance a beautiful city. It was so bright that it dazzled my eyes, for it was brighter than the noonday sun. The glorious thought came that I was on my way to heaven. When I reached the suburbs of that city, all at once darkness came over me, and I fell to the ground. As I lay there the thought came to me that I must do something to raise myself up; so I made the effort, but only succeeded in landing myself at the door of hell. I found that I was in the act of making a step into a bottomless pit, when, lo, I heard a sweet voice saying unto me, "I am the way, the truth, and the life." I was raised up again, as if on wings, and guided in the direction that I heard the sweet voice, and there was opened unto my view a most beautiful way. I know that I shall never be able to describe the grandeur of that beautiful, narrow pass through which I was conveyed to a beautiful mansion. As I entered I beheld a man dressed in a beautiful robe, and about his head was a shining light. When he saw me he smiled, and came toward me with outstretched arms. Then I awoke, and found that it was all a dream. I well remember the first words I uttered, and they were, "O! I would to the Lord that it had been a reality; but it is only a dream." O, my dear brethren, it was on that same dark and doleful night that I was brought to see myself a miserable sinner before a just and holy God. I felt that I had always been and was still a sinner of the deepest dye. For weeks and months I went with my head bowed down, trying to ask the Lord to have mercy upon me. For a long time I tried to shun all young company, and would often run and hide when I saw any one coming to the house.

Time passed on, and in the fall of 1874 I was married. It was not long after this before I discovered that my wife was in the same trouble that I was in. She did not say much about it to me, nor did I tell her much about my trouble; but in less than two years from the time of our marriage the Lord spoke peace unto her soul, and she was made to go on her way rejoicing. Now when I found out that she was made to rejoice in God her Savior it made me feel that my doom was sealed to everlasting banishment from God. I felt that the time was now at hand for the Lord to cut me off in death. I felt willing to exchange places with the brutes of the field, and my very breathing was, "God, be merciful to me, a sinner." All the good works that I had been so long trying to work out now appeared unto me as filthy rags. In the spring of 1880 we moved to the village of Herndon, where we now live. It is three miles

north of Frying Pan Old School Baptist Church. The first time we attended their meeting Elder A. B. Francis preached. He told much of his experience that day, and I was made to feel as did the woman at the well of Samaria, "Come, see a man that told me all things that ever I did." The next time we went Elder E. V. White preached, and he preached the same in substance as that of Elder F. After the meeting there was so much love manifested between him and the members that it made me feel to envy their enjoyment. In the winter of 1884 myself and all my family were taken sick with measles. Truly I thought, Now I am at the door of death, and the Lord will cut me off from his presence forever; for I felt to be the vilest of all his creatures. During the time of my sickness there seemed to be a murmuring within, and one morning, after I was able to sit up, the thought came to me, "You think that you are about well now, but you may die before you get out of this room." I commenced to feel very bad, and cried out, "God, be merciful to me, a sinner." "Lord, save, or I perish." All at once light sprang up, and before I was aware of it I was praising God in the highest. The dear people at Frying Pan were presented to my view. They looked lovely, and I thought I was telling them what a dear Savior I had found, when these words came, as if spoken to me, "Arise, and be baptized, and wash away your sins. You know that you have passed from death unto life, because you love the brethren." I commenced singing, "On Jordan's stormy banks I stand," &c. I had often sung that good old hymn, but never with such sweetness, for it was now made unto me "a new song;" for the Lord had taken my feet from a horrible pit and miry clay, and set them upon a Rock, and established my goings, and put a new song in my mouth, even praises to my God. Dear brethren, language fails to give expression to my feelings at that time, for

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

Yes, my dear kindred in Christ, my cup was made to overflow. My joy was a joy unspeakable and full of glory. The following spring (in May) I had to go to the church at Frying Pan and relate a part of what I have already written, and to my great astonishment they received me as a candidate for baptism. I was baptized the following day by our much-beloved brother and pastor, Elder E. V. White. I know I shall never forget the brightness of that day; for I feel now, and did then, that it was the brightest day I have ever spent in this world. Right here the words of the poet come up,

"I thought my trials over,  
And all my troubles gone,  
And joy and peace and pleasure  
Should be my lot alone."

But, my dear brethren, strange to

say, in less than two weeks from that time I was plunged into utter darkness, and Satan appeared unto me, and asked me many questions in regard to my hope. I felt then that I had deceived those dear people at Frying Pan, and the question was with me, How shall I now undeceive them, especially that dear servant who baptized me? But it was not long until the Sun of righteousness did arise with healing in his wings, and the sweet words of the poet came unto my soul with sweetness and singing,

"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."

Dear brethren Beebe, I inclose you this, a part of my experience, for your inspection, and if you think there is anything in it that will give comfort to any of the Lord's little ones you can publish it in the SIGNS; if not, burn it, and all will be right with me. I am a poor one at writing, and very ignorant at best. I have written to relieve my mind. If I have done wrong in sending it to you, please forgive me, for I am a child, and know not how to do right without the help of my heavenly Father. Yours in hope,

JOHN F. OLIVER.

REISTERSTOWN, Md., Sept. 24, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you the inclosed letter for publication in the SIGNS. It is from our aged sister, Rachel Ensor, who is now past her fourscore years. She has been a professed follower of Christ for more than sixty years. She is the only member now living who was in the constitution of the Black Rock Church. All who have known her have recognized her unflinching adherence to the truth and the cause of the Master. Words from such aged followers of the Lamb are filled with solemn weight. In the more than twenty years in which I have been serving the church where she is a member there has been no time in which I could not call upon her for counsel and find a ready response. The grace of God must be praised for the steadfastness of such members. Aged as she is, she seldom indeed misses any meeting of the church. Her example in this respect should make many of us ashamed of our lukewarmness, and should stir us up to emulation.

F. A. CHICK.

DEAR BROTHER CHICK:—I read the sermon which you sent me after that terrible steam-boat disaster, and I could but say, "Miserable comforters are ye all." It was stated some time ago that there were a number of young men panting for the ministry, but money was needed to take them through a collegiate course. I presume if they had to go to such a college as did Isaiah and Jeremiah, and many others, it would pretty soon stop their panting. They

are blind leaders of the blind, and without an interposition of sovereign grace they will both fall into the ditch. No doubt the minister whose sermon you sent preaches universal atonement. If the atonement be general, and you go to heaven and I do not, it must be because you do something that I do not. Then it is not the atonement that takes you there. I consider general atonement the foundation of all errors in religion. There is not so much difference between the doctrines of the church of Rome and other enemies of the truth as many think there is. If the atonement be general, it must necessarily lead to Universalism; and upon these two errors the religion of the day is suspended. The Arminians charge God with injustice if he does not give all a chance. Where would be the justice of sending to eternal death those for whom Christ shed his precious blood? The Sodomites and the antediluvians ought to be delivered if their debt was paid. I have been in some of their orgies when some appeared to be in great distress. If Christ died for the sins of all the human family (I suppose they consider themselves human), why need they be troubled? If I could feel assured that the Savior shed his blood for all the human family, I am very sure I would have nothing to fear. Their leaders tell them to only believe. How much more faith have they after they believe than they had before? According to their doctrine they were always believers. The apostle said, "If we believe not, yet he abideth faithful; he cannot deny himself." There was a time when we were all in unbelief; but his people are bone of his bones and flesh of his flesh, and no man ever hated his own flesh. These poor, blind mortals deny every truth contained in the Bible. The Lord said to our first parents, "In the day that thou eatest thereof thou shalt surely die." Preachers to-day are reiterating what the devil told them. He contradicted God, and his preachers do the same. They set their face against the heavens, and their tongue walketh through the earth, in the shape of tracts and other nefarious publications.

I want to talk to you awhile on predestination. I became interested upon the subject of religion when quite young. I recollect thinking of God. I thought, to be God, he must know all things from the beginning. Again, how could he know all things from the beginning if he had not predestinated them? How could he instruct the prophets to prophesy of things in the ages to come if he had not predestinated them? Does he not say that he declares the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure?" Again, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and

slain." That is predestination enough for me. Who made the wicked hands? I no more believe that God is the author of sin than I believe that I am Queen Victoria. Joseph told his brethren, "It was not you that sent me hither, but God." I have no thought that he charged God with sin. Dr. Gill, in his "body of divinity," says there are two things that we must set down as eternal truths—that God predestinates the wicked actions of men, and is not the author of sin. Different brethren have quoted much Scripture to prove the predestination of all events, both good and bad. It seems vain for me to quote more. I will say, "The half has not been told." I wish that some brother who thinks that some bad things which have come to pass have not been predestinated would draw the line between what has and what has not, for I cannot do it.

If my salvation depended upon my obedience in any degree, and I had no heart for it, what would it avail me? I once asked a man if he would be willing to lay aside his manner of living and live a christian life (or as they ought to live). He said that he would not. The Savior says, "Ye will not come to me, that ye might have life." Men in a state of nature have neither the will nor the power to come to Christ.

I was about to close, when I saw brother Lively's letter in the SIGNS on predestination. He says he loves it. If I know my own heart I can say the same. I have no other ground upon which to hope for eternal life. I fear that much of the hostility manifested by brethren to this doctrine arises from not being rooted and grounded in the truth. Will any one dispute that the wicked acts which Hazael committed were predestinated of God? If they do not, I want them to tell me some of the wicked acts that have occurred which were not predestinated. As I said before, I cannot distinguish nor divide. I read brother Lively's articles with much interest, as I do those of many others.

Brother Chick, I want to say that I was favorably impressed toward you when I first became acquainted with you. Well do I remember the first afternoon I spent in your company. I introduced the subject of the atonement, and found that we were a unit. I then felt that we had not much to fear in your coming among us as our pastor. I have frequently said that I was more afraid of preachers than of any other class of Baptists. I have never had any doubt of your call to the ministry. You know me too well to think this is flattery. Time with me is drawing near to a close. I have not so much as one good deed nor one good thought to plead before a righteous God. The older I grow the more I feel my total depravity. If I have not a Daysman to plead my cause, sad indeed must be my end. I am very feeble and tired. Love to all your family. Yours in hope,

RACHEL ENSOR.

WOODSONVILLE, Hart Co., Ky.

G. BEEBE'S SONS—DEAR BRETHREN:—If any knowledge is given to the children of God, it is not designed alone for their individual good. That is my way of thinking; and as I have been somewhat instructed in some portions of the inspired word of God, I wish to lay before you some thoughts on what is called the Lord's prayer, found in Matt. vi 9-13, and in Luke xi. 2-4. In Matthew the Lord says, "Our Father which art in heaven, hallowed be thy name," &c. This is a short prayer, so far as words are concerned; yet I suppose if we could comprehend the height, the depth, the length and breadth of those few words, we would find all there. We are taught here that if we do not forgive men their trespasses, the Lord will not forgive us. These trespasses may cover more ground than one might suppose; but I will only inquire in relation to one point. If one of God's little children holds a doctrine that we believe to be a false doctrine, and we will not forgive him, will our Father forgive us?

Again, this prayer is a short one; and if we pray long prayers, is that according to the manner? And if it is not according to the manner, will it be answered, especially if we award him not the kingdom, the power and the glory? If we pray to be heard of the congregation, shall we receive a reward, except it be of the congregation?

Now, immediately after the Lord repeats the prayer, as recorded in Luke, he says, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have *nothing* to set before him. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his *friend*, yet because of his *importunity* he will rise and give him as many as he needeth." Here is a wonderful lesson given us to study. Now a thought of mine: Suppose a child is playing out in the yard, and he runs into the house and to his mother, and she busy, and says, "Mamma, I want a piece of bread," and then runs back to play. She will not be apt to leave her work and go and get the bread. But suppose one comes in crying, and hangs around his mamma, begging for bread; she will be apt to go and get it for him. The Lord makes this subject very plain, in relation to the judge that neither feared God nor man. He would not hear the widow because she was a widow; but because of her importunities she wearied him, and he avenged her. "And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry unto him day and night, though he bear long with

them?" God does not answer our prayers just because we are his children, but because of our importunities, our earnest desire, prompted by the Spirit of God. God purposed to chastise Israel; and his prophet Elijah prayed that it should not rain for three years and six months; and the Lord answered that prayer; and the Lord instructed him at the expiration of that time, and he prayed for rain, and the Lord sent abundance of rain. God purposed to send a prophet to Israel after the time of the judges; and Hannah, the wife of Elkanah, became greatly distressed, and fervently desired a son. Eli thought she was drunken; but Hannah answered and said, "No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." Then Eli believed her; and she returned home, and in due time bare a son, and called his name Samuel, which was the first great prophet God sent to Israel.—1 Samuel i. "Behold, I will send my messenger, and he shall prepare the way before me."—Mal. iii. 1. Zacharias and Elizabeth were both righteous before God; and they had no child, because Elizabeth was barren; and they both were now well stricken with age. But while Zacharias executed his priest's office, an angel stood at the right side of the altar, and said, "Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." This is that John the Baptist, the forerunner of our blessed Lord, who should make ready a people prepared for the Lord. This prophet doubtless was purposed from eternity. Thus is set forth faith, even as a mustard seed, which will remove mountains, and the prayer that is answered. Thus, in the Lord's own words, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Blessed is that little, and wonderful, and hungry and poor one, who knocks, and the Lord opens unto him.

Yours in affliction,

A. L. WOODSON.

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## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 8, 1890.

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

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

### THE WEEKLY.

WE are receiving many inquiries from brethren and friends about the prospect of the SIGNS OF THE TIMES continuing as a weekly. We do not wish to be premature in our announcement, but from present indications we are encouraged to believe that we shall be able to continue it weekly for another year. There is a manifest increase of desire among our readers to have the weekly continued; and many are proving in a substantial way their interest in the matter by their efficient efforts in increasing our subscription list. Financially, we are at a loss thus far, that is, the increase of expenses in publishing weekly has been considerably more than the increase in the receipts; but we trust that we are not altogether governed by a desire for financial gain. If we were, we think our last two years would be rather discouraging. The SIGNS is steadily increasing in circulation, and especially in what are known as the "Southern States," which we feel assured is having a beneficial effect in overcoming a prejudice felt by many through a false impression of the doctrine advocated in its columns. We should be glad, if it were the will of God, if a copy of the SIGNS OF THE TIMES could make its weekly visit to every Regular Old School or Primitive Baptist family in the land, so that when one wrote, all might read and know for themselves. Most of the differences among the Old School Baptists (worthy of the name) are imaginary, and really arise from a misunderstanding of what each other believes. For nearly forty years the SIGNS was about the only medium of correspondence among the brethren, and the faith set forth and defended by it was received and approved by the brethren generally; and if there has been any change in the principles advocated in it from the first to the present number we are not aware of it.

It has been slanderously reported, and is sincerely believed by many precious brethren, that the SIGNS OF THE TIMES has declared non-fellowship for all who do not believe in the doctrine of "God's predestination of all things." Neither the SIGNS nor any of its writers on the subject has ever expressed any such thing; but they have expressed non-fellowship for blasphemous railing against the doctrine. With a view of so extending our circulation that we may reach and disabuse the minds of many of the saints who so misunderstand the position of the SIGNS,

we have concluded to offer the paper actually below the cost of production; and in addition to our terms under "Extraordinary Offer," on page 319, we will enter new subscribers' names on our list as soon as received, and credit them to the end of 1891. This is giving one year and three months of the weekly for one dollar; but the new subscriber must be sent us by an old subscriber. If our brethren and friends shall so increase our circulation by the first of next January that we can afford to do so, we will reduce the regular price to one dollar and a half a year. All we expect financially out of the publication is an ordinary livelihood.

### LOVE YOUR ENEMIES.

ELDER BEEBE:—Would it be asking too much to request your views on Matt. v. 45? What does the word "rain" mean? Does it signify literal rain? or, has it two meanings?

With best wishes for the SIGNS OF THE TIMES, I remain your unworthy sister,  
SARAH. E. RUNKLE.

MACOMB, Ill., August, 1890.

### R E P L Y .

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father in heaven is perfect."—Matt. v. 43-48.

In complying with the request of our esteemed sister, justice to the subject to which our attention is called requires that the paragraph above quoted should be considered in the connection in which it was spoken by our Lord. The particular words specified in her question cannot be detached from the context without doing violence to the sense in which it is evident that they were used by that great Teacher who spake as never man spoke. It should be observed that this text is a portion of that wonderful discourse which was spoken to the disciples who were called away from the multitude to where Jesus was set up in a mountain. After pronouncing his blessing upon them, and giving them assurance that they were the salt of the earth and the light of the world, our Lord taught them that the kingdom which he was about to establish was not founded upon the law of Moses, with whose literal requirements they were familiar. He came not to destroy that law, but to fulfill all that it demanded, not only of himself personally, but of all his chosen people. This great work he must accomplish before his gospel kingdom could be manifestly established. Natural reason would suppose that the law of his new government was to be less

exacting in its demands than that fiery law which none of the fallen race of Adam ever had been able to satisfy. This error he corrects in the instruction that "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Then he proceeds to show the contrast between the literal demands of the law of Sinai and the requirement of the law of the Spirit of life, of which he is the Author and Finisher in the revelation of his grace to his saints. The law of Moses could convict no one of murder until the crime was committed in taking human life; by the law of Christ "Whosoever hateth his brother is a murderer," even though that hatred has never been expressed by word or action. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. xvi. 7. Tested by the infinite perfection of this divine standard none of the sinful family of the children of men can claim to be approved; yet this is the perfection which must be found in every one who is accepted in the sight of God. The first lesson taught the quickened sinner is his need of righteousness, which he cannot attain by his own efforts. This instruction is embodied in the discourse of which our text is a portion. Instead of finding the demands of infinite justice abated, as all natural men imagine to be the case, the light of truth shows the conscious sinner that he has never understood the dreadful extent of the holy law under which he feels himself hopelessly condemned. Having received this revelation of his own sinfulness, there is nothing for which he hungers and thirsts as much as after the righteousness of which he feels himself to be utterly destitute. He is thus manifested as the very character on whom Jesus has pronounced his blessing in the commencement of this wonderful discourse. This divinely impressed seal of the Spirit cannot be counterfeited; nor can all the conflicts and trials of time ever obliterate the precious testimonial of the grace of our Redeemer. It is that abiding witness which he that believeth on the Son of God hath in himself.—1 John v. 10. Those who feel sin to be a burden to them must necessarily desire to be delivered from its oppressive dominion.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." This was the construction of the law as it was given by Moses, and expounded by the rulers who sat in Moses' seat. It is the inference which natural reason will always deduce from the letter of the precepts given to the nation of Israel. Yet it is important to observe that Jesus did not say that this construction of the Mosaic law was correct; he referred only to what they had heard in their legal

instruction. This principle was not to be considered as entering into the new dispensation which he was soon to introduce. Teachers of the doctrines and commandments of men still retain the same theory in their understanding of the testimony of divine truth. They cannot accept the doctrine of the electing love of God in the salvation of his people from their sins, because they construe such election as the cause of the condemnation of sinners who are not included in that provision of grace. Those who hold this sentiment evidently are Moses' disciples, even though they profess to be followers of Christ. Whatever authority for hatred may be found in the law of a carnal commandment, there is nothing in the law of Christ which can authorize hatred of anything but sin; and those who are led by the Spirit of Christ hate their own life because of the sin which defiles it. Every feeling of resentment against our fellow-men, however great the provocation, arises from the sinful selfishness of our carnal mind. The Spirit of Christ never can produce such hatred as is found among the works of the flesh. Neither can the flesh produce any of the fruit of the Spirit. These are contrasted by the inspired apostle.—See Gal. v. 19-26. There is all the difference between sin and holiness to distinguish the works of the flesh from the fruit of the Spirit. Hatred is of the flesh, and is therefore sinful; "Love is of God; and every one that loveth is born of God, and knoweth God."—1 John iv. 7.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." If this law of Christ were only written in the Scriptures of truth, and left for the disciples to fulfill in their own strength, there could never be one found among the family of man who could obey the injunction. Not even natural love is subject to the will of man. It is impossible for any man to love a person or thing which he does not love, though he might be satisfied that it would be for his advantage to do so; nor can one hate that which he loves, however it might be his interest to withdraw his affection from that object. This fact is known to every rational man, and needs no argument to establish its truth. Since there is, therefore, no power in man to control natural love, it is much more evident that no mortal can command that holy love of God which is the fulfilling of the law of our Redeemer. Being the fruit of the Spirit, it is as independent of the volition of the saint in whom it is manifested as is the beating of the heart in a living man independent of his will naturally. If any man have not the Spirit of Christ he is none of his; and if that Spirit dwells in a man it must produce that love which is its characteristic fruit. No command-

ment of Jesus can require of those who love him any service which his Spirit does not work in them the will to cheerfully render. Without this love of God, which Paul calls *charity*, the sacrifice of everything in nature, including life itself, avails nothing in commendation of the zealous worshiper. It profiteth him nothing.—1 Cor. xiii. The word of Jesus in this clause of our text is not only the test by which every saint is identified as a follower of Christ, but it is the light by which each one is enabled to try the spirit which is leading him. With all the deceitful workings of the tempter, he has never been able to counterfeit this unfailing seal of the Spirit. Nothing short of omnipotence can enable the disciple of Christ to follow him in the path here defined. It is only mockery to perform acts of kindness to an enemy in order to comply with this direction, if those acts are not prompted by real love. The commandment must first be in the heart before it can be acceptably obeyed in the outward manifestation. It is evident that the carnal mind can never obey this direction, since it is not subject to the law of God, neither indeed can be. From this very fact it is certain that every one who is governed by the law of love here given, is led by the Spirit of God, and is therefore a son of God. It is by this test that the saints are commanded to try themselves. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobat?"—2 Cor. xiii. 5. This is the point of greatest concern to every saint. On this question is suspended the whole of his hope for time and for eternity. It is not to be determined by the array of good works which he can claim to his credit; for they whom the Judge of quick and dead commends ask, When did we those things which are accounted to our justification? Only the blind Pharisee can plead before God his own righteousness. The conscious sinner who longs for righteousness is the character who is justified in the perfect holiness of Jesus Christ.

That divine love which is enjoined by the word of Jesus is not produced by the sinful heart of the individual in whom it is found; it is manifested alone by the grace of God which is in the subject of divine mercy; "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Hence where this heavenly principle is found it is certain that it must be the fruit of the indwelling of the Holy Ghost. Until grapes and figs can be gathered from thorns and thistles, this love cannot be found in the carnal heart. Could the saint at all times realize this clear assurance of the Spirit of Christ abiding in him, there would be no seasons of doubt and darkness to trouble him; but he finds another

law in his members, warring against this law of his mind, and bringing him into captivity to the law of sin which is in his members. This causes him to write bitter things against himself, and forbids his confidence in the hope of salvation. He cannot endure with meekness the revilings of those who despise the doctrine of salvation by grace; and even against those who do him personal injury he finds the spirit of resentment and retaliation raising in his heart. The adversary is ever ready to cite this as conclusive testimony that his hope is a delusion, and he is ready to fall into despair under the cunning devices of the enemy. To the accusation that he does not love his enemies, his natural mind can find no refutation; and if his hope depended upon himself he must sink under condemnation. But the grace of God brings salvation in the abiding witness of that hope which keeps him even in this severe trial. While he confesses that in himself, that is, in his flesh, no good thing dwells, the earnest longing of his soul for conformity to the perfect holiness of God proves that the law is fulfilled in him. Without the Spirit of Christ there could be no wish to bear his likeness. Where that desire is there is no room to question the presence of the Spirit of which alone it is the fruit. This will is wrought in the saint by the power of God exclusively; and every one who bears this seal has the assurance that Christ dwells in him. It is only by the Spirit of Christ that any sinner ever can love holiness, and with that mind of Christ alone he does obey the holy commandment of the Lord. In this obedience the saint glorifies God in Christ Jesus alone; for no such perfection could be attained by compliance with the commandments which are written in the law of Moses, nor by conformity to any other law. When the Spirit of holiness rules in the heart of the saint it is his earnest desire to be conformed in every act and thought to the perfection which shines in the example of our Lord Jesus. It is not an unpleasant duty under the government of the Spirit of Christ to fulfill every injunction of his law; on the contrary, it is the sweetest privilege to which the saint can aspire. Thus is fulfilled the promise of the everlasting covenant to our Redeemer, "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth."—Psa. cx. 2, 3. This is the mind of Christ, with which every saint does himself serve the law of God; yet every one feels the flesh still yielding obedience to the law of sin. Only in the Spirit of Christ can any saint love his enemies, as enjoined in our text.

(Concluded next week.)

## EXTRAORDINARY OFFER!

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

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

## TO OUR DELINQUENTS.

It is a long time since we have used any of our space to remind our delinquents that we need the amounts due us from each of them to enable us to meet the expenses incurred in supplying them the paper. We are trying to establish the SIGNS as a weekly, and the increase in cost is very heavy. Please, brethren and friends, examine the date next to your name on the slip pasted either on the margin of your paper or on the wrapper containing it; and if you find the date in arrears, send us your remittance, and by so doing you will assist us at a time when it will be gratefully appreciated, for at this season of the year our expenses exceed our receipts nearly twenty dollars a day.

## CIRCULAR LETTERS.

*The Pocatalico Regular or Primitive Baptist Association, to the several churches of her body.*

DEAR BRETHREN AND SISTERS IN THE LORD:—Through the tender mercies of the all-wise and merciful God, a few of us desiring to be followers of our Lord and Savior Jesus Christ, have been brought through many trials and tribulations unto the present time.

The people of God are typified by Gideon's army.—Judges vii. 18. The Lord did not suffer Gideon to go against the enemy with thirty-two thousand men, nor with ten thousand; but he reduced them to three hundred, to convince them that the work would be accomplished by the mighty arm of the Lord. How low did the Lord bring the pride of men, in removing from them all on which they would be inclined to rely! And when they were brought down sufficiently, Gideon was instructed to advance with his three hundred men, divided into three companies, without a single implement of war, excepting a trumpet in every man's right hand. No sword nor shield, nor bow; but relying on the Lord as their shield and buckler, every man was to carry in his left hand his empty pitcher,

covering a lighted lamp in his hand, and to await the signal from their leader, at which every pitcher was to be broken. The light of three hundred lamps at once flashed upon their surprised enemies, attended with the joyful shouts of three hundred voices, crying, "The sword of the Lord and of Gideon." How dreadful was the consternation of the Midianites at this little army of the Lord! More dreadful to their ears was the sound of the name of the Lord than all the sound of battle; and more terrific to their eyes than the glitter of a thousand spears. The dreadful majesty of the God of Israel shone around them, and the terror of his name sounded from the trumpets on every side, filling their hearts with dismay and their ranks with confusion. We believe there is something in this figure analogous to the manner in which the Lord is conducting the conflict of his people at this day against the host of their oppressors. The number of those contending for the primitive order of the house of God is greatly reduced, and they are taught by very many admonitions that they are not to rely upon human wisdom nor power. Their pitchers are mere earthen vessels, are of themselves empty, and only to be broken in the contest, while the light of that treasure, which our God has committed to earthen vessels, is to shine forth with united declarations of our sole reliance upon the word of the Lord, and of our glorious Leader, Jesus Christ. From every one whom God has honored with a place among the few by him designated to follow their Leader into the field, not with the word of human power, nor human wisdom, but the sword of the Spirit, which is the word of God, the confidence of the people whom God has chosen shall be expressed by the shout of Gideon's little army, whose reliance was, "The sword of the Lord and of Gideon." It is of the utmost importance that those that have been kept from bowing to Baal should follow their great Leader, our Lord and Savior Jesus Christ.

Dear brethren, farewell.

WOOTSON MELTON, Mod.

A. EGGLETON, Clerk.

## CORRESPONDING LETTERS.

*The Mount Pleasant Regular Old School Baptist Association, in session with the Mt. Pleasant Church, Henry Co., Ky., Sept. 5th, 6th and 7th, 1890, to the associations and meetings with which we correspond, greeting.*

BELOVED BRETHREN:—Another year with its events and changes has rolled into the past, and we joyfully embrace the opportunity of addressing you this letter, to reassure you of our continued love and fellowship. We have received Minutes from all the associations with whom we correspond, and regret that there are so few messengers; but those who have come, have

come in the fullness of the blessing of the gospel. The preaching has been Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness; but unto them that are called, Christ the power of God and the wisdom of God. The gospel, the power of God unto salvation to every one that believeth, has been fully set forth, to the comfort of the dear saints. Brethren, we as an association stand upon the old-fashioned doctrine of salvation by grace alone, without the use of any human agency, means, aids or instrumentalities; though we have been slanderously accused of affiliating with what are called "Means Baptists," and we take this occasion to repudiate the charge as utterly false, as we have never had any correspondence with any association of that character; nor have we ever knowingly received any "Means Baptists," as such, among us. Our present correspondence embraces the Licking, of Kentucky, the Baltimore, Md., Delaware, Del., Delaware River, N. J., Warwick and Chemung, New York. Nor have we any wish whatever to correspond with any who do not hold firmly to the principles that have been ever held sacred by all orderly Old School Baptists. We desire a continuance of your correspondence, and trust the Lord may bring us into a closer and more intimate acquaintance, friendship and fellowship.

Our next annual session is appointed to be held with the Salem Church, Harrison Co., Indiana, to commence on Friday before the first Saturday in September, 1891, when and where we hope to meet your messengers with messages of love and fellowship.

J. S. TURNER, Mod.

E. F. RANDELL, Clerk.

*The Pocatalico Old School Baptist Association, to the several associations with whom she corresponds, sendeth christian love and salutation.*

DEAR BRETHREN:—Another year has rolled around, and brings the time for us to meet again. We desire continuance of your correspondence. Your messengers have visited us, laden with the rich things of the kingdom, and we hope you will still continue to visit us. May the grace of our Lord and Savior Jesus Christ be with you, and all the people of God. Amen.

WOOTSON MELTON, Mod.

A. EGGLETON, Clerk.

## INFORMATION WANTED.

ANY one knowing the post-office address of John McKean will please write to me at Manorkill, N. Y.

D. S. ELLIOTT.

## RECEIVED FOR CHURCH HISTORY.

W. M. Gray 2, James Wadlington 2.50, I. H. Maxey 2, J. T. Britain 2, F. M. Estes 2.50, D. G. McCowan 2, Robert Jones 2.—Total, \$15.00.

## OBITUARY NOTICES.

OUR esteemed brother, **L. W. Leach**, departed this life very suddenly and unexpectedly, leaving a wife and ten children. He had for some time been suffering with pains in his breast, but kept up until the summons bid him come home. We are not informed where our brother was born, but the date of his birth was June 19th, 1815. He died July 31st, 1890, aged 75 years, 1 month and 12 days. He lived a faithful, believing member of the church of Christ about twenty-three years, during which time he was a devoted and uncompromising christian, having no fellowship for the institutions of men, but trusted in the efficient work of Christ, and loved the praise of God and the chastity of the church. Brother Leach was a good man, quietly attending to his own business, and never meddling in other men's matters. So he lived, and thus will his works follow him as one that died in the Lord. Let his friends and relatives not grieve as those who have no hope. May his aged wife have God's protecting care to shield her in all her bereavements, and may his sorrowing children learn obedience and follow his example.

T. J. STAMPER.

DECATUR, Miss., Sept. 15, 1890.

**Robert W. Craig**, the subject of this notice, was born in Carroll Co., Ky., in what is known as "Hunter's Bottom," on the Ohio River, July 24th, 1801, and died at the residence of his son, I. W. Craig, in the town of Carrollton, Ky., Sept. 20th, 1890, being 89 years, 1 month and 27 days old, and the oldest native of Carroll Co.

He was a son of Benjamin Craig, one of several brothers, all of whom raised large and influential families. Our father was the eldest of eight brothers and two sisters, all of whom are dead save Walton, the second son, who now lives on his farm near Ghent, Ky. Our father was married to Melissa Price, June 1st, 1819. They were the parents of thirteen children, six of whom remain to mourn the loss of a loving and sacrificing father. Our mother departed this life in the fall of 1877. They lived together nearly sixty years, and were members of the Old School Baptist Church more than fifty years. Our father was of that class or order of Baptists who have been fast passing away of late years, namely, Elders G. Beebe, Thomas P. Dudley, John F. Johnson, &c. His hope was founded on this passage of the word, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." This passage was shown him in a miraculous manner during the darkest hour of his life, when he thought all was gone, and he had just prayed the Father that his reason and sanity might be spared him for the benefit of his young family. He had just risen and started to his labor when he was arrested by a call; and on looking for (as he supposed) the caller, he beheld his Savior hanging on the cross, and the above Scripture, he said, "was as plain as I ever saw anything with my natural eyes; and if he has not answered for all my sins, when his work was finished, then I am lost." That was his hope. In a letter to me several years since, while I lived in the state of Missouri, and had been searching in vain for the way of salvation in the different denominations, he expressed his idea of a good hope thus: "If indeed you have found a good hope in Christ, it is worth more to you than all the world beside." Of late years he has been shut off from hearing the word preached, and has been more or less down-hearted. It has been my privilege to visit him and encourage him all I could on those occasions. One of the last of these acknowledged comforts was the quotation of this language of the Savior, "Let not your heart be

troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This being spoken to his disciples, applies also to all those for whom Christ died; and this preparation was a part of the work that he was to finish. He meditated a great deal on this, and on other loving words of the Master and his apostles. He came to visit me in July last, and was never able to go back to his daughter's in the country; and I think it a special privilege of providence that I was permitted to be with him at the last. He passed away in perfect peace of mind, as a child falling asleep on its mother's bosom. May our last hours on earth be like his. We laid him by the side of "his Melissa," where he so longed to lie.

I. W. CRAIG.

Rebecca C. Cole was born May 25th, 1814, and died at the home of her son, K. B. Cole, in North Fork, Va., Aug. 3d, 1890.

She was the mother of nine children, of whom only two survive her. She was a widow nineteen years, making her home with her children during that time. Sister Cole was a dearly beloved member of the Mt. Zion Church, Loudoun Co., Va., having been baptized by Elder R. C. Leachman in the year 1867, after dating her experience back twenty years. The last few days of her life were full of interest to her surviving friends. She talked freely in regard to her approaching departure, and longed to depart and be with her Savior, having faith unshaken; and we feel satisfied that she is now at rest.

J. W. GARRETT.

### ASSOCIATIONAL.

THE Salisbury Old School Baptist Association will be held in Salisbury, Wicomico Co., Md., commencing Wednesday, Oct. 22d, and continuing three days.

Those coming from Baltimore can take the steamer "Enoch Pratt," at pier No. 3, Light Street wharf, at 5 o'clock p. m. on Tuesday, the 21st. Those who prefer to come by rail can take the Baltimore & Eastern Shore Road at Camden Station on Tuesday or Wednesday at 7:45 a. m., and arrive in Salisbury at 12:15 p. m. Those coming from the south will take the north bound train at Cape Charles at 11:15 a. m. on Tuesday, the 21st, arriving in Salisbury at 2:45 p. m. Those coming from the north will take the train at Broad Street station, Philadelphia, at 10:23 a. m. on Tuesday, the 21st, arriving in Salisbury at 2:15 p. m. A cordial invitation is given to all who love the truth, and especially to ministering brethren.

R. K. TRUITT, Church Clerk.

THE tenth session of the Pilgrims' Rest Association of Old School Predestinarian Baptists will be held, the Lord willing, with the Big Blue Church, about eight miles northeast of Olathe, in Johnson Co., Kansas, commencing at two o'clock p. m. on Friday before the second Sunday in October, 1890.

Those coming from the east should come on Thursday, and they will be met at Lenexa. Those coming from the south will come on the Ft. Scott & Gulf R. R. to Olathe, where they will be met on Thursday. Those coming from the west will come on the K. C. & S. R. R., and they will be met at Olathe on Thursday or the morning train on Friday. All lovers of truth, and those who desire the welfare of Zion, are especially invited.

WM. L. HALL.

### YEARLY MEETINGS.

THE Old School Baptist Church of Gilboa will hold her annual meeting October 11th and 12th. All who desire to visit us will be joyfully received. The train arrives at Grand Gorge about 11 o'clock a. m., and by stage to Gilboa about 12 o'clock m. All will find accommodations at the Tuttle House.

D. S. ELLIOTT.

A YEARLY or two days meeting will be held with the London Tract Church, in Chester Co., Pa., to begin on Saturday before the third Sunday in October, at 10 o'clock a. m.

It is desirable that those coming from or through Philadelphia will take the train at Twenty-Fourth and Chestnut Sts., B. & O. R. R., at 4:21 p. m. on Friday. Take tickets to Landenburgh. About six of the number stop off at Hockessin. Those coming from or through Baltimore will take tickets for Newark, Del., leaving Baltimore between 3 and 4 o'clock p. m. Those coming by the Delaware R. R. will take tickets for Wilson. All to come on Friday afternoon. A cordial invitation is extended to all who have a desire in their hearts to come, and especially the ministering brethren.

THE yearly meeting with the Otego Church will be held, if the Lord will, at Osborne Hollow, Broome Co., N. Y., Oct. 15th and 16th (Wednesday and Thursday following the second Sunday), at which time we hope to meet as many lovers of truth as can attend. The place of meeting is ten miles east of Binghamton, on the Delaware & Hudson R. R. This road was formerly called the Albany & Susquehanna R. R.

### TWO DAYS MEETINGS.

A two days meeting is appointed to be held with the Mt. Zion Church, Loudoun Co., Va., Oct. 15th and 16th (Wednesday and Thursday), the Lord willing.

Brethren and friends visiting us at that time will be heartily welcomed. Those coming to the meeting by railroad will do well to send notice to brother Charles Powell, Leesburgh, or to brother G. G. Galleher, Haymarket, Va., according to the route they purpose taking, as the place of meeting is twelve miles from either railroad. Notice should be sent several days before the time of the meeting.

J. N. BADGER.

A two days meeting will be held with the Salem Church, in Philadelphia, in the hall on Croskey St., above Columbia Avenue, between Twenty-Second and Twenty-Third Sts. (over market), on Saturday and Sunday, Oct. 25th and 26th, 1890, commencing at 10 o'clock a. m. We cordially invite all who love the truth as it is in Jesus.

B. F. COULTER, Clerk.

A CENTENNIAL meeting will be held with the Old School Baptist Church of Lexington, N. Y., Oct. 25th and 26th, 1890. The brethren and sisters, the public generally, and the ministering brethren especially, are invited. Come on Friday before the meeting. The morning train from Kingston to Shandaken will bring you to Lexington about noon. Inquire for Fletcher Mackey, at Lexington.

WM. P. KIRK, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

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NO. 41.

## CORRESPONDENCE.

WILLIAMSTON, N. C., Sept. 23, 1890.

DEAR BRETHREN BEEBE:—For some time my mind has been drawn to write to you and my dear kindred in Christ. They are, as a general thing, found to be poor and afflicted, and "among the great unfit to shine;" yet they are God's precious jewels, chosen in the covenant of love and mercy, and in the furnace. They are scattered in this wilderness land, exposed to many trials and temptations, beset with foes without and fears within. My heart goes out daily after these tried and afflicted ones, with sweet love and fellowship. The dear letters and communications in the SIGNS OF THE TIMES from many of them are very precious and instructive to me at times, and also the editorials. It is with trembling that I take my pen to write. A deep and feeling sense of my own weakness, emptiness and poverty rests upon me; but I feel that I am addressing my dear kindred in Christ, who are related and brought nigh through the blood of the Lamb. I am sure that there is that charity in the household of faith to throw a mantle over the imperfections of the little, weak ones, as the strong have to bear the infirmities of the weak; and such have learned not to despise the day of small things. I feel that in Zion my best friends and kindred dwell, and there God my Savior reigns. He is a special God and Savior to all his dear people, and all his promises are faithfulness and truth.

How shall I speak or write about the things of the kingdom? I am so weak and sinful, and they are so great and glorious. The power of thought and language fail, when we attempt to dwell upon the wonders of redeeming grace and dying love. The wonderful depths of eternal love cannot be explored by mortals. It began in eternity and will end in eternity, and will be the never-ending song of all those redeemed by blood. "Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou king of saints." The works of our God are so wonderful, so glorious and mysterious. All are in perfect harmony with his holy character and blessed will. The earth praises the Lord, and should not his saints bless him? And ought not love to abound in their hearts to him, and love to each other, who have felt the power of

his grace? How wonderful and mysterious are the providences of our God as they pass before us, and as we are made to feel and realize their special bearing toward us. We are lost, and can only wonder and adore. All the purposes of our God are linked in one golden chain, and fastened to his throne, and not one will fail either in providence or grace. May we not rest and trust in such a God, my beloved in Christ?

Dear brethren Beebe, with feelings of too deep emotions to be expressed did I read an allusion to me by my dear and highly esteemed brother, Elder S. H. Durand, in No. 28 of the SIGNS OF THE TIMES. When I read his loving, tender mention of my name, my heart was touched and melted, and the tears rolled down my cheeks, to think that one who feels so little and unworthy should be remembered in the household of faith. My heart is full. O that I could relieve my mind! Although I am all weakness and poverty, our Elder Brother is rich, and in him we may glory. I trust it has been by the power of divine grace that I have been brought into the fold of God, and given to realize the fellowship of saints, which is dearer to me than all earthly good. Yes, how often can I exclaim,

"Mid scenes of confusion and creature complaints,  
How sweet to my soul is communion with saints."

Truly I have shared abundantly in the love and kindness of the dear saints of God in long years gone by, when the waves of trouble and deep affliction nearly overwhelmed me; and such love and sympathy have followed me even down to the present time, and in my declining years it is still sweet to realize, when earthly companions are taken from me, and the loneliness of widowhood is felt. When I realize the truth of God's faithful love in the fellowship of his people, my heart is melted, and in view of which I desire to fall prostrate at the feet of our dear Redeemer and ever praise his holy name. I have never felt that I could write to the comfort and edification of the family of Jesus, yet my heart is so often drawn toward them in love that I venture, believing that all imperfection will be covered with a mantle of love. It is of the goodness of God that I desire to speak, and of the good Shepherd, who has been such a precious, almighty Savior to me;

such a strong deliverer, such a sure refuge and strength in time of trouble and great weakness. I desire to make mention of his divine love and power that have been extended to me, who feels to be one of the least of his people, if one at all. So this accounts for my ever taking my pen in hand to write to any of the little flock of Jesus. I know that there are many gifted pens, and some of them are not used as often as they ought to be. When gifted pens can be used for the peace of Zion and love of the brotherhood, in experience and doctrine (for they are closely combined, and cannot be separated), these things tend to edification and building up in the most holy faith, all being done in the spirit of meekness and love.

Dear brethren, is it amiss to speak often of the love of Jesus to our souls? Before I was twelve years old the blessed Jesus spoke to my heart, by the still small voice of his Spirit, with such power that it penetrated the deep recesses of my soul, and led me to see and feel my lost and ruined condition as a helpless sinner, who had sinned against such a holy and blessed being. I was so lost and wretched that I knew not what to do. I was without hope and without God in the world. I hungered and thirsted for something I did not possess. I trust it was by the blessed Spirit I was led to cry for mercy, which led me to the feet of the bleeding Savior. I was drawn with cords of love, with the stillness of the Savior's powerful voice, which awakens the dead and gives life. He implanted in my soul hungering and thirsting after righteousness, and I was made to realize the blessed truth (the experience of Moses), "Choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season." I have entered my 76th year. Seventy-five have past away. More than sixty-two of those years I have been a professed follower of Jesus, and the words applied to Moses are still precious to me. I feel that I have followed my Savior afar off. I have experienced many days and months of spiritual darkness. At one time I had such darkness that for a long time I was tempted to believe I had committed the "unpardonable sin," in professing the name of Jesus so young, fearing that I did not know the power of God, and feeling that it was such an awful sin to profess his name without a saving knowl-

edge of his salvation. I was in such distress for weeks that my tears were my meat and drink day and night, and my bread was as ashes to me, my sorrows overwhelmed me, and my cry was continually, "O that I knew where I might find him whom my soul loveth!" But our precious Savior, whose heart is full of compassion, did not leave me. He was ever near, but I did not know it. He at last came and manifested his love, and calmed my troubled heart. The troubled waves of sin and unbelief had to flee from before him, and he gave me to hope in his mercy, his full and complete salvation. His precious promise of love came to me, in the still small voice of his Spirit, with strength and power and great sweetness, so that I could rejoice in "the Lord our righteousness." But alas! what am I still? A poor, distrustful, unbelieving child. Should I begin to speak of my sins and follies, my waywardness and wanderings, my rebellion and unbelief, since I professed the name of Christ, they would rise mountains high, and there would be no hope for me. But when by faith we are given to see the fullness that dwells in Jesus, and his perfect work in fulfilling the law for his people, and making it honorable, and giving his own precious life a sacrifice for them, the river of his eternal love rises over all the mountains of sin and unbelief, and they are engulfed and lost in the ocean of forgetfulness, so that the poor sinner can exultingly exclaim, "The Lord our righteousness." "Blessed is he whose transgression is forgiven, and whose sin is covered." Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Then is it not blessed and glorious that the Lord beholds his people in Jesus, and in him they are perfect, and nowhere else? And he works in them to will and do of his own good pleasure, and they bring forth fruit meet for repentance.

My christian life has been one of trembling, hoping and rejoicing; one of deep trust and painful conflicts, and one marked by the special providence of God. I was in early life married to Elder D. E. Jewett, my first husband. We unitedly entered into a warfare of many trials and afflictions, deep and painful to the flesh to bear. The Lord opened his eyes to see the ordinance of baptism (as he had always been

a Congregationalist) a few months before he closed his studies in Andover Theological Institute, and he immediately came out from the Pedit-baptists, and suffered many trials. After we were married, in going among the Baptist Churches he found them not as he expected. Not knowing of the division then going on in some sections of the country, we experienced days of trial untold. Dear old Elder Beebe knew of some of them. We lived most happily together for ten years. His whole time and talents were devoted to the cause of God and truth. He published the "Advocate and Monitor" several years. He was called to his eternal and heavenly home, and died from his home, wife and children, in the triumph of faith, in the city of Philadelphia Pa., at the home of brother I. P. Hellings, who cared for him with the tenderest devotion. Those dark days of sorrow cannot be forgotten, and the dear, faithful brethren, sisters and friends that sympathized with me, and administered to me in word and deed in various ways, their kindness and love are engraved on my heart, although the most of them have been taken home to glory. Dear brother and sister Hellings are still living (in Southampton, Pa.), and their memory is dear to me. Dear old brother Beebe was to me a dear, faithful brother and friend in those days of trial and grief. The changes and trials of those few years were manifold. I lived a widow nearly four years, with many changes and trials, and many eventful providences; but the goodness and mercy of the Lord were all the while abounding toward me, giving me to realize that my afflictions were my richest blessings. As the wheels of time rolled on, in the will and providence of God I became personally acquainted with my last precious husband, Elder C. B. Hassell. I was acquainted with him for years through his correspondence with Elder D. E. Jewett. Their spirits were wonderfully united by their private correspondence, which was of a very brotherly and endearing nature, aside from their public writings, although they never met face to face. Our acquaintance and marriage were of rather a peculiar character, and to the world it would look rather romantic; but those who believe in a special providence, and in the purposes of God, who works out of the sight of mortals, are led to see things differently. God's special hand was manifest in our union that could not be passed by. My life from my childhood has been marked by God's special care of me. Every small thing, as well as the more eventful things, are linked in the chain of God's goodness, mercy and love, which links in the ring of his eternal purpose, who is without change or the shadow of a turn.

I was married to Elder C. B. Hassell March 10th, 1849, and came with

him to the south, among new scenes and customs, and strangers in person. I have found a host of precious brethren, sisters and friends, although many of them have passed to their eternal home within these forty years. I lived with my dear companion more than thirty years, and most happily we passed together through the many changes which passed to our lot. Many trials we experienced. The days of prosperity and those of adversity were ours to know; and the awful horrors of war, which desolated our homes and took from us dear ones. When peace came to our land we rejoiced, and could unitedly give thanks; but sorrow was mingled in our cup, for dear ones were missing. So as we trace the dealings of God we see his wonderful blessings which abound toward us, which are enough to humble us in the dust before him, and lead us to exalt his name. Truly I have been blessed with two faithful, precious companions, devoted husbands, and they were the gifts of my heavenly Father. They were God-fearing men, and true ministers of the cross of Christ. I saw my last dear one most joyfully pass away from the land of the dying to the land of the living, in sweet and holy resignation to the will of God, who called him home, as his work was done on earth. I feel to rejoice that their unfettered spirits are basking in the full blaze of eternal love, shining in all the radiant glory of the blessed Jesus, with all the ransomed of the Redeemer, who have gone before. How often does my mind go back over those forty years of my companionship with my dear companions, when from time to time we would welcome to our home the dear people of God, our brethren and sisters beloved, and our friends also. Those days are seasons sweet to be remembered, precious indeed, although gone, nevermore to return. Happy they were to me. They were the delight of my thought and care, to be with them and seek their welfare. Although it was but little that I did, yet it was all done with great pleasure and delight, and, I trust, in love. More than ten years have passed since I was last left a widow. O how lonely and desolate I feel at times! and I will never cease missing my dear husband. I think I am not alone. God's will must be done; and how blessed when we are made to sink into that will, if it be but for a few moments at a time. It brings peace to our souls, and calms the troubled waves. I have lost two precious children within the last three years, but I feel that they are released from great suffering, and are now safely housed in glory. I have now left me three dear children (one by my first husband and two by my second), three daughters-in-law and one son-in-law, brother Wm. Slade. All are exceedingly kind to me; yet the desolation of my heart who can know but the Lord? I have now living ten grandchildren, and several

died in childhood, some that were exceedingly dear to me. My stepson, Elder Sylvester Hassell, has ever been most faithful and kind to me. During the forty years that I have known him he has never given me an unkind word.

My dear brethren, I have just given you, in short, a few outlines of my seventy-five years' pilgrimage thus far in this wilderness land. It would make quite a little volume to write half-way our journeyings here on earth. My eyes are dimmed with tears when I remember the dealings of the Lord with me. I feel that my heart should abound with gratitude to my God in the midst of all my loneliness and adversity. My pilgrimage is drawing to a close. I am nearing the shore of eternal deliverance. My confidence in God remains unshaken. His power and love are great; and although my hope seems small, yet it anchors in Jesus, and holds me up amid all the trials of life. He is a sure refuge, a strong tower. I feel that I have the greatest cause of any one living to praise and bless the Lord. O that the remnant of my days might be spent to his praise. Mercy and love in Jesus dwell. He is all in all to every poor, helpless sinner. I have found it good to bear the yoke in my youth, and also to know that the ways of wisdom are ways of pleasantness, and all her paths are peace. My dear brethren in Christ, I do feel that the cause of Christ is precious, and his truth is dear to all those who have felt its power to save; for the grace that Jesus gives brings salvation. Is it not blessed for all those who see and know the truth, and love it, to see them united in that truth, in holy love and fellowship? But how painful, on the other hand, to see a falling out among brethren in the household of faith! In these days, when error is flooding our land with an overwhelming torrent, and millions are professing the name of Christ in some form or another, and walking in silver slippers, without any cross-bearing; I say, is it not painful to see those who profess the truth falling out by the way, and so divided as they seem to be at times? Many times, it may be, from lack of understanding each other. The love of Jesus and the work of his Spirit's power can only set things aright in his house. He sits as a refiner's fire and as fullers' soap. He can de-throne self and exalt Jesus in the hearts of his people, and give the spirit of love and meekness and wisdom. God has chosen his people in the furnace of affliction, and it is through much tribulation that they are to enter the kingdom of heaven. Not on flowery beds of ease can they go; the way is strait and narrow.

I often think what a responsible position God's ministers occupy. They are to be wise as serpents, but harmless as doves. Oxen have to be burden-bearers, and so do God's ministers. Truly they need to be girt about with truth, having on the

complete armor. You, dear brother Beebe, have a responsible and trying place, with all your brethren editors. I have seen the troubles of such, and the deep trials of the servants of Jesus; for they have the flesh to contend with, and the fiery darts of Satan and the world. May the Lord strengthen you, and give you great wisdom, and abundant love for the truth, for the peace and unity of the brotherhood, and the order of his house. I am a very weak one, and have dim spiritual sight; but it seems to me that the times are ominous of great conflicts in the church of God. But God reigns, and his truth is mighty and will prevail. May all the army of God be enabled to gird on the armor and fight manfully the battles of the Lord, and so be enabled to use the sword as not to hurt the oil or the wine. Soon, O soon, my dear brethren, the conflict will end, and the glorious day will come when the blessed Bridegroom will come in all his kingly power and glory to take his bride home, decked with all the jewels of his perfect righteousness, to shine forever in his glory, and forever bask in his love, with the triumphant song, "Worthy is the Lamb that was slain," who hath died to redeem us to God by his blood. Glorious hope of perfect love!

My dear brethren Beebe, will you pardon me for writing you such a long letter? I did not intend so to do when I took my pen in hand. I feel that I have trespassed upon your time even to read it. If you can, I cannot condense my thoughts as I could wish. I feel sure that you will cast the mantle of charity over all imperfections. With love to all the saints, pray for me, who feels to be one of the weak ones of the fold.

Your afflicted sister in hope of a better rest,

M. M. HASSELL.

#### THE BODY OF CHRIST.

"Now ye are the body of Christ, and members in particular."—1 Cor. xii. 27.

A body has one life, one mind, one heart. All the members of one body will therefore move in perfect concord, for all will be animated by the one life and directed by the one mind. The life of Christ is the life of his body, the church; and to the church the apostle says, "We have the mind of Christ."

In the organization of a church, as "the church of God which is at Corinth," there are many members, and each member has a natural mind differing in some respects from that of every other. In worldly organizations the united power and wisdom and knowledge of these several minds is of value, and the importance of the organization is in proportion to the numbers and power of those so united. Not so with the church of God. The numbers, wealth, wisdom, knowledge and power of its members add nothing to the strength and value of the church, for all the power and wisdom and

knowledge of the church are in Jesus, who is its life; and therefore a church composed of ten members in gospel order, though they be poor and unlearned, is as strong as a church composed of a thousand, among whom are many rich and learned, for Jesus is in the midst of the one as well as the other.

The evidence that any organization is a church of God is that the members are of one heart and one mind, walking in the truth. If in doctrine or order they differ from the teaching of Jesus, they cannot be recognized as his body, for his life and his mind are not manifest in them. If they differ among themselves, to the extent of that difference they lack the evidence of being his body; for how can there be division or dissension among members of one body? The life which constitutes it one body forbids that. So every difference among the members of a church must arise from the flesh; and it becomes all to stop on the instant when such difference appears, and carefully look, in the light of the word, for the place where the flesh has made inroad. It would be a wonder indeed to see two members of a body at variance with each other.

In worldly organizations there must necessarily be leaders. One man of superior power as a leader and director is most valuable in uniting and directing the energies of the whole to successful results. Not so in the church of God. No one member has been appointed in the church to direct and control the rest. Jesus is still, as he ever has been, the "Leader and Commander of the people." Wherever one has ever undertaken to exercise control in the church of God, confusion and loss of spiritual power and comfort have surely been the result. Much harm and loss to the church, sore distress among the brethren, and coldness lasting for years, have been seen as the sad consequence of such an unwarranted assumption of power.

What shall we do when troubles arise in the church? Wait upon the Lord, and wait for him. Sometimes the pastor and perhaps one or two of the leading brethren, in their anxiety, will consult upon the subject, endeavoring to study out some way in which the difficulty may be overcome; and having arrived at what appears to them a satisfactory conclusion as to the best course for the church to pursue, they will of course endeavor to have that plan adopted by the church, or at least by a majority of the members. Other brethren will perhaps confer about the subject among themselves, and form a plan of action for the church somewhat different from that of the others, which they will be disposed to urge upon the church. In this way complications are sometimes increased, and the trouble enlarged. In such a course the church is not manifest as the body of Christ.

Where may the church be seen?

Where the pastor may be consulting with one or more judicious brethren as to the best means of settling a difficulty? No, the church is not here. In some group of brethren who have met to talk over the difficulties and consult as to possible remedies? No; they are not the church. They are all sincere, and anxious for the peace and welfare of the church, and it seems but right to them that they should be trying to do what they can to that end; but we have no assurance that he who is of God "made unto us wisdom" is directing their deliberations. We must look for the church at the appointed place and time for the meeting of the members together according to the order of the gospel. "God is in the midst of her." "God shall help her." Individually the brethren and sisters feel poor and weak and ignorant, and no one of them, when in the spirit, would feel competent to give direction in any difficult matters. Each regards others as better and wiser than himself; but here they are manifest as "the body of Christ, and members in particular." Here are seen the gifts which the Savior gave unto men, "for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ." In the exercise of those gifts Christ is manifested to and in the church; and here they wait upon them, and are benefited by them, coming together "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Thus, instead of growing up separately and in different directions, as they would if their natural powers were regarded and made account of in the church, they "grow up into him in all things, which is the head, even Christ."

By the appointment and gift of the Holy Spirit, who "divideth to every man severally as he will," each member has his place. Now let any one speak in the church of whatever is impressed upon his mind. Here is the place and now is the time to speak it, and not to any select company of brethren apart from the church. Every member not providentially hindered should be in his place; but those who are present are for that time the church, "the body of Christ," in the sense in which the apostle is using this striking figure. One may be kept away by accident or disease, and another by the prevalence of a worldly spirit; but the body is not thereby disabled, any more than it is by the absence of that most highly esteemed and trusted member who has been called home since we last met. The dear Savior is in the midst of those who have thus come together in the order of the gospel, and he is their completeness. He will manifest any member that may be needed at any time, as an eye or a hand or a foot, however few in number and weak in themselves those present may be; and the

appointment of any member will be according to his will and direction, and not according to what any one may think or say of himself. Though one should confidently assert that he is an eye, and even cause his claim to be assented to by the others, yet will he not be able to perform for them the function of an eye, but will lead the body into trouble so far as his false claim is forced upon them; and if one shall say, "It cannot be that one so little and weak and unworthy as I is a hand," yet if the Lord has so directed he will be in the church what that member is in the body. "If the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?" It is by one Spirit that we are baptized into one body; and only when that one Spirit is manifest in all the members can we have the assurance that we are walking as the body of Christ. No one can say, as he presents what is upon his mind, "I know that what I am saying is by the direction of the Spirit, and if you do not agree with me you will most certainly be wrong." That would present him as the whole body; but the apostle says, "The body is not one member, but many." The place of any member in the body, as the eye or the hand, is not discerned by itself, but by the body; nor is the claim to any office ever made by the one who has been appointed to it by the Spirit. To the body the revelation of the office or gift is made; and the body claims of the member the benefit of the gift, instead of the member claiming of the body the office as a right. "Let one speak and another judge," says the apostle. The judgment must be the expression of the mind of the whole body before we can be assured that it is the judgment of Christ; therefore the solemn injunction to "be of one mind and one judgment." Whatever the view of any member is, either concerning his own experience and hope, or concerning any matter affecting the church, it must be confirmed by the judgment of the whole body.

The church thus sitting together in heavenly places, worshiping God in the spirit, ministered to, edified and perfected by the gifts which Jesus has given them, "fitly joined together and compacted by that which every joint supplieth," "knit together in love," and considering any subject in the fear of God, without constraint, unmoved by the fear of man, in presenting the result of that consideration are to be recognized as presenting the judgment of Christ, whose body they manifestly are. While thus in the Spirit, moved by his life, controlled by his mind, directed by him as the Head, there is no feeling of self-confidence or desire for self-exaltation among them. All wish only to exalt Jesus. He who would feel like saying, "This was my plan," would by this desire for self-assertion show that he was not in the Spirit, but in the flesh, and had at that time no manifest

union with the body of Christ, whose Spirit is meek and lowly.

In the church every member has his place, and all are equally important. No one can be rightfully disregarded by "those who have the rule over the church." Every member should unite in the expression of the judgment of the body. If one does not agree with the rest, it will not do for him to remain silent. That disagreement is an important matter, for it proves the working of the carnal mind either in that member or in the rest of the body. The one who disagrees is not to be rebuked because he cannot see with the rest, nor because he dare not yield his judgment at the dictate of another. The one may possibly be in the right; and when all with solemn attention and care join in the search for the place of error, asking of God wisdom to direct them, it may be made clear to them all that this one member, perhaps the least esteemed by them before, had been honored by the Lord with the gift of wisdom to keep the whole body from taking an erroneous step. Such has been the case. When the members are "clothed with humility," and have "put on charity, which is the bond of perfectness," it is easy to find and a comfort to acknowledge the error. "Ye are one bread and one body," says the apostle. When the bread is broken by the humbling power of grace, should there be in the loaf one grain that had not been crushed "between the upper and the nether millstone," that whole grain would fall to the ground, while every broken piece would still show that it had been molded into the one bread.

Those whom the Lord has called to "have rule over the church" are, when in the proper exercise of that gift, meek and lowly in their feelings, and least of all saints in their own esteem. It is not by virtue of any superior strength or wisdom of their own that they rule, but as having been chosen by the Lord to minister his word and laws unto his people. It is his rule they present, and in his name they exercise authority. Those in whose heart he has written his laws will feel their force and power when ministered to them by his servants, their pure minds being stirred up under that God-appointed ministry by way of remembrance. Thus in all the exercise of that office or gift to rule they preach Jesus, "warning every man, instructing every man in all wisdom, that they may present every man perfect in Christ Jesus."

It is important to note again that it is not by one's own judgment that his place in the church is designated, but by the judgment of the church. One, when in a spiritual frame of mind, is not anxious for this or that place, but is greatly desirous that the Spirit may clearly reveal the will of the Lord to the church and himself, and give him a willing mind to obey the evident direction of the Spirit.

When two members are at variance, the mere assertion of either that he is in the right cannot be received by the church as deciding the matter. The spirit that directs each must be tried, and the church must decide. All will consent that one foot will not try to take the body in one direction, while the other foot is endeavoring to move it the opposite way. It is certain that one of these is not directed by the head; and if both show bitterness and strife, it will appear by this that neither has a right to be recognized as a foot. Likewise if the feet should insist upon moving forward, while the head were engaged in important work which required the body to remain still, this would prove that one life was not at that time animating all that appeared to constitute the body.

We are naturally inclined to think that troubles and dissensions among brethren cannot be settled unless we make some arrangements and put forth some efforts to that end; and when cases arise where we have only the declarations of the contending parties, both esteemed as perfectly reliable, who steadily contradict each other, we are apt to despair of being able to arrive at a correct understanding of the matter, as though the successful investigation and righteous judgment depended upon us. All we have to do is to go forward as the word of the Lord directs. When we come to what appears an impassable barrier, the Lord will open the way before us as unmistakably as he opened the way for Israel of old through the Red Sea. The work is not ours, but the Lord's. "Cast thy burden upon the Lord, and he shall sustain thee." "God is in the midst of her; she shall not be moved: God shall help her, and that right early." I have known cases, that seemed to me could never possibly be settled, where the Lord has appeared most wonderfully, when all human wisdom failed to see any way, and has restored peace. "Trust in the Lord forever." Sometimes the last one to whom we would have looked for "the word of wisdom" has spoken that word, to the surprise and joy of all the church. The Lord will surely provide the eye, the hand, "the word of knowledge," in time of need, when our trust is in him instead of in ourselves; and it will be in such a way that his name instead of ours will get all the glory. He will manifest himself as the life and wisdom and strength of the body in the weakest and most unlearned as often as in those esteemed strong and wise, and thus prove that he is indeed our life and wisdom, and cannot be helped by any natural powers that we possess.

Whenever a part of the church are not in agreement with the rest, but are following on where the others insist upon going, be sure there is some fault in the leading; for where the dear Savior leads he leaves none behind, forces none, allows none to be overborne, dragged, nor in any

way lorded over. The Spirit of Christ in his body keeps all the members together, causes them to wait for one another, to tenderly care for and nurse those that may be sick or lame, to forbear one another in love, and to constantly strive "to keep the unity of the Spirit in the bond of peace." The Spirit by which the saints are baptized into one body does not produce emulation, strife, envy, anger, evil speaking, and the like. Whenever these are seen we know that they are the works of the flesh. Of a very different character is the precious, sweet, health-giving fruit of the Spirit. "Try the spirits, whether they be of God." "By their fruits ye shall know them."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept. 27, 1890.

MAHASKA, Kan., July 20, 1890.

DEAR BRETHREN BEEBE:—It has been my desire for some time to write what I hope have been the Lord's dealings with me, a poor, lost and hopeless sinner, who has hope only in the precious blood of Christ.

At the age of fourteen I was baptized and became a member of the "Dunkard Church," and for eight years read my Bible and tried to save myself by my works. Then I left that church and tried to live as near right as I could outside of a church, until I was twenty-six. On February 1st, 1885, I attended a Quaker meeting. In the evening, when the preacher got through speaking, he asked all who thought they were sure of heaven if they should die then, to rise to their feet. With several others I rose to my feet; but he that hath said, "He that humbleth himself shall be exalted; but he that exalteth himself shall be abased," caused me to feel that I was a great sinner in the sight of God. When the meeting was out I wanted to go home as soon as possible. I thought if the people looked at me they could see me as I felt myself to be, the most wicked sinner on earth. I went home, and as soon as the rest of the family were asleep I humbled myself before my heavenly Father, and asked him to forgive me, a great sinner in his sight. I went to bed, but could not sleep until very late. I awoke at four o'clock the next morning with the great burden of sin on my soul, and with tears pleaded for mercy; but I felt there was no hope for such a vile sinner as I was. When breakfast was over I tried to sew, but the tears blinded my eyes until I could not see the stitches. Once more I went all alone to plead for mercy before him who has all power in heaven and in earth. I asked him to pardon all my sins, and to help me to know his ways, and to walk therein; for I had no strength within myself. I rose to my feet, feeling that my sins were unpardonable, and that I was doomed to everlasting punishment. Then in great sorrow I cried, "O Lord, O Lord, lift my feet out of the

mire and the clay, and place them on the Rock, Christ Jesus." Then I started to the house, and something seemed to say, "There is no use trying; you have no hope beyond the grave." It seemed that I was on the edge of a great precipice, just ready to be plunged into destruction; and as I looked back into this world there was nothing to live for there. I felt that my punishment was just, and I said, "I will pray, and try to live right. If I don't, I won't be saved." Then I went to the house, but was too miserable to do the work, which went half-done from Sunday night, Feb. 1st, until the next Saturday night. Day and night I pleaded for mercy, until I was sick and miserable and wretched, and finally had to go to bed. I lay there and cried until my pillow was wet with tears, and then cried unto him, "O Lord, O Lord, come down into my heart and blot out all my past sins." And it was done. O the joy that I felt! No tongue can tell it. I felt like one that had been carrying a heavy load that was almost impossible to carry. When I came to the end of the road, and it dropped off, O how happy I was! I now feel that if I am saved it is by nothing I have done, but is the gift of God. O how could he save a wretch like me, a poor, unworthy worm of the dust, so prone to leave the God I love? After I had this experience I felt like I wanted to tell everybody what wonderful things the Lord had done for me. It seemed to me that they could all understand it and see it as I did. My grandmother, Abigail B. Fergusson, was an Old School Baptist, but I knew very little about them; so I told my experience and united with the Quakers. It was but a short time until I began to feel that I had made a mistake, and that I was not fit to belong to any church. But I was ashamed to tell them so; and the devil (what else was it?) seemed to say, "There is no God. There is nothing beyond this life." And I would say, "There surely is a God." Then something seemed to say, "If there is a God, and he made all things, as he says he did, then who made God?" This would cause me to doubt for a time. Then my experience would come up before me so plainly, like a vision before my eyes, the great agony I was in when I thought I would be forever banished from the presence of my God, and the great joy and happiness I felt when I knew that God in his loving-kindness had forgiven me. Then I would rejoice and say, "I know there is a God." After I told my experience to the Quakers, and was taken into the church, I thought God had forgiven me all the past sins that I had committed; and now, if I committed any more sins, I would be lost. I often wondered why older people than I joined the church without feeling that they were great sinners in the sight of God. They had nothing to tell, and yet they

seemed to think they would be saved. I often got up and talked in meeting. I remember one time that I got up in meeting and said that nothing could turn me from serving God. I can now look back and see that I exalted myself. I did not look to God for help and for strength; but I thought I could live right and save myself. From that time I had great troubles and trials, until my life became a burden. I gave up, and said that there was no use trying to live right, for I could not live right. I finally quit going to meeting, and there was a long time that I gave up all hope of heaven. My trouble was so great that I finally prayed for death. Many times it seemed to me that I would rather die than live; but death would not come. I was finally brought down, until I could have repented in sackcloth and ashes, when I was made to know that I could do nothing myself, and that all I had came from God. Then I asked for forgiveness for all I had done, and for strength to endure all my troubles and trials. I ended by saying and feeling, "Thy will, O God, be done, and not mine." Many times after that, when I was sick and could not sleep, O the joy and happiness I felt! My tongue could not tell nor my pen describe it. I could do nothing but praise God, and say, "Glory, honor and salvation to the most high God, who hath all power in heaven and in earth." He is able to forgive all our sins. It seemed like there was nothing but the roof between me and heaven. I had heard about the Old School Baptists, and had a great longing to know more about them. I borrowed a history of the Old School Baptist Church, and read it through. I read some of the SIGNS OF THE TIMES, and found that I was not alone in this life; that there were others who had suffered just like me. I left the Quakers, for their preaching sounded foolish to me. What I once loved, now I hated. I longed to hear an Old School Baptist preach, but thought that would never be. When my grandmother died an Old School Baptist preacher preached her funeral. O how sweet were the words that fell from his lips! They were like bread to a starving child. That day I heard that they had organized a church some miles northeast of Haddam, Washington Co., Kan., and called it the Mill Creek Church; and I heard that there would be meeting the 12th and 13th of July. I went to the meeting on Sunday, the 13th of July. O how sweet the words sounded! O how I longed to hear more! When the preacher was through speaking he offered an opportunity to any one to tell their experience and come to the church, if they wanted to come. I tried to tell mine, but made such a failure that I wondered how they could accept me; but they accepted poor, unworthy me, and with two others I was baptized by brother Ring. I have felt

many times to say, Dark and thorny is the desert through which pilgrims make their way; though many times I have a calm and peaceful feeling, as though I were leaning my head on the breast of him who is all in all, my Savior.

If you think this worthy a place in the SIGNS OF THE TIMES, please correct all mistakes, and publish the same; but if not, it will be all right.

MARY F. SCOTT.

ATHON, Texas, Aug. 21, 1890.

MRS. GERTRUDE MILLS—DEAR SISTER IN HOPE:—Your comforting letter of July 29th is at hand, and I feel to praise the Lord that we both are taught by the same Spirit, and rest in the same hope of the glorious resurrection, when we shall be like Jesus, and see him as he is. The Lord is able to direct a word from the feeblest lamb to the comfort of his little ones. Surely ours is a glorious hope. Such a precious Savior as we have! He shed his blood for us, poor, wretched mortals; much more, being reconciled to God by the death of his Son, we shall be saved from wrath through him. Being justified by his blood, we shall be saved by his life. "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?" O that I had the pen of a ready writer, that I might write to your comfort and consolation. How my poor heart would rejoice; yea, my dear sister, I do rejoice that the Lord has to some extent illuminated my mind, that I might contemplate some of his rich mercies and blessings. The Lord gives us all we need.

On the 9th, 10th and 11th days of this month I attended the Trinity River Association, in Hood County. The preaching was all of a piece. Words cannot portray to your mind what a rich feast the Lord enabled us to partake of. We are poor, weak mortals, and cannot fully express the thankfulness of our glad hearts; but, dear sister, I feel that the time will not be long until we shall all meet around the great white throne of God, and praise him with tongues immortal. Yes, bless God, we shall awake in the likeness of Jesus, and shall be satisfied. We shall sing the song of Moses, and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." O that I could praise God with my whole soul, mind and strength. We feel like calling upon all created things to give him glory.

Last Saturday I was at Quiet Rest Church, about twenty-five miles south of here, and I feel that the Lord blessed us beyond measure. I can hardly find words to express our joy. My soul is so full of praises, as my mind runs back, that I scarcely know how to tell you of the precious feast so richly spread for us, poor sinners. Surely any words that this poor sinner can command cannot

convey to your mind what a feast of fat things we enjoyed. My poor tongue can never express the mercy and goodness of God to the children of men; but, dear sister, knowing as I do that the Lord has blessed you with his unwasted fullness, and knowing that you will rejoice with us, and that tears of joy and thankfulness will roll down your cheeks as you feast with your kindred away out here in western Texas, though separated by hundreds of miles, I shall try to tell some of the details.

Elder R. J. Doyle opened the meeting in a most pleasant and happy manner. Elder H. Butler Davis then arose, and by the help of God preached in demonstration of the Spirit and with power, and with comfort and consolation to the poor, little lambs, whom the Lord blessed with a hearing ear and an understanding heart. Many times during the discourse his eyes filled with tears as he feasted on the glorious view of what was so precious and comforting to us. Yea, I feel that I am now having that same joy with which I was so completely filled while hearing the dear brother preach the unsearchable riches of Christ, and dwell so beautifully on the experience of God's dear children. After preaching, the door of the church was announced as open for the reception of members. Sisters Mary Davis and Ann Cook came forward, the tears rolling down their cheeks, and we felt that we could see the image of Jesus in their countenances. They were joyfully received and welcomed to the fold, around which they had been bleating so long. We all rejoiced with joy unspeakable and full of glory. On Sunday morning we went down to the Brazos River, and brother Davis baptized a brother who had joined in July. The baptism of sisters Davis and Cook was deferred until the September meeting.

Yours in christian love,

A. C. R. MORGAN.

OGLESBY, Texas.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—Many long days have come and passed away since you have read anything from my pen; and now, while it seems impressed on my mind to put upon paper with pen and ink a little of my understanding of the doctrine of the great God of the universe, I shall make the effort. I know that it will be, no doubt, of little interest to those who oppose God's absolute power, purpose and will in foreknowing and ordering all things from the beginning of creation to the end of time, and that nothing transpires in heaven, earth nor hell by chance, nor by any other power beside that of Jehovah. "I am Alpha and Omega," saith the Lord; which means the beginning and the end. And if God is the first and the last, who is able to contend with or against him? Satan, the devil, the great adversary of man, has never

been without a limit in all of his devices. God has ever had all power in heaven and in earth, never allowing Satan to go one inch beyond his bounds; therefore there has not in the past, neither will ever be in the future, anything come to pass without a purpose, neither any occurrence outside of God's decree. Now for proof of this very bold assertion I could give many quotations, but shall not fill up this article with quotations; but I only ask the reader to read the book called the Bible, and you will certainly find the correctness of this assertion. Some who oppose the belief of God's predestination extending to and covering all events, both good and evil, have said that we who believe it only think that we can see it in the Scriptures; which is equivalent to saying that we have not been instructed in answer to prayer, but only through the flesh. To such I would say that your own prejudice, and a feeling of helping the Lord to accomplish his works, have placed you in your present dilemma; and until you are brought out of it by God in his great wisdom, you will remain in a confused state of mind.

I left the state of Mississippi on December 5th of last year, and am now, and have been since that date, a citizen of Texas. I have been among the Primitive Baptists some during the year, but have not preached any since I left Mississippi; and if my mind does not go through a change, I shall not preach any more while Baptists are so much divided. Some have gone so far as to denounce the SIGNS, and all those who hold and advocate its teachings. There are only one or two beside myself in this vicinity that still hold to and love the doctrine circulated through its columns; but I have found a few others that agree with me, when they hear the doctrine of our Savior advocated as it is found in the Bible, when explained by one who fears not mortal man, but believes in and fears God, having no confidence in the flesh.

Now, before I close this article, I shall speak plainly, and with a hope of these words having some effect, and resulting in good to the cause which all Old School Baptists ought to contend for and cherish, and that is as follows: The SIGNS OF THE TIMES has all through its life, since about 1832, advocated just the same doctrine in every particular, both in showing the sovereignty, purpose and knowledge of God, and also the salvation of his people being alone of Jehovah; and now as some of the name (Predestinarian Baptists) have and do declare they will continue to contend against the doctrine of predestination, only as it pertains to all good which comes to pass in the world, as they are disposed to believe, I shall discontinue to strive with those who oppose the SIGNS in its circulation, and myself in believing the doctrine advocated therein. The Lord has never called me to

preach to a stubborn, overbearing people, who are not disposed to receive the evidence when brought from the Scriptures, but declare that they will not receive it even if it can be established by plain truth in holy writ.

With much love and esteem for the editors and readers of the SIGNS, together with all true believers in the religion of our Lord and Savior Jesus Christ, I close.

Very truly and respectfully yours,  
T. L. MORTON.

WOODLAWN, Va., March 28, 1890.

DEAR BRETHREN BEEBE:—It has been my desire for several years, at times, to write of what I sometimes hope have been the Lord's dealings with me, a poor, lost and helpless sinner, who has hope only in the precious blood of Christ. Once I visited the various churches, and at one time thought I would join the Methodists; but something prevented it. It seemed to me that I was doing wrong, and I could not get rid of the thought. I kept on wondering and thinking, What can I do to be saved? I tried to pray, but could do nothing. I continued in that way about ten years, when I lost my mother. Then I was made to see that I was as helpless as a babe, a burden of guilt and wretchedness, vile and undone. I thought I would die unless I got relief soon, when these words came to me, "It is I, be not afraid." I felt to rejoice within. I felt like I was related to the brethren, and I dearly loved to be with them, and did go to them as soon as I was able. About two years after that these words came to me, "I am the way, the truth and the life." I then thought I could tell brother Badger the dealings of the Lord with me; but when I went forward I could not explain it as I had thought I could. I stood before the Lord's people with trembling and fear, I felt so unworthy and such a great sinner. I felt that I was about to sink, when these words came to me, "My grace is sufficient for thee." I searched the Scriptures and found the things that had been placed in my mind. I thought if it were the work of our Lord and Savior it must be right. Glory seemed to shine in my heart at times, and then again things would be very dark, and I would be in deep distress. I did not join the church when I first went forward. It seemed I could not tell them what I had really felt and experienced in my heart. This was in the spring-time. If I am a saint, I feel that I am the least of all. In the fall I went forward to the church and gave in my experience. At the time brother Badger's wife was very low, and I was baptized by Elder Francis, in company with sister Simpson and sister Lamb. I shall never forget the scene at the water. Every place was filled with people. I went to the water fearing I was doing wrong; but when I went into the water these words came to my mind, "Am I, or

am I not, a child of God?" and as I arose the brightest light shined in my heart, until everything around seemed brilliant. The singing sounded sweeter than any I had ever heard, and my heart was filled with joy and unspeakable glory. The good that I would I do not, for evil is present with me.

"My hope, my only hope's in thee;  
O God, be merciful to me.

"To thee I come a sinner poor,  
And wait for mercy at thy door;  
Indeed I've nowhere else to flee;  
O God, be merciful to me."

"Let a poor laborer here below,  
When from his toils set free,  
To rest and peace eternal go,  
For there I long to be."

Dear brethren Beebe, I have received the SIGNS regularly, and O what comfort it has brought me to hear from the dear children of God. It helps us on our way when they talk as we feel, and we feel that they are our brethren. We are drawn to them, and we love and have them in our hearts. The less they esteem themselves the more we esteem them.

I was baptized and joined Bethlehem Church on Nov. 6th, 1881. I have not been able to get there this winter, owing to high water, although I have been going to hear brother White at Frying Pan. I do love to hear him preach. I have been sick, and feel very weak and feeble, so I can scarcely write. I have something like spinal affection. God gives me strength to live, for some purpose. There are a great many things I would like to speak of, but I fear I have extended this too far already.

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

"What peaceful hours I once enjoyed!  
How sweet the memory still!  
But they have left an aching void  
The world can never fill."

Your unworthy sister, I hope,  
KATE V. LEE.

ALBION, Ind., Sept. 19, 1890.

MY DEAR KINDRED:—I have just finished reading Gadsby's sermon from the text found in Isaiah xviii. 5, 6, "Winter afore harvest," and my heart has bounded with such gladness that I thought I would like to talk to the saints of the joy that came to me after weeks of coldness and darkness. Nearly all the summer, when the sun (naturally) ever shone brightly, within all was clouds; no light nor liberty could I feel. I worked for a time like one under the law, but only found rest after I fell back helpless, and again sweetly realized that underneath were the everlasting arms. Truly do we seem subject to bondage, though we hope we have been made free from the law, in the powerful and life-giving blood that was shed on Calvary; but life seems made up of temptations and deliverances. In fact, I have found much delight in contemplating the glorious plan of salvation by grace, and the path in which the

redeemed alone walk, with all "harmonious contradictions and heavenly paradoxes," as Gadsby puts it; and it truly finds an answering chord in the breast of every weary pilgrim. His path is indeed a mysterious one.

"He is never easy when at ease, nor without a burden when he has none; never satisfied without doing something, and never satisfied with what he does. He is never so strong as when he sits still; never so fruitful as when he does nothing. Amidst the strange contradictions which meet in a believing heart, he is never so prayerful as when he says nothing; never so wise as when the greatest fool; never so much alone as when most in company; and never so much under the power of an inward religion as when most separated from an outward one. Strange, mysterious creature! He cannot live without sinning, yet cannot live in sin; cannot live without prayer, and yet for days cannot pray; continually finds religion a burden, and yet would not part with it for the world; lusts after sin as a delicious morsel, and yet hates it with perfect hatred; esteems Christ the chiefest among ten thousand, and yet often doubts whether he has a Savior at all."

My kindred dear, the above truths are some of the blessed things in the mentioned sermon that were sealed home to my poor heart more blessedly than language can describe. It is only that "having nothing, yet possessing all things," that has cheered me in earlier days. The world would laugh at such unreasonable contradictions, but to me they are precious.

Our association was held here in August, and was truly a sitting together in heavenly places. Eleven ministers were present, and "redeeming love" was the one sweet song. Elder Purris, of Illinois, has since visited us, and we were again comforted; for he brought good news and glad tidings, and we felt that we loved the language he talked. Truly the Lord has been good to us, and has saved us from much of the false religion of this day. O that he may ever keep us glad to dwell alone, is the prayer of the very weakest of all who dare hope in his mercy.

EMMA D. SMITH.

#### EXTRAORDINARY OFFER!

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

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## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1890.

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

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

G. BEEBE'S SONS.

### LOVE YOUR ENEMIES.

(Concluded from last number.)

ELDER BEEBE:—Would it be asking too much to request your views on Matt. v. 45? What does the word "rain" mean? Does it signify literal rain? or, has it two meanings?

With best wishes for the SIGNS OF THE TIMES, I remain your unworthy sister,  
SARAH E. RUNKLE.

MACOMB, Ill., August, 1890.

#### REPLY.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father in heaven is perfect."—Matt. v. 43-48.

"That ye may be the children of your Father which is in heaven." It is absurd to construe this language as signifying that the vital relationship of the saints to God as their Father which is in heaven, could be dependent in any degree upon their obedience to this injunction. Even in natural relationship nothing which the child can do dissolves the tie by which he is the son of his natural father; much less is it possible that by any will or works of his own a sinful man should make himself a child of God. Our Lord himself declares the necessity of being born again (or from above), in order that a man can see the kingdom of God.—John iii. 3. And it is expressly written of as many as received the ever living Word, that "To them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 12, 13. Since Jesus gives eternal life to every one of those whom his Father has given him, there can be nothing left contingent upon their obedience in order to make them in reality children of their Father which is in heaven. But the existence of this divine life in the saints is attested by their doing the things which manifest that holy principle in them, thus proving them to be led by the Spirit of God, and thereby fully demonstrating them to be the children of God. Without the indwelling life of Christ it is impossible

that any man should do the things which are enjoined by the Lord in the direction given in our text. Such is the selfishness of the carnal mind that it can never produce any action which is free from considerations of personal benefit. The most commendable works of kindness to others which can be performed at the suggestion of natural benevolence are the product of a desire to gratify self. It may be that there is no pecuniary reward in view, yet there is the desire to attain some advantage either in the estimation of others or in commendation of self.

As the instruction given by our Lord in this text requires obedience which cannot be rendered by the fleshly mind, the fact is manifest that every one who does obey this word is enabled to do so by the indwelling of the Spirit of Christ. This is unmistakable assurance that he is a child of God. It is not merely an abstract truth which is thus demonstrated in the experience of the obedient child; it is the very bread of life which sustains his faith in the salvation of God. It reveals Christ in him the hope of glory. This is the witness in himself proving him to be a child of his Father which is in heaven; and in this revelation of Christ in him he is made to rejoice with that holy fullness of joy which is found only in the presence of God, and which is in his present comfort the bliss of heaven. In thus walking in the Spirit, the obedient child has the answer of a good conscience toward God, and finds rest to his soul, which cannot be enjoyed when he walks in disobedience to the perfect law of the Spirit of life in Christ Jesus. It is only when thus denying himself and following Jesus that any saint proves by his conduct that he is a child of his Father which is in heaven. Our Lord applied this true principle in condemnation of the Pharisees when he said unto them, "If ye were Abraham's children, ye would do the works of Abraham; but now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham."—John viii. 39, 40. When the disciples of Jesus exhibit in their conduct the evil works of the flesh, they practically deny that his Spirit is in them, and in this action they are cut off from the sweet comfort of that faith in God which assures them that they are the children of their Father which is in heaven. There is no more conclusive demonstration of the existence of the Spirit of Christ in any saint, than the power of that Spirit producing such unselfish love as does in truth embrace the most bitter enemies in its desire for the grace of God to be revealed in bringing them to know and love the truth of salvation by the grace of God in Christ Jesus. Only the Spirit of truth can produce such fruit in any sinner. Therefore it must be true that every one in whom this principle exists is included among "the children of your Father which is in

heaven." Without this fruit of the Spirit there is no manifestation of such divine relationship.

"For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Considering this clause of our text in the connection in which it was spoken by the Lord, there can be no question but that it refers primarily to the providence of God in the natural world. There is no discrimination between the just and unjust in the bestowal of the light of the sun and the benefit of the rain in nature; this is the example to which the disciples are referred in illustration of the injunction given. In this literal fact appears the infinite goodness and mercy of God, by which the evil and unjust are sustained by his gifts in the enjoyment of temporal favors. If he were to withhold these natural gifts from all who were unworthy of his care, the whole race of man would be at once destroyed. His just condemnation is recorded against all the children of men. "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one."—Ps. liii. 2, 3. In this sense there are none just and good to receive the favor of God in the sunshine and rain. But all who are good in his sight are those who are justified by his grace in Christ Jesus. Yet they are not favored in natural blessings above those who are still enemies in mind by wicked works. Indeed, it is written, "Behold these are the ungodly who prosper in the world; they increase in riches." But of his Israel God says, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."—Psa. lxxiii. 12; Isa. xlviii. 10. The heritage of suffering and tribulation in the world is to the saints their most unquestionable evidence of the fellowship of their Redeemer. They often doubt the reality of the bright seasons which have been granted them, but they know the bitter sufferings were no imaginary distress. Even the saints can see no favor of God extended to them in the order of nature more than to all his creatures. Carnal reason often urges this as conclusive evidence that their hope is delusive; but the abiding witness of faith sustains their confidence in the God of their salvation. This is an infinitely more sure testimony than any evidence which could be received by their natural senses. "As it is written, The just shall live by faith."

In the experience of the saints the same truth is revealed from time to time, as they confess their own sinfulness before God, while yet to his faithfulness and long suffering alone can they look for daily supplies of that rain of heavenly grace by which they are sustained. God does not withhold his favor from

his children even when they are unmindful of his constant care and love. Though they be cut down by the just visitation of his chastening rod, yet in his mercy to them "He shall come down like rain upon the mown grass; as showers that water the earth."—Psa. lxxii. 6.

"For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" If there were no carnal mind remaining in the subject of grace after he has received the knowledge of divine grace, there could be no need of these questions, with which our Lord has enforced the instruction given in our text. The mind of Christ could no more discriminate in the manner presented than our Father in heaven has done so in his providence. But our Lord has suited his teaching to the need of his disciples who are yet subject to the vanity of the body of this death. Carnal selfishness would prompt the saint to limit his love and salutation in the way here suggested. But the mind of Christ embraces in the love and fellowship of the saints even such a persecutor as Saul of Tarsus, as readily as a loving John, when the grace of God has called such an enemy to the love of the truth. The love and fellowship of the gospel knows no personal preference or aversion. It is Christ in the subject of salvation to whom that love is attracted, and no effort is required to cause that love to flow freely even to one who has been a malicious enemy in times past. So the same principle forbids the saint to have any resentment against a brother, even though in following his carnal mind he may be acting as an enemy toward us. While deploring his unchristian conduct, love will pray for his restoration to the blessed enjoyment of the peace and fellowship of the gospel of Christ. This love does not attempt to justify the evil deeds of such an enemy, but forgets self in its grief that the law of our Lord is thus set at naught in his rebellion against the holy commandment of Jesus. Led by the Spirit of Christ one who suffers wrong under such a case will not be exacting in demanding complete satisfaction for injuries received, but will joyfully hail the first evidence of repentance in the offender, and gladly forgive, even as God for Christ's sake has forgiven him. In such obedience to the perfect law of love the injured one will never fail to receive such a reward as can never be received by the most valiant conqueror who fights with the carnal weapons of selfishness and pride. In every contention among the disciples of Jesus, he has the victory who most completely yields his own will and advantage to the law of brotherly love. There is no real comfort to the saints in gaining the mastery over others by persistent contention. The answer of a good

conscience toward God is found only in following the self-sacrificing example of Jesus, "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 6-8. When by divine grace this victory is given to a disciple of Jesus, he will have no regrets for the severest injury which he may have suffered in the case. The Lord has enabled him to do more than others, and he has the reward of "a meek and quite spirit, which in the sight of God is of great price."

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Nothing can be more certain than that the perfection here enjoined upon the followers of Jesus is beyond the power of finite creatures to attain by their own works. Some deluded fanatics have claimed that they have become sanctified in their self-righteousness; but in making such pretension they expose their ignorance of the righteousness of God. There is indeed a sense in which every saint is "perfect in Christ Jesus;" but this is the glorious mystery which is Christ in you, the hope of glory. In his righteousness, which exceeds the righteousness of the scribes and Pharisees, all his members are complete in him; but in themselves they are still conscious that they are the chief of sinners. Having the Spirit of Christ they do indeed hunger and thirst after righteousness, and in that mind of Christ they have the perfection of his holiness. Their perfection is only in him, as it is written, "Surely shall one say, In the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory."—Isa. xlv. 24, 25. By his Spirit which dwells in them all his saints love and long for that perfection which is revealed in Christ Jesus; and thus their righteousness is of the Lord, and in him they are perfect. If any professed disciple of Jesus has not the love of holiness, there is no evidence that he is a subject of salvation; but every conscious sinner who longs for the perfection of holiness, is led by the Spirit of God, and is therefore born of God. Walking in the Spirit, they do not fulfill the lusts of the flesh; and thus they work out the salvation which God works in them both to will and to do. In this walk they are perfect, even as their Father in heaven is perfect; but all that perfection is of God, and not of themselves; so that they have nothing whereof to glory in themselves. All their glorying is in the Lord. By the rain of his grace in their hearts they bring forth the fruit of righteousness; and this rain is not sent on them in consideration of their

merit, but "For his great love wherewith he loved us even when we were dead in sins." In this is the most wonderful example of the principle which our Lord illustrates in the text under consideration. This is the pattern for all his disciples to follow in obedience to his Spirit.

## THE WEEKLY.

WE are receiving many inquiries from brethren and friends about the prospect of the SIGNS OF THE TIMES continuing as a weekly. We do not wish to be premature in our announcement, but from present indications we are encouraged to believe that we shall be able to continue it weekly for another year. There is a manifest increase of desire among our readers to have the weekly continued; and many are proving in a substantial way their interest in the matter by their efficient efforts in increasing our subscription list. Financially, we are at a loss thus far, that is, the increase of expenses in publishing weekly has been considerably more than the increase in the receipts; but we trust that we are not altogether governed by a desire for financial gain. If we were, we think our last two years would be rather discouraging. The SIGNS is steadily increasing in circulation, and especially in what are known as the "Southern States," which we feel assured is having a beneficial effect in overcoming a prejudice felt by many through a false impression of the doctrine advocated in its columns. We should be glad, if it were the will of God, if a copy of the SIGNS OF THE TIMES could make its weekly visit to every Regular Old School or Primitive Baptist family in the land, so that when one wrote, all might read and know for themselves. Most of the differences among the Old School Baptists (worthy of the name) are imaginary, and really arise from a misunderstanding of what each other believes. For nearly forty years the SIGNS was about the only medium of correspondence among the brethren, and the faith set forth and defended by it was received and approved by the brethren generally; and if there has been any change in the principles advocated in it from the first to the present number we are not aware of it.

It has been slanderously reported, and is sincerely believed by many precious brethren, that the SIGNS OF THE TIMES has declared non-fellowship for all who do not believe in the doctrine of "God's predestination of all things." Neither the SIGNS nor any of its writers on the subject has ever expressed any such thing; but they have expressed non-fellowship for blasphemous railing against the doctrine. With a view of so extending our circulation that we may reach and disabuse the minds of many of the saints who so misunderstand the position of the SIGNS, we have concluded to offer the paper actually below the cost of production; and in addition to our terms under "Extraordinary Offer," on page 326, we will enter new subscribers' names on our list as soon as received, and credit them to the end of 1891. This is giving one year and three months of the weekly for one dollar; but the new subscriber must be sent us by an old subscriber. If our brethren and friends shall so increase our circulation by the first of next January that we can afford to do so, we will reduce the regular price to one dollar and a half a year. All we expect financially out of the publication is an ordinary livelihood.

## OBITUARY NOTICES.

By request of the afflicted parents I send this notice of the death of their beloved son, brother **Charles H. Rittenhouse**, which occurred Aug. 4th, 1890, at Cresson Springs, Pa., aged 31 years and 11 months.

The subject of this notice was born in Hunterdon Co., N. J., where most of his time was spent. He was baptized Aug. 23d, 1855, in the fellowship of the church called Kingwood, in Hunterdon Co., N. J., by the writer of this notice. He had for many years given evidence that he was interested in the great salvation of God by his faithful attendance with the saints when assembled for the public worship of God, by his decided preference for the Old School Baptists, and for the truth as preached by them. When he came to the church and related his exercises, giving to the church a reason of his hope, it was truly with that spirit of meekness and fear, and with such convincing proof that he had been with Jesus, that there was no room for indulging one doubt but that his case was one of a genuine work of grace. His walk and conversation ever since his connection with the church have been according to the gospel, showing by his constant attendance with his brethren at all the meetings that he preferred Jerusalem above his chief joy. His health for many years had been poor. His place of living, and also his place of business, was at Clinton, N. J., where he was doing a good and profitable business in the sale of ready-made clothing, &c. In the past summer he and his wife and little boy went to Indiana to visit her parents; and when he felt that he must return home he urged his wife to stay. He accordingly came back to Pennsylvania, and, stopping at Cresson Springs, was taken with a severe hemorrhage of the lungs, which ended in death. His wife was informed by telegraph of his failing health, and reached him a few hours before his departure. His last hours were like his life, peaceful and quiet.

We received a despatch to attend his funeral, but, being ill at the time, were obliged to decline. Elder Wm. J. Purinton attended, and preached a comforting discourse from John xvii. 1-4; and was followed by Elder S. H. Durand in appropriate remarks. Services were held at Frenchtown, and the mortal body was laid to rest in the cemetery at that place. The deceased leaves a sorrowing companion, one little son, father, mother, four brothers and three sisters, together with the church and many relatives and friends, to mourn. May the grace of God be so ministered to the afflicted and grief-stricken family that they as one may say, "Thy will, O God, be done."

B. BUNDY.

OTEGO, N. Y., Oct. 5, 1890.

## ASSOCIATIONAL.

THE Salisbury Old School Baptist Association will be held in Salisbury, Wicomico Co., Md., commencing Wednesday, Oct. 22d, and continuing three days.

Those coming from Baltimore can take the steamer "Enoch Pratt," at pier No. 3, Light Street wharf, at 5 o'clock p. m. on Tuesday, the 21st. Those who prefer to come by rail can take the Baltimore & Eastern Shore Road at Camden Station on Tuesday or Wednesday at 7:45 a. m., and arrive in Salisbury at 12:15 p. m. Those coming from the south will take the north bound train at Cape Charles at 11:15 a. m. on Tuesday, the 21st, arriving in Salisbury at 2:45 p. m. Those coming from the north will take the train at Broad Street station, Philadelphia, at 10:23 a. m. on Tuesday, the 21st, arriving in Salisbury at 2:15 p. m. A cordial invitation is given to all who love the truth, and especially to ministering brethren.

R. K. TRUITT, Church Clerk.

## YEARLY MEETINGS.

THE Old School Baptist Church of Schoharie, N. Y., has appointed a yearly meeting to be held on Wednesday and Thursday after the fourth Sunday in October (29th and 30th), 1890, at 10 o'clock a. m. each day. All lovers of the truth are invited. Those who come by rail will be met at Howe's Cave on Tuesday and cared for.

G. W. GUERNSEY, Clerk.

A YEARLY or two days meeting will be held with the London Tract Church, in Chester Co., Pa., to begin on Saturday before the third Sunday in October, at 10 o'clock a. m.

It is desirable that those coming from or through Philadelphia will take the train at Twenty-Fourth and Chestnut Sts., B. & O. R. R., at 4:21 p. m. on Friday. Take tickets to Landenburgh. About six of the number stop off at Hockessin. Those coming from or through Baltimore will take tickets for Newark, Del., leaving Baltimore between 3 and 4 o'clock p. m. Those coming by the Delaware R. R. will take tickets for Wilson. All to come on Friday afternoon. A cordial invitation is extended to all who have a desire in their hearts to come, and especially the ministering brethren.

## TWO DAYS MEETINGS.

THE Old School Baptist Church of Andes, of the Roxbury Association, has appointed a two days meeting (the Lord willing) to be held at her meeting-house in Union Grove, N. Y., on Wednesday and Thursday, October 29th and 30th, commencing at 10 o'clock a. m. the first day. We invite all lovers of the truth to meet with us.

J. A. HUNTLEY, Clerk.

A two days meeting is appointed to be held with the Mt. Zion Church, Loudoun Co., Va., Oct. 15th and 16th (Wednesday and Thursday), the Lord willing.

Brethren and friends visiting us at that time will be heartily welcomed. Those coming to the meeting by railroad will do well to send notice to brother Charles Powell, Leesburgh, or to brother G. G. Galleher, Haymarket, Va., according to the route they purpose taking, as the place of meeting is twelve miles from either railroad. Notice should be sent several days before the time of the meeting.

J. N. BADGER.

A two days meeting will be held with the Salem Church, in Philadelphia, in the hall on Croskey St., above Columbia Avenue, between Twenty-Second and Twenty-Third Sts. (over market), on Saturday and Sunday, Oct. 25th and 26th, 1890, commencing at 10 o'clock a. m. We cordially invite all who love the truth as it is in Jesus.

B. F. COULTER, Clerk.

A CENTENNIAL meeting will be held with the Old School Baptist Church of Lexington, N. Y., Oct. 25th and 26th, 1890. The brethren and sisters, the public generally, and the ministering brethren especially, are invited. Come on Friday before the meeting. The morning train from Kingston to Shandaken will bring you to Lexington about noon. Inquire for Fletcher Mackey, at Lexington.

WM. P. KIRK, Clerk.

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(ESTABLISHED 1832.)

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

EVERY WEDNESDAY,

BY GILBERT BEEBE'S SONS,

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

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 22, 1890.

NO. 42.

## CORRESPONDENCE.

BRANTFORD, Ont., Sept. 8, 1890.

DEAR BRETHREN BEEBE:—It is with much diffidence that I send this letter, lest my motive be misunderstood and my writing set aside; yet as I hold myself a servant of the body of Christ, I trust in sincerity, I venture to obey the impulse to do so. What has stirred me up is seeing in the SIGNS that one or two brethren are exercised over a passage which has also lain on my mind, namely, Judges vii. 5-7. In offering the few thoughts that I send, I lay no claim to superior knowledge to any of God's children; but sometimes comparing the measure or brightness of the ray of Spirit-light that has rested on any particular part of Scripture with that of some others of the family is helpful; for thus in figure Israel is delivered little by little from its enemies, which signify the king and kingdom of darkness, that is, error in all its forms, as set forth by any interpretation which is the product of the mere earthly mind, gifted perhaps by nature, but dark as to grace, having never been made the subject of that grace, and the revealing light which shines in the face of Jesus Christ; by which face I understand the brightness or illuminating power by which he discovers truth to the minds of his children and servants on their journey through time.

Having never seen any explanation of this portion, beyond the mere letter, I sympathize with those who, like myself, desire the hidden manna. The circumstances surrounding this remarkable incident, which I can but faintly point out, ought to be considered. The different positions of the natural Israel, in all its literal existence, seem ever to refer to similar situations which would be reproduced in a spiritual sense in the history of the true Israel of God, and are undoubtedly intended for our admonition, on whom the ends of the world are come. I notice here that while our heavenly Father deals to every sheep a portion of meat in due season, yet no Scripture is of private or separate interpretation; that is, its meaning must accord with the spirit of the whole (both Old and New Testaments), and must also refer to the whole church or spiritual body of the great Head. Thus there is one Spirit (life) and one body (though in the operations of that Spirit and the members through which it circulates there is the neces-

sary separation of place and time), and the result or fruit borne will be one; that is, salvation by the glorious Head of that body. Hence any ideas suggested to the mind which do not assimilate with the great life current may be discarded with safety. The peculiar position in which the test here introduced is placed was a period of great declension from the worship of the true Jehovah by those Israelites. The express purpose of God in not driving out the nations of Canaan at once was to prove Israel (Judges iii. 4) by them, to know whether they would hearken unto the commandments of the Lord. Not that Jehovah required any enlightenment on the course which they would take, but that his people did, in order that by experimental contact with fightings without and fears within they might learn every time and every way, and eventually conclude that salvation (outer and inner) is of the Lord. The children of Israel had done evil in the sight (presence) of the Lord (Judges vi. 1); and this evil is not hard to discover. It was that abominable thing which provoked the Almighty to his face, the setting up of altars to Baal, even in their households, as we see in the case of Gideon's father and the men of his family; and to this false worship they had pandered to such an extent that they even proposed to slay Gideon when they discovered that he had destroyed their idol. But God's time of deliverance had come; and in those tests which he appointed we see foreshadowed the true deliverance of spiritual Israel. It seems to me that the main thought illustrated here is that of the complete separation which the heavenly Leader will eventually bring about of all his redeemed family from every form of error (and error is sin) which holds them in thrall. In looking over the accounts of former deliverances I do not find this truth of separation so clearly defined, though always included; but here it appears with all the distinctive features of true setting apart by the Lord himself, manifested by symbols of his own appointment. Observe here that the three hundred formed the nucleus, or third division. The first response to Gideon's call brought up thirty-two thousand men; but God declared they were too many, lest they should say, "Mine own arm hath saved me;" indicating that, though willing, the hearts of these men required purging, and their eyes opening to the fact that the power

was not in them. The blast of the trumpet had probably stirred up the martial spirit of the flesh, national pride, hatred to the Midianites, with many other selfish motives which impelled them, instead of genuine fear and sacred reverence for the Holy One of Israel, whose name was tarnished among the heathen by their own evil practices. Hence, though apparently obedient, there was no real and sympathetic understanding between this large army and the humble-minded Gideon. They are first seen pitching by the spring of Harod (trembling), and Gideon is instructed to say, "Whosoever is fearful and afraid [wavering], let him return and depart early from mount Gilead [the place of blessing]. And there returned of the people twenty and two thousand." In this apparently mighty gathering that filed homeward we behold the fictitious and evanescent will of the flesh, or natural mind, even of a true Israelite, when he is left to his own strength. Whatever God's purposes of grace to such, in this mind they are like the multitudes who followed Christ for the loaves and fishes (present ease and reward), and for the time showing the same evil roots as "the fearful and unbelieving" spoken of in Revelation, whose portion is in "the lake that burneth with fire and brimstone." From these we hasten on to the ten thousand, who seem to have felt more real sorrow over the lamentable state of the country, as showing God's chastisement for sin, yet themselves more or less so entangled in the mixed worship and idolatrous practices which prevailed as to be unfitted to represent the perfectly independent and decisive victory of the Jehovah of Israel over his enemies. Gideon is instructed to make a second division; and this act brings apart three hundred from ten thousand. Consider, O ye saints of the Lord, what this means. "Not by might, nor by power, but by my Spirit, saith the Lord." "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." There is no hazardous uncertainty as to the final bringing home of every sheep; but how few are found at any given time in the church's history wholly leaning on the purpose and power of God, instead of turning aside to fleshly devices for the strengthening of his cause, either in the outer gatherings or inner questionings. How are we subject to ordinances and will-wor-

ship, and would fain broaden out the homely truths of the testimony left to us! Let us pause over the contrasted postures of the divided band. The second army bowed on their knees and drank; that is, they drank of the life of Christ, for they were his; but the water of life was to them a cup of trembling and division. The earth or ground, which ought to have been under their feet, was embraced by them. Their mouths assimilated not merely the water, but whatever contaminating substances were gathered in its course. Thus the children of God, surrounded by erroneous teachings, having in themselves a carnal mind, and naturally darkened understanding, prone to embrace their fellow-earth, and be guided not merely by the light of the Spirit, but to drink in with its life the opinions and maxims of men, are in constant danger of being swallowed up in the soothsaying of Baalim, or that unsavory mixture of flesh and Spirit which is described in the gospel as an attempt to serve two masters; and by James, in his epistle, as "a double-minded man" having one eye on Christ and one on the world (Woe is me! for I dwell in the tents of Kedar), and thus making no progress. To such Christians comes the warning voice, "Come out from among them, and touch not the unclean thing;" or the still stronger, "Come out of her [Babylon, confusion], my people, that ye be not partakers of her plagues." What are plagues but sins? As to the first, so to the second, the command was to return to their homes; for the perfect separation of the true spiritual seed to its true Gideon must be outlined in the literally helpless (as far as flesh went) band that remained; doubtless pointing forward to the election of grace, which was to gather in that upper room on the day of Pentecost. The saving band, made such by the express choice and power of God, remained; setting forth, as I think, through all ages those specially sent servants who, as watchmen, and revealers of the mind of the Master, are constantly proclaiming and unfolding spiritual messages with a certain and definite sound; who seem to spring up like willows by the water-courses of Zion, when the eyes of the mourners almost fail with watching. Patience yet, and we will try to imagine the attitude of this last band, the third part, tried as by fire. It would be standing, yet leaning toward the spring, so that they might use the right

hand as a sort of cup to dip the water, and dexterously throw it into the mouth with a quick and regular motion, yet not so rapidly but that the eye could detect any improper substance caught, and thus instruct the fingers to slip it through. The steady slapping up of the water would produce that peculiar noise of parting or separating which the play of a dog's tongue does in the same element; and it seems to hint at the rushing wind, parted only by tongues of fire, which revealed the immediate presence and power of the Holy Ghost, in the special gift of language, which separated and qualified the early church for the blowing of the gospel trumpet of salvation through grace. In this posture Gideon's band stood on guard, drinking, yet able at a moment's warning to stand erect, either in defense or attack. The left hand was free (I have always thought the left signifies special spiritual power. Often in speaking of mighty men of valor the ancient records significantly say that all of them were left-handed), while the eye could take in at intervals all the country round. Thus they presented in each case a contrast to the multitude who bowed on the earth all about them. Just here two or three prophetic rays seem to meet. "Let their table be made a snare, and a trap," "and bow down their back away." Thus the meat on which they fed (forms and ordinances on which the literal minded Jews leaned for support, supposed strength), when broken up by the destruction of the temple, left them prone on the ground, helpless and trembling, without national power or a national head. Again, said Christ, "Other sheep I have, which are not of this fold; them also I must bring." Accordingly the Gentile woman of Sidon, pleading for her daughter (type of the Gentile seed), makes answer to the first rebuke, through the greater faith given to those who were not heirs by nature, but by promise, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Thus those Israelites who lapped as dogs seem to prefigure the coming in of the nationally unclean Gentile dogs. Yet again, the panting, thirsty dog, who gladly slakes his thirst in the first stream he meets, fitly represents the poor sinner, unconscious that grace first made him thirst, and then supplied the water of life, drinking to the full of the heavenly life, till all that is of the dog shall lie down in the dust of death, and the new creation within spring into immortal beauty and purity beyond the scenes of time. Observe here that this testing was entirely unconscious on the part of the drinkers. They each acted naturally, and knew nothing until Gideon's decision separated them. Thus God's little ones know nothing in advance, but are daily led by the Spirit of God. So this little band seems a figure of the chosen, called and separated sons and daughters of God, both Jews and Greeks,

laying the hand of faith upon their living sacrifice, and drinking through that faith into his wisdom, righteousness, sanctification and redemption; and this, too, when they are found in that blessed posture described by Jesus, as abiding in the Vine; by Paul in Romans as living after the Spirit; and in Ephesians as standing with their loins girt about with truth, having on the breastplate of righteousness, their feet shod with the preparation of the gospel of peace, taking the shield of faith, the helmet of salvation, and the sword of the Spirit; by which equipment it shall be granted them to quench all the fiery darts of the enemy, to wrestle against spiritual wickedness in high places, yea, even principalities and powers of the fleshly mind; and having done all, to stand in the complete armor of Immanuel, who is God with us.

Having written so much, besides my many blunders, I am in a greater mist than when I began. If I send this I may be wrong, and if I do not it may trouble me; so with love in the Lord I will place it in your hands, to decide whether to give or withhold.

This passage was mentioned by "Inquirer" in the SIGNS of July 23d, to Mr. H. Cox. In the SIGNS of August 13th Mr. Cox gave his reasons for leaving it open.

Your servant in the spiritual body,  
MRS. J. STREET.

MACOMB, ILL., July 20, 1890.

DEAR BRETHREN AND SISTERS IN CHRIST:—I feel a desire this morning to write a few thoughts to our dear family paper, the SIGNS. It is with fear and trembling that I make the attempt, knowing my inability, and feeling my weakness and ignorance above all things, so that I hardly feel like trying to write; yet I do not feel satisfied unless I add my testimony. Jesus says, "I am the vine, ye are the branches." I understand that we (the church members) are the branches, and each has a place to fill, and there is need of every one; therefore each member ought to try to help comfort the others. I have been requested by many dear friends to write something of what I hope the dear Lord has done for me, and in my feeble way I will do so, hoping the Lord will guide my pen; for without his help we can do nothing.

When I was about fifteen years old I had many serious thoughts about death and its awful consequences, and often wondered what would become of me after death. I believe it was the Lord's will to open my eyes and understanding, so that I knew I was a great sinner in his sight, and without his grace I would be lost forever. About this time I attended several protracted meetings close to my father's house, and became very much interested, believing those people to be right, and acting according to the Scriptures. My neighbors and the preachers took

great interest in me, for I could not suppress my feelings. They begged me time and again to come forward to the "anxious seat," and there I would "get religion." That was what I wanted; and I thought if I could get it that easily I would go up and try, as they said that all I had to do was to believe on the Lord Jesus Christ and I would be saved. But I found that I could not believe unless he saw fit to give me strength and faith. I went up several nights to be prayed for, for I felt like I needed the prayers of the whole world, and could not pray for myself. They told me to go in secret and pray at certain times in the day, and they would pray at the same time. I learned the "Lord's prayer," and would retire and repeat it, and thought that was all I needed; but I know now that I knew nothing then of the true meaning of prayer. I did not seem to get any better, but tried to do right, and thought the Lord would reward me for my good works; but the meeting closed, and left me feeling worse than ever. I believe that meeting was all man's works; and it seemed to prove it, as but few remained faithful out of a great number who joined at that time. My sins often rose before me like mountains, and I felt like there was no help for one so wicked; and the worst thing I thought I ever did was in going up to the anxious seat to "get religion." I hope the Lord opened my eyes, and showed me just where I stood and how far I could go. Time passed on, and I often grieved about my condition, and felt like saying, "Is there any one like me?" or, "Is there any help for one so deep in the mire and clay?" I often went with my father and my brothers to Baptist meetings and associations, but did not care very much about the preaching; so I went with a number of young people and had plenty of fun. But the time came, dear friends, when I hope the Lord caused me to see differently, and let me know just how far I could go on in that way. At the age of twenty-one years I was married, and moved forty miles from home. This caused me many gloomy thoughts; and my distress was so great that I wrote several letters to my father (I. N. Vanmeter), believing that he could give me advice and help me on my way. He wrote me several good, comforting letters, and gave me the assurance that when the Lord commenced a good work he would perform it until the day of Jesus Christ, and would never forsake me. I felt somewhat relieved and encouraged, believing it was the work of the Lord. I went on in this way, hoping, and sometimes trying to pray for the Lord to show his smiling face; and in his own good time, I hope, he let the light shine in my poor soul, showing me that salvation is by grace, and not of works, and that I had an interest in that great plan of salvation. I felt relieved for awhile, and had some happy seasons,

but could not believe that my sins were forgiven; yet I felt to hope that my feet were taken out of the mire and clay, and often felt like praising God aloud. Time passed on, and we moved to Missouri. There I felt like one alone, there being no Baptists near, and other meetings I did not care to go to. All the comfort I could find for nine years was in reading the dear old SIGNS and *Messenger*. They came to me filled with precious letters from the dear saints, and O how my heart burned within me while reading some of the travels of God's dear children; for I felt like I had traveled the same road and gone to the same school.

I have gone thus far, dear friends, and will say, as sister Sue says, that it pleased the Lord to not let me know just when or where that great load of sin left me; but after many years of wandering around, while often the waves of sin seemed to overwhelm my frail bark, and I gave up all hope, peace came to my soul, and I felt at rest. I have never since mourned over my sins as I once did, and hope I have passed from death unto life, because I love the brethren. If I know my own feelings, I do love the dear saints of God, and desire their company above all the kings and priests of earth. My feeling of unworthiness kept me out of the church twenty years; and I still feel and know that I am not fit to be one of their number. Yet I was not satisfied until I became one. I feel to thank God, the Giver of all good, that he led me to the dear old church at Greenbush, Ill., last October, where I with five others was received into the church, and buried beneath the yielding wave. I cannot express my joy on that beautiful Sunday morning. As we neared the water I thought it the most beautiful stream I ever saw, and was more than willing to follow in the footsteps of my Lord and Master. The peace of mind I felt after doing my duty I cannot express. It seemed that I never could be happier this side of heaven. It seemed as though I could almost see Jesus as I came out of the water. There I was met by my old father and mother, who were overjoyed to see their children coming into the fold. Many doubts and fears have crossed my path since; yet I feel like the Lord has been with me, and has followed me all the days of my life. His goodness and mercy endure forever. I am often cast down in the valley, and am made to feel my unworthiness; but when the Lord sees fit to show his smiling face, then I am made to rejoice, and feel like saying, Just and holy art thou, O my God. Bless his name forever and ever.

I wish to say that after living in Missouri nine years I went home on a visit to my father's. I was there only two days until the time came for father and sisters Sue and Mattie to start to the Salem Association, held near La Prairie, Ill. I had come at that time to go with them; but

when the time came to start I told them I believed I would stay at home with my mother. Seemingly I had grown so careless and cold that I hardly knew whether to go or not. I had tried for years to banish all thoughts of religion from my mind, and would go for days without thinking that there was a God who rules over heaven and earth. I would often find myself wondering and thinking what kind of a person I could be, to be so forgetful that there was a God, and that I was in his hands, to cut me off without a moment's warning. My negligence and coldness before this meeting often make me fear that I am not one of his children. We went to this good meeting, the first time I had been to an Old Baptist meeting in nine years; and surely my coldness left me, and I was made to "rejoice with joy unspeakable and full of glory" while listening to the dear old soldiers proclaim the word. I felt like I knew "the joyful sound," and was fed with the "bread of life," and was able to glean some of the crumbs that fell from my Master's table. Every sermon was a feast to me, and I felt like saying, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go," &c. I wanted to stay

"Where congregations ne'er break up,  
And sabbaths never end."

At this good meeting I met for the first time dear sister Belle Irwin, whose name the readers of the SIGNS are familiar with. Many dear brethren were there whom I never saw before, among them Elder Pollard, of Missouri, Elder B. F. Querry, of Raymond, Ill., and many others, whose kind words I never shall forget. They told me and several others that we were living out of our duty, and to go home and tell our friends what great things the Lord had done for us. Their kind and consoling words are fresh in my memory yet. I had often felt like I was living out of my duty, and yet felt too little and unworthy to ask a place among the saints. But I was received with joy five weeks later, at Greenbush; and I wish to say to those dear people who so kindly received me that my health has not permitted me to visit them often. My heart is with them at each meeting, and I long to visit them again and hear the sweet songs of Zion. I hope to visit you all again soon. If not, the Lord knows best; and if he sees fit to keep me away I hope and trust that he will give me strength to bear it, and all things that may fall upon me. During my feeble health I have felt the Lord's goodness toward me, and the grace of our Lord Jesus Christ has been a great comfort to me. His arm has been my stay in many a lonely hour, and I feel to thank the Lord, for his goodness and mercy endure forever. I hope I may praise him all the days of my life.

Dear editors, and all who may read this, I hope you will overlook my

imperfections, and pray that I may prove faithful to my calling. Dear readers, write on for the comfort of the little ones scattered abroad, remembering there are many who are denied the privilege of hearing the gospel proclaimed.

Dear brethren Beebe, if you see fit, please publish this; if not, all will be right, for I do not want my poor scribble to crowd out better communications. Hoping you will long be spared to publish our dear paper, I subscribe myself yours unworthily,

MARY SHIELDS.

#### FAITH.

"Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1.

We see there is hope based on evidence, and this evidence is of things not seen. This evidence comes to an individual, causing him to believe. This evidence is faith, producing hope. We see there is a substance, which is joy to all who hear. It is riches unspeakable, enduring through all eternity. It contains life and salvation eternal. We see that we do not create this substance nor bring this evidence, for Jesus was slain to procure this salvation. This is the substance hoped for. This substance was there before we believed; so that believing did not make this so, for it was so before we believed. It has been so ever since Jesus was set apart to do the great work, which was before the foundation of the world.

What is this faith? The text tells us. But false teachers are trying to pervert this, by saying there is no treasury to the heathen, because they do not believe; thus teaching that belief makes these things so. How then could they tell them these things are so until after they believe? This is contrary to all reason. How can they believe something that is not so? It must be so before belief, or there can be no evidence that such is so, and consequently no faith; for there can be evidence only from facts; and belief does not produce facts; but evidence brings the facts to our minds; and facts being shown, faith is the result. "Well" says one, "why do not all believe?" Because all do not receive the evidence that produces hope. "The devils also believe, and tremble." But do devils believe and hope for the same? No, indeed, they do not hope for eternal glory. This evidence is not to devils, nor to those who are dead in trespasses and sins, but to the children of God, the heirs of God, and joint heirs with the Lord Jesus Christ. A child and facts and evidence are necessary to manifest faith. Take one of these three away and there is no faith. How can one believe before they exist? After they are brought into existence how can they believe without evidence? How can evidence come unless there

is something for it to come from? A person must exist naturally before they believe natural things; even so a person must exist as a new creature to good works before they can have divine faith. Spiritual faith must come from a spiritual tree; for faith is a fruit, and is the fruit of the Spirit. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." We see clearly that faith is a thing of the Spirit, and therefore the natural man receiveth it not. Except a man be born of the Spirit he cannot see the kingdom of God. So he must exist spiritually before he can believe these things, as faith cometh from this kingdom. Jesus is the King; and if Jesus is the King, and they cannot receive nor see the kingdom, how can they receive or see Jesus as the Christ until they are born of God? John says, "Whosoever believeth that Jesus is the Christ, is born of God." Thus we see who it is that believes—he that is created in Christ Jesus unto good works. "Well," says one, "every one that has heard the gospel and read the Scriptures believes that Jesus is the Christ." So they say I am in a tangle. But John says so, and I have no more sense than to believe and teach just what he has said. There is "one Lord, one faith, one baptism." One faith only is warranted by the Bible; and yet there are many faiths. There are false faiths, false gods and false christs. All believe in a false christ before a revelation. When you were sinking down beneath your sins, in the anguish of your soul, with no eye to pity, no arm to save, did you think there was any Savior for you? You did not think there was any such Jesus. But thanks be to God, you found the true Jesus to be the Christ that you had never found before. Before that time you looked into the face of one that was not the Christ. The world believes in a false christ, like as Saul did when he was persecuting the saints. If this is not the way that John looked at men as believing, and as being born again, I do not understand what he meant. Jesus says that whosoever believeth in him shall not come into condemnation, but is passed from death unto life. So we see who it is that believes in Jesus. It is not, as the people generally have it, he that will believe, and will do so and so, shall have a chance, or has passed from death unto life; but he "is passed from death unto life;" and his passing from death unto life produces faith. Faith comes from life, and not life from faith. Jesus furthermore says, "He that believeth on me hath everlasting life." Not, as some present it, that some believe on Jesus and are not yet passed from death unto life; but if they continue to believe, they may be born again. We see that Jesus

does not present it in that way, but lets us know who it is that is in possession of this life everlasting. It is simply "he that believeth." This belief is evidence that he has life, and that there was a substance in glory for him, whether he believed or not. So we see that a man must exist as a new creature before the new and spiritual faith can be. We now believe in a Jesus that we never heard of until we heard his voice; and that voice the dead are hearing, and do live. They live in newness of life.

The thirteenth chapter of Matthew presents something to our mind about faith. "Behold, a sower went forth to sow." Some seeds fell by the way-side, some among thorns, some upon stony ground, and some upon good ground. All that fell in the various places, except on good ground, did not bring any fruit to perfection; but that which fell upon good ground brought forth fruit, some thirtyfold, some sixtyfold, and some a hundredfold. The good ground, says the record in Luke, are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. So we see that this word of the kingdom did not make the ground good, nor break the ground up; but the sowing of the seed in the good ground (or the child of God, who is prepared of the Lord, and heareth his word) produces faith in his heart. "So then faith cometh by hearing, and hearing by the word of God." But "how shall they hear without a preacher? And how shall they preach except they be sent?" Does this preaching produce the child, or does this preaching produce faith in the child? May not a tree exist and not bear fruit? Faith is a fruit of the Spirit. "If any man have not the Spirit of Christ, he is none of his." But he may have this Spirit, and live after the flesh, and die. Jesus says, "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Preaching is profitable, if mixed with faith in them that hear it. We will see whether preaching makes souls or not. We will begin at Luke i. 17. John the Baptist is here represented as one making ready a people prepared for the Lord; not to prepare, as some say, but to make ready a people already prepared for the Lord. We will now travel on to Peter's visit to the house of Cornelius. Here we see plainly that Cornelius was a good man, and one that had passed from death unto life before he heard the gospel preached by mortal man. Let us go on a little further, to Paul and Barnabas, who spoke on a certain occasion to the Gentiles, when the Jews refused to hear. "And as many as were ordained to eternal life believed." Who believed? They that were set apart or ordained to eternal life. Those

that were ordained believed. Who were ordained? Those that had passed from death unto life; and the preaching of this word, or sowing of the word of the kingdom in the good ground, fruit was brought forth to perfection. Let us travel on a little farther, to 1 Cor. i. Here we find that the preaching of Christ is to one class of people a stumblingblock and foolishness. We see no good effect here, no faith, no knowledge of God, but confusion. "But unto them which are called [called of God. From where? From darkness to light], both Jews and Greeks, Christ the power of God, and the wisdom of God." So we see that this preaching, or sowing of the seed of the kingdom, to the called, produces oneness of faith, and causes the child of grace to forsake the gods of the land, which Israel worshiped when Moses went up into the mount to receive the law. They said, "These be thy gods, O Israel, which brought thee up out of Egypt."

Some preach that faith is the act of the creature. This I deny, and affirm that faith is the gift of God; and I stand pledged to prove it, if the Bible proves anything. But the wisdom of this world says, "We believe that faith is the gift of God, and yet is the act of the creature." Anything that is my act is my deed; and anything that is my deed is my work; and my work cannot be the gift of God, nor of anybody else. There is no man but believes something; and so long as he has a mind of action he cannot keep from thinking something; and so long as he thinks some way he believes some way, and cannot keep from believing, no more than he can keep from thinking. Can a man keep from thinking? Man either believes in God or in the wicked one. God has created his people in Christ Jesus unto good works. We then are God's workmanship. The preacher is sent of God. We have had a revelation of Jesus in the pardon of our sins. These are all the gifts of God, and not our acts. Let us prove that faith is the gift of God. In Phil. i 29, Paul says it is given us in the behalf of Christ to believe on him. In Heb. xii. 2, we read that Jesus is the author and finisher of our faith. This is plain enough to the clear mind. If Jesus is the author and finisher, then he is the maker and the completer of our faith. If Jesus makes and completes our faith, how can it be our work? Some people tell me that if they want to believe anything they will believe it; and if they do not want to believe anything they will not believe it, it matters not how much evidence may come. And I hear people say that they would not believe as I do for the whole world; just as though I could change eternity by believing something else. We all know very well that there are things true which are very grievous to us; yet we cannot help

believing they are true. Look, if you please, at Jacob's faith concerning his son Joseph. When Joseph's brethren sold him they took his coat of many colors and dipped it in blood. Jacob believed the lie of his sons; but he would have given anything if Joseph could have been alive to him; but he thought he was rent in pieces by some wild beast. Could he keep from believing this? No indeed; for he did not doubt it. About seventeen years later Joseph's brethren brought up the news to Jacob that Joseph was alive, and was ruler over the land of Egypt. Joyful news was this to Jacob when he believed it. But he did not believe it at the first, although his eleven sons told him, and it was something he wanted to be so; yet he could not believe it until he saw the wagons coming up out of Egypt for him. What caused him to believe that Joseph was dead? The tale his sons told him. It was not because of anything that Jacob did, for he did not want it to be so. What caused Jacob to believe Joseph to be alive? The wagons that came up out of Egypt. Not anything that Jacob did, for he did not believe the tale his sons told about Joseph being alive. Thus we see plainly that evidence is a cause, and faith is an effect; and when the cause comes, we cannot help the effect. Therefore you cannot help the effect or the faith you have in Jesus. He appeared unto you when you were in midnight darkness. Had you a thousand tongues you could not express the agnony you felt at that hour. Then Jesus appeared, turning the darkness to day. The joy was then unspeakable and full of glory.

Dear reader, can you keep from believing that there is a reality in this Jesus that has thus led you? If you cannot, then it is the gift of God.

Your unworthy brother,  
MOSES SANDAGE.

MARGANTON, Ark., July 22, 1890.

PRATT MINES, Ala., Oct. 1, 1890.

DEAR BRETHREN EDITORS:—I hope you and the readers of the SIGNS will bear with me to write a little more of my pleasant meetings with the saints. Such things are appreciated after passing through such sore conflicts as we have had to endure for some time past. I went to the association, which convened on Friday before the fourth Sunday in August. I was the only Elder that belonged to the second district, but I was met by Elder J. J. Akers, of Colbert County, and Elder Vanderver, of Walker County. The meeting seemed to be alive from the beginning, the congregation increased each day, and all appeared to be love, peace and union between the church and messengers, and we all felt sad when we had to take the parting hand.

I then went down to Montgomery, on Friday before the fifth Sunday.

They were holding a district meeting there. I met nine other preachers there from different parts, and a goodly number of messengers and visitors from other churches. This also was a live meeting, day and night. The ministers present were not clouds without water, for we realized that the Lord caused his doctrine to fall like rain from their lips, and we all, like tender plants, were nourished and revived, and were made to grow in grace and in the knowledge of the Son of God. We took the parting hand in tears on Sunday evening, and most of the ministers, messengers and visitors left on different trains for their homes. Myself and brother Lively remained over, and both spoke a while on Sunday night. He went east and I came north on Monday morning.

O how good and how pleasant it is for brethren and sisters to meet and dwell together in union; but O how sad it is to part. If I could have spoken to my family at home, I should have went on south with some of the brethren to attend another three days meeting, to begin on the next Friday. I hope the Lord was with them, to bless their efforts to render adoration and praise to his great name "for his goodness and for his wonderful works to the children of men."

Our association convened with the church of my membership, on the third Friday, Saturday and Sunday in September. Eight other ministers were in attendance. They all seemed to have the fire in the bones, and there was preaching at the arbor during the day, and in the house at night. The congregation increased each day. The business was all yea, and the preaching all of one piece. The doctrine of discriminating grace, eternal and particular election, and absolute predestination, was set forth in plain terms, and fell like rain from the mouth of the servants of God. By Sunday noon it was hard to get the brethren and sisters to disperse from about the stand to eat the lunch prepared for their natural bodies. They were all so well fed from high heaven, on the fat things full of marrow, that they lingered about the stand for some time, talking, shaking hands, and shedding tears of joy. I do not think there was one of the saints but felt that it was good for us to be there. About four o'clock p. m. we took the parting hand, and all dispersed and returned to our places of abode. I am still feasting upon the good things of those meetings. I am made to wonder why it is that some will forget the great liberty which God has granted to his people in this age of the world, to worship him under our own vine and fig tree, but will rise up in our own ranks, and ride around, and sow the seed of discord among brethren, and cause divisions, sorrow and mourning, instead of following the examples of the great

apostles of the Lamb, to exhort the saints to endeavor to keep the unity of the Spirit in the bond of peace, and to encourage such union meetings as these I refer to. Jesus says, "It is impossible but that offenses will come; but woe unto him through whom they come." There are now four different parties of so-called Primitive Baptists in the space of one hundred miles square in this country, but woe unto the men by whom this cometh; for it is of men, and not of God; for God is not the author of confusion, although it be known and determined in his mind. The Lord says, "Mine heritage is unto me as a speckled bird, the birds round about are against her." The Arminians and three of these so-called "Primitives" are all against us, more because of our doctrine than anything else; yet I think we can produce more of the inward and outward marks of the identity of the true church than any other people in this country. We are willing to be measured by the rod and square of God's inspired word, and are willing to dispose of everything that will not fit the measure when fully tested. Who is willing to do likewise? Those who have let ambition get away with their better judgment, and call Satan the father of predestination as we believe and preach it here, had better read a little more, and they will find that it is the very doctrine which Satan disputed in the garden. God said to the man, "In the day that thou eatest thereof thou shalt surely die." The serpent said, "Ye shall not surely die." It was God's appointment that man should die; for Paul says, "It is appointed unto men once to die."—Heb. ix. 27. God spoke in the affirmative, and Satan denied; and we speak in the affirmative, and men deny. If Satan were the father of this doctrine it would be as popular as his discourse in the garden—all the world would be after it. We read that all the world wondered after the beast; but the world is not after this doctrine, and I know that the beast is not in it. Wherever the carcass is, there the eagles gather to it. If this doctrine were of the world, the world would love its own. The world and a few among the Primitive Baptists would give thirty pieces of silver for this doctrine if they knew they could hang it on a tree and finally destroy it; but they cannot do that, and I rejoice to know it. Those who ignore God's predestination of all things, and Jesus Christ, ignore the foundation of their own existence; for God created all things by Jesus Christ, just as he purposed to do before the world began; and everything must subserve the purpose for which it was created, or God is disappointed. He made the wicked for the day of evil; and, lo, they are here doing wickedly, as Daniel said they should do, and will do until time ends. All the efforts to convert the world to true christianity have been and will be futile. God has never command-

ed it, and has not purposed it. He has not thought such. If he had, it would come to pass.

I must now stop. I did not intend to go this far when I sat down to write. If I should follow my mind I do not know when I would quit. Hoping that peace and love may abound among all who love the truth, I close.

One of the least of all,  
P. J. POWELL.

MACOMB, ILL., Sept. 28, 1890.

DEAR BRETHREN BEEBE:—At the request of many of the dear people of God, I will try to write some for your valuable paper, and give the reason of my little hope. I say little, for it does seem so very small sometimes that I can scarcely claim it as one; yet the little hope I hope I have, money could not buy, nor would I take ten thousand worlds like this for it. I am not blessed, like some, who can tell the exact time and place when their burden came on them, and when it left them; but I know it is gone, and I know there has been a change; and I have a love in my heart for the Old School Baptists that I have for no other people; and my prayer is that that love may continue while life lasts.

From my earliest recollection I have had serious thoughts on the subject of religion, of death and its consequences. For several years I was troubled in this way, and that trouble was so great at times that I could not see how the Lord could be just and save such a sinner as I knew I was and felt myself to be. I would try and banish such thoughts from my mind, as it made me shudder to think about them. I would go to some place of entertainment, to some party, and would for a time forget what was once troubling me; but alas! it would return in spite of all I would do, and with renewed force. I was raised by Baptist parents. My father (I. N. Vanmeter) would often bring home with him some of the members of his church, or some of the Baptist ministers would often visit us. O how it did my heart good to hear them converse and expound the gospel of our Lord Jesus Christ; but I would often feel very little, and I knew I was not worthy to sit under the sound of their voices and listen to them.

I remember when I was in Iowa, at the First Northwestern Association, several years ago, how I enjoyed the preaching. I never will forget one of the sermons preached at that time. Elder Spiers spoke at the stone meeting house one night, near the grounds. His text was, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." And at another time he spoke at the stand, on Sunday at the Spoon River Association, held at Greenbush, Warren Co., Ill. His text was on that day, "My sheep hear my voice, and I know them, and they follow me. And I give unto eternal life; and they shall never per-

ish; neither shall any man pluck them out of my hand." I thought very much about that sermon, and was troubled so much about it that I could not rest. The thought was continually in my mind, O if I only knew I was one of his sheep, and could hear his voice, how happy I would be.

Elder B. F. Querry, of Raymond, Ill., came to visit us in June of last year, and attended the yearly meeting at Greenbush (my father's church). I was there at the time, and I was never troubled so much about myself as I was after that meeting. I came home with a sad and sorrowful heart. It seemed as though my trouble was tenfold greater than it ever had been. Everything was so dark and gloomy to me that I thought I could not bear up very long feeling that way. I could not sleep, nor did I have any appetite to eat. I would try to read our newspapers, or anything I could get; but nothing would interest me. I felt like I had no hope, and was without God in the world. I would read my father's religious papers, but could not find anything that would ease my case. My daily prayer to God was for him to show me the way, to open my blind eyes, and that I might be brought to the knowledge of the truth. I went on in this way for several days, and thought if I did not get relief in some way that I was doomed to be forever lost. I was about to give up in despair, when I thought I would go and read the Bible. I went to a private room and closed the door. I took up the Bible that was lying on the table, and the first words my eyes beheld were, "Let not your heart be troubled: ye believe in God, believe also in me." I read on and on through the three succeeding chapters, until I got down to where it says, "Do ye now believe?" With streaming eyes I was made to exclaim, "O God, I do believe with all my heart and soul."

"That sweet comfort was mine  
When the favor divine  
I first found in the blood of the Lamb;  
When my heart first believed,  
O what joy I received!  
What a heaven in Jesus' name!"

My trouble was never so great after this, yet it had not all entirely left me. I thought the very next opportunity I would go and tell the dear people I loved so well what I thought the Lord had done for me; but when the time came I could not. I felt so unworthy, I did not have the courage to go. Elder Querry promised to visit us again, and be at the October meeting, and I thought that at this meeting I would ask for a home with that church; for I had long before decided that the Old School Baptist Church was the only true church of Christ; and I could say, as did poor Ruth, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God."

I could hardly wait for the time to come; but just a week before the time, I was brought to a standstill. What was I thinking of? me, a wicked, sinful creature, to ask those good people to take me in! I decided at that minute that I would not think of such a thing, and I fully determined not to study any more on the subject. The time came for us to go, the day was beautiful and clear, and not a cloud obscured the sky. Elder Querry spoke from the second chapter of Ephesians, using all the chapter. When the door was opened for the reception of members my two sisters went forward and told what the Lord had done for them. O how I did rejoice, and how I did desire to go with them! but I could not.

Elder Q. spoke again at night, and two lady friends of mine and my sister-in-law joined. I felt like I would have to give up and go, and could hardly stay in my seat. On awakening next morning the incidents of the day before rushed into my mind with such force that I could not keep from weeping. O how I did wish I had gone with the rest, for I did not know when I would have a chance again. I felt so lonely, and so cast down, it seemed like I had not a friend in the world. I finally arose and went into the room where my sister had been sleeping, and she asked me if I was not sorry I did not join on the day before. I told her I was. She then said, "You know that sometimes people join at the water." I will ever bless her for saying that to me, for I had been thinking, O if I only could. I decided that I would do so. When the time came we all started, and I thought I could not wait till we got down to the water. The opportunity was given, and I immediately went forward and told a few things. I was received. As I was led down into the water I thought of how our dear Savior was led into the water just that way; and as I came out, praising the Lord, the burden that I had been carrying so long left me, and I felt like I could praise his name forever. These sweet words came to my mind,

"O how happy are they  
Who their Savior obey," &c.

No pen can describe the calm, sweet, peaceful feeling that came over me as we went back to the meetinghouse. I felt at rest, and that I had done what I believed I ought to have done long before. I thought then I would never have any more trouble, and everything would always seem bright; but alas! our Savior tells us, "In the world ye shall have tribulation." Yes, we all have our trials and troubles. "But be of good cheer; I have overcome the world." After preaching we partook of the Lord's supper, which was very sad to me. The time soon came for us to separate and say good-bye. I felt as though I could not go home and leave the dear people I loved so well. I wanted to be with them all

the time. I know the time will come when we will not have to part, in that world where "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." My prayer is that the Lord will ever direct me, and guide me, and help me to reach that heavenly abode.

I will never forget the kind words and good advice of Elder Querry. O may the Lord keep him, and may he long be permitted to live and contend for that faith once delivered to the saints.

Dear brethren Beebe, I am afraid I have written too much, and have not told very much either; but if I have written anything that will comfort one of God's little ones I will be satisfied. I know that I am weak and sinful, and not worthy to eat the crumbs that fall for God's dear children. Do with this as you like, and it will be all well with me.

With much love to all the dear brethren and sisters, and to all the household of faith, I am, very unworthily, your little sister,

MATTIE VANMETER.

SPENCERVILLE, Ohio, Oct. 6, 1890.

DEAR BRETHREN BEEBE:—Can you consistently allow me a little space in some early issue of the SIGNS to express my grateful joys in the memories of our little Greenville Association, held with us on the first Sunday in last month, and Friday and Saturday before? I have deferred, but often felt a desire to write before.

I felt that the Lord had been indeed very gracious to us in the final harmony, love and joy that prevailed among us; and how blessed a state it is to feel so humiliated in the spirit of his grace that so prepares us for a humble waiting before him. Here we feel all the solace of faith and hope that enkindles fervent love. One more church is added to our number, the Old Sugar Creek, of Putnam Co., Ohio, and one of the most pleasant associations I ever saw. When I say that peace prevailed, I do not mean that it was merely in the externals of business, but in the full, free and effectual liberty of the gospel of Christ, to me a blessed foretaste of the heavenly joy. Though we are surrounded by unmistakable Means Baptists, and some whom we feel to sympathize with as being in such gross disorder that we have been compelled to let them go to the company of their own choice, yet we desire them no ill, while we hope we humbly feel that God has so blessed their departure to our good and perfect union. We no longer feel the restraint of their objections against the cardinal doctrine of our faith, nor the deception of their pretense to union, with their private personalities and bickerings against the truth and order of the church of Christ. But while we felt that blessed liberty, we also felt to mourn, as David mourned over Ab-

salom, and can but hope that God will show to them the blessed law of liberty again. We all felt to say, "Behold, how good and how pleasant it is for brethren to dwell together in unity." None can realize such bliss until bereavement softens their stubborn hearts, and resigns them to the great, divine vicissitude.

Your little brother in bonds of hope,

A. B. BREES.

### CIRCULAR LETTERS.

To the ministers, messengers and churches composing the Redstone Old School Baptist Association.

DEARLY BELOVED IN THE LORD:—Through the tender mercy and forbearance of our kind and gracious God we have been spared and permitted to meet again in an associate capacity, and it is with pleasure that we conform to the custom of addressing you in an epistle of love, and also the brethren scattered through this troublesome world; and may the Lord grant us light while we attempt to set forth some of the truth contained in the gospel of Christ.

Do our brethren inquire what the doctrine of the gospel is? Shall we not inform them that it is God's unchanging love to his church and people scattered abroad? For John says, in his first epistle, iii. 1, 2, "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." Further on in the same chapter the same beloved John says, "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren."

Finally, dear brethren, may the God of peace, to whom be glory forever and ever, bless you all. Amen.

J. S. CORDER, Mod.

H. ZINN, Clerk.

S. D. LEWIS, Ass't Clerk.

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## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 22, 1890.

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

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

"WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?"—Job xxiv. 1.

Of all the devices of the adversary by which he assails the hope of the trembling disciple of Jesus, perhaps it would be safe to say there is none more cruelly deceptive than this question, which troubled Job. By faith all who are taught of the Lord know that God is the infinite Sovereign, who "doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Dan. iv. 35. Denying this principle of divine truth, Satan suggests in their carnal reason this fallacious inquiry; and they can never by any natural intelligence reply to his assault on the truth upon which their only hope of salvation is founded. Every theory of false religion, from the discourse of the serpent in the garden of Eden down to the most specious error of professed christians, assumes that *times are hidden from the Almighty*. And in support of this assumption the very argument suggested in our text is in substance adduced. The superior subtlety of the serpent confessed the infinite knowledge of God while denying his veracity. Designing men dispute every perfection of God in their mad efforts to overthrow the confidence of the saints. Yet they pretend to confess his infinite knowledge, in order to avoid exposing the blasphemous infidelity of their teachings. Then, reason asks how this can be true while they who know not God prosper in the world, and thus in that sense they "see his days." And on the other hand, tribulation and affliction are the portion in the world of those who know God as their sole refuge and their whole hope. In looking at the things which are seen, reason considers the prosperity of the ungodly and the afflictions of the righteous as being evidence that God does not see and control all the circumstances which occur in time. Opposers of the doctrine of the predestination of all things, feigning great regard for divine holiness, presumptuously deny his express declarations on the subject, as recorded in the inspired Scriptures; and rely upon the decision of finite judgment in rejecting every perfection which God has revealed as belonging exclusively to himself, because those attributes cannot be harmonized, according to their reasoning, with the existence

of sin in the world. The foolish absurdity of such arguments is exposed by the reflection that there is no standard by which finite intelligence can judge the infinity of God. The law which God has given to men is the test of righteousness among men; but that law has no claim upon its sovereign Author. That law declares, "At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."—Gen. ix. 5, 6. Therefore, it is sinful for man to take the life of his brother man. But the holiness of God was not tarnished when he brought the flood upon the earth, and destroyed every living substance that he had made. God is "glorious in holiness, fearful in praises, doing wonders." Well does Moses ask, Who is like unto him?—Ex. xv. 11. Instead of seeking to propitiate sinful man by explaining away his sovereignty, he bids us "Be still, and know that I am God; I will be exalted among the heathen; I will be exalted in the earth."—Psa. xlv. 10. When man can control his Creator by such laws as he may dictate, then God may be under obligation to his creatures to conform what he does to their ideas of righteousness. Until mortal worms can thus bring God under their power, it is becoming in them to keep silence before him, and never dare to contradict his word merely because they cannot comprehend his works. Reason may ask in amazement, Why do the workers of iniquity "see his face," in enjoying prosperity here in this temporal state? But God gives not account of any of his matters.—Job xxxiii. 12, 13. Paul has by inspiration silenced all controversy upon this subject in reply to the embodiment of every argument which can be brought against this essential truth. Rising above the cavils of rationalism, he sums up in one question all opposition against the revealed truth of the eternal and unchanging purpose of God in all things, "Why doth he yet find fault? For who hath resisted his will?" The answer to this question is not an apology for the truth, but an unequivocal assertion of the perfect justice of God in all his works. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"—Rom. ix. 19-21. Since this word of the Lord effectually refutes every form of assault upon the scriptural doctrine of the sovereignty of God in all things, it is not left for lovers of our Lord to meet the carpings of human pride by arguments of their own devising. When this apostolic defense is overthrown there will be no God to claim unlimited sovereignty.

No finite mind can grasp the wonderful revelation of the absolute sovereignty of the purpose of God, as cited in connection with this inspired rebuke of infidel reasoning. The fact stands unquestionable in the record which God has given. It was definitely declared to Moses by the Lord, when he was sent to Pharaoh, "When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand; but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born; and I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born."—Ex. iv. 21-23. Was there any uncertainty with God in reference to the enmity of Pharaoh? None who accept the truth of inspiration can deny that Pharaoh did exactly as God had already told Moses that he should do. But carnal infidelity still raises the same objection against this truth, which is met by the apostle in the text quoted from Romans. Such replying against God must be expected from avowed enemies of our Lord; but let it not bewilder any who claim to be followers of Jesus. It becomes those who trust in our Lord Jesus for salvation to "Let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."—Rom. iii. 4. Without this doctrine of the infinite perfection and sovereignty of God there could be no positive certainty of the salvation of any sinner from his sins. Hence, it is no immaterial theory which men have invented, but it is the very foundation upon which rests the hope of every saint.

The inquiry in our text, which troubled Job under his severe affliction, is the real basis of all the trials to which the faith of every saint is subjected. The intensely distressing "Why?" is the substance of all their doubts and fears. Left to grovel in the darkness of their own natural wisdom, they cannot understand how it is that the Lord is the present defense of his saints, and yet they are an afflicted and poor people; while they who set their mouth against the heavens flourish and have more than heart can wish of worldly prosperity and favor. The same question caused the psalmist to confess that "As for me, my feet were almost gone; my steps had well nigh slipped; for I was envious at the foolish, when I saw the prosperity of the wicked."—Psa. lxxiii. 2, 3. The question "Why is it thus?" is clearly implied in all the bitterness of this mournful psalm. Yet the abiding power of strong consolation is revealed in the conclusion of the same psalm. After he had been distressed by the manifest advantages of the ungodly in

their temporal state as contrasted with the tribulation of the Lord's people, he says, "Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant; I was as a beast before thee. Nevertheless, I am continually with thee, thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever. For, lo, they that are far from thee shall perish; thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all thy works." When thus enabled by faith to see the arm of the Lord sustaining them in their destitution and weakness, the sweet assurance of that blessed revelation hides all their doubts and reasonings, as the shadows of night are dispelled by the radiance of the unclouded sun. Then they know that their God knoweth the way that they take; and that when he hath tried them they shall come forth as gold. In this assurance they find perfect peace and rest.

To the natural reason of the saints it seems that the darkness of their pathway gives evidence of their being mistaken in trusting that they are led by the Spirit of truth. They see the prosperity of them that know not God, and unbelief contrasts with this their own gloomy experience. They cannot understand why they should be subjected to the loss of all things in following the path of righteousness, while those who know not God enjoy the fulfillment of their desires, and seem to be favored in all their works. The conclusion seems unavoidable that the face of the Lord is hidden from them, and shining upon those who know him not. In the light of reason they say, "Verily I have cleansed my heart in vain, and washed my hands in innocence; for all the day long have I been plagued, and chastened every morning." This must ever remain to finite intelligence an unsearchable mystery. The iniquity of those who know not God is manifest, as it is specified in the chapter commencing with the words of our text; yet they flourish and prosper in it all. In this sense they "see his face," although it is evident that they know not God. In all their works their ignorance of his holiness and justice is manifested; and yet they prosper in the world, and increase in riches. As the afflicted and poor people of God behold the painful contrast between the condition of such characters and their own sufferings, they are sorely troubled in heart by this question, Why is it so? No explanation of this secret of the Lord has ever been given to the satisfaction of

carnal unbelief. To the natural mind of the saints it is as entirely hidden as it is to those who have no light of divine life in them. This is the occasion of all the conflict which is experienced in the heart of the believer. By the faith of the operation of God he is assured of the truth of his salvation from sin by the blood of Jesus Christ; but this evidence is the witness of the Spirit, which cannot be received by the power of reason. So Paul says, "But the natural man [even in the subject of divine grace] receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Therefore, while by faith "We know that we have passed from death unto life, because we love the brethren," our reason can find in this abiding witness no testimony in confirmation of any such comforting assurance. In consequence of this inability to receive the things of the Spirit of God, unbelieving reason always denies the ground of our hope. But for the strengthening of our confidence in God it is written, "If our heart condemn us, God is greater than our heart, and knoweth all things."—1 John iii. 20. In the light of nature the heart of every saint does condemn him; but God is the infallible Judge of quick and dead, and he knoweth all things, even though they may be hidden from our own understanding.

The adversary of the saints is ready to assail their hope with the same question if the text is construed to inquire why the face of the Lord is not seen by those who know him; although the application which is made in the foregoing remarks is in accordance with other expressions in the Scriptures. When the saints are called to pass through seasons of darkness they are often perplexed by the suggestion that if their hope is indeed genuine they should be able at all times to see the days of the Lord in their experience while sojourning as pilgrims and strangers in this world. Therefore they are not able to understand why they must through almost their entire pilgrimage "walk in darkness, and have no light." Although it is plainly declared by the Lord that he will bring the blind by a way that they knew not, and lead them in paths that they have not known, while they are passing through such ways the saints can never understand their experience as the fulfillment of this word of the Lord. Under the power of such darkness unbelieving doubts continually assail their faith with the question under consideration, Why do I not see the days of the Lord if indeed he is my Redeemer and Savior? If their hope depended upon reason for its support it could never overcome the opposition so plausibly suggested in this trying inquiry. But while blind reason always vainly asks, Why do they not see the days of the Almighty? the

experience of those who know him attests the truth of his revealed word, that "The just shall live by faith."—Rom. i. 17. When the Spirit of truth shows the tempted one this assurance, then the glory of that revelation makes darkness light before them, and crooked things straight. They then trust in the name of the Lord, and stay upon their God. But the full assurance of that trust is in the faith of the Son of God, which is the fruit of the Spirit, and it is not possible that their natural reason should receive that testimony. Consequently, while by faith the believer rests in the comfort of the gospel, his unbelieving reason never ceases to challenge his hope with this rebellious question of the ground of his confidence. Hence, whenever the saint looks to himself for the confirmation of his hope, this terrible "Why?" shuts him up in darkness. None but the victorious Captain of our salvation ever has been able to meet this question, and he has left the answer on record for the consolation of all his followers. It is, "Even so, Father; for so it seemed good in thy sight."

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#### CORRESPONDING LETTERS.

*The Juniata Association of Old School or Primitive Baptists, to sister associations of like precious faith with whom she corresponds, sendeth love in the Lord.*

DEAR BRETHREN:—Although we hear of the many divisions and much strife existing among the professed children of God, we delight to know that we are still the highly-favored of the Lord, blessed in the enjoyment of peace and harmony, having no desire to follow the many "lo heres" and "lo theres" of the day, but are content with the rich treasures of God's word as revealed in the law and testimony of his word, rejoicing in the old and well-beaten path and landmark set up by our Lord and

Master, believing that all new things have a tendency to stir up strife amongst the dear sheep and lambs of Christ. We believe that these new things are not of God, but devised of men, and therefore are not profitable to the saints of God. We have to express gratitude to God for the favorable attendance of ministers and brethren from sister associations, and for the consistent preaching by the ministers in attendance, for which we bless God and take courage.

Brethren, we beg the continuance of your correspondence and visits of your messengers, which we hope will be enjoyed as at the present interview. We hope they will meet with us at our next association, which will be held, God willing, with the Springfield Church, Huntingdon Co., Pa., to commence on Friday before the first Sunday in October, 1891, when we hope to greet your ministers and messengers again, to aid us in our deliberations. Brethren, farewell. Live in peace, and may the God of peace make all grace abound; and when we shall have endured his righteous will on earth, may we be received into the kingdom of glory, through Christ our Redeemer.

E. V. WHITE, Mod.

AHIMAAZ MELLOTT, Clerk.

#### CHANGE OF RESIDENCE.

ELDER R. M. Thomas having changed his residence from South Twelfth Street to 608 Mary Street, St. Joseph, Mo., desires his correspondents to address him at the latter place.

#### OBITUARY NOTICES.

Newton Madden departed this life in Maddensville, Huntingdon Co., Pa., June 15th, 1890, after a lingering illness from heart failure, aged 56 years, 9 months and 25 days.

The subject of this notice was a son of Robert Madden, and a grandson of Elder Hugh Madden, deceased, of the Springfield Church. He was born Aug. 21st, 1833, near the place of his death. He was married March 14th, 1861, to Malinda Kuster, with whom he lived most happily until March 14th, 1877, a period of sixteen years to the day, and the very hour of her death. This was a severe shock, and for a short time seemed more than his mental powers could endure. He remained a widower until Oct. 6th, 1885, when he was united in marriage to Miss Henrietta Williams, of Goresville, Loudoun Co., Va., by Elder Furr, at the bride's residence, with whom he lived to the date of his death, and who still survives him. By his first marriage one son and three daughters were born. The three daughters still survive, the son dying in infancy. Laura, the oldest daughter, married Harmon Park, and resides in Maddensville. Miss Nettie, the second daughter, is teaching school in Huntingdon. Bertha, the youngest, remains with her sister Laura. He had been a prominent man in the community in which he lived, careful, honest and enterprising. Religiously, he had imbibed the faith of his grandfather, and was a close student of the Scriptures and an inquirer after truth. He had believed with the heart, but was slow to confer with the mouth. He finally expressed his intention of being baptized in the month

of May, when Elder White was to visit the Springfield Church; but when the Elder came his health had failed, so that he was unable to leave his bed, and thus he failed to accomplish that which his heart so much desired. In conversation with the writer he expressed his confidence in the finished work of Christ, knowing that whosoever liveth and believeth in him shall never die.

His remains were followed by a large procession of weeping friends to the cemetery of the Springfield Baptist Church, where they were laid beside those of his wife, who had preceded him to the better land. The funeral services were conducted by Mr. W. H. Stevens, of the M. E. Church.

D. ASHTON.

MADDENSVILLE, Pa.

BROTHER **Levin Richards** died at his home near Bloomfield, Loudoun Co., Va., Oct. 4th, 1890, in the 78th year of his age.

He had an attack of "La Grippe" last winter, which, with other diseases that followed, ended his pilgrimage. He bore his affliction with much patience and resignation. He was aware of his departure, and as the end drew nigh said that he was willing and waiting. After bidding his wife and friends, who were present, good-by, he passed quietly away. Brother Richards confessed a hope in Christ and was baptized by Elder Trott in September, 1848, and by his walk and conversation continued to manifest "a good hope through grace" to the end of his long pilgrimage. He was firm in his conviction and belief in the doctrine of salvation by grace, and of the sovereignty of God, who reigns and works all things after the counsel of his own will. Thus he, after a long and useful life, "like as a shock of corn cometh in in his season," came to his grave "in a full age."

Our pastor, Elder Badger, being absent at the time of his death and burial, the funeral was postponed until our regular meeting at Ebenezer last Sunday, when brother Badger preached an interesting and encouraging discourse to the sorrowing brethren and friends from the words, "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."—2 Cor. v. 1.

In the death of brother Richards the Ebenezer Church loses one of its oldest and most worthy members, the community a good neighbor and citizen, and his wife a kind husband; but we believe that our loss is his gain, and pray the Lord to give us resignation to this afflictive dispensation, and patience to wait all our appointed time, until our change come, as he did our departed brother.

E. C. TRUSSELL.

PAXSON, Va., Oct. 14, 1890.

DIED—In Otisville, Orange Co., N. Y., on Tuesday, Oct. 14th, 1890, **Mr. Harvey R. Caldwell**, in the 81st year of his age.

Mr. Caldwell was generally known throughout the county as "Captain," having acted as freight captain on the Erie Railroad for many years. He had also been quite prominent in political matters, having served his town as Supervisor in the years 1857 and 1858; and in 1859 he was elected Member of Assembly, taking his seat at Albany on January 1st, 1860. He was held in high esteem in the community in which he had spent so many years, and his departure is regretted by his relatives and numerous acquaintances. His companion died in December, 1888. He is survived by four sisters, two children and several step-children.

Mr. Caldwell was an Old School Baptist in belief, although he had never made a public profession of his faith. The funeral services were held at the residence of his step-son, Mr. Wright Beyea, and

were conducted by Elder Benton Jenkins, the interment being in the New Vernon cemetery.

"Jesus, who came to save,  
The Lamb for sinners slain,  
Perfumed the chambers of the grave,  
And made e'en death our gain."  
J.

### ASSOCIATIONAL.

THE Salisbury Old School Baptist Association will be held in Salisbury, Wicomico Co., Md., commencing Wednesday, Oct. 22d, and continuing three days.

Those coming from Baltimore can take the steamer "Enoch Pratt," at pier No. 3, Light Street wharf, at 5 o'clock p. m. on Tuesday, the 21st. Those who prefer to come by rail can take the Baltimore & Eastern Shore Road at Camden Station on Tuesday or Wednesday at 7:45 a. m., and arrive in Salisbury at 12:15 p. m. Those coming from the south will take the north bound train at Cape Charles at 11:15 a. m. on Tuesday, the 21st, arriving in Salisbury at 2:45 p. m. Those coming from the north will take the train at Broad Street station, Philadelphia, at 10:23 a. m. on Tuesday, the 21st, arriving in Salisbury at 2:15 p. m. A cordial invitation is given to all who love the truth, and especially to ministering brethren.

R. K. TRUITT, Church Clerk.

### YEARLY MEETINGS.

THE Old School Baptist Church of Schoharie, N. Y., has appointed a yearly meeting to be held on Wednesday and Thursday after the fourth Sunday in October (29th and 30th), 1890, at 10 o'clock a. m. each day. All lovers of the truth are invited. Those who come by rail will be met at Howe's Cave on Tuesday and cared for.

G. W. GUERNSEY, Clerk

### TWO DAYS MEETINGS.

THE Old School Baptist Church of Andes, of the Roxbury Association, has appointed a two days meeting (the Lord willing) to be held at her meeting-house in Union Grove, N. Y., on Wednesday and Thursday, October 29th and 30th, commencing at 10 o'clock a. m. the first day. We invite all lovers of the truth to meet with us.

J. A. HUNTLEY, Clerk.

A two days meeting will be held with the Salem Church, in Philadelphia, in the hall on Croskey St., above Columbia Avenue, between Twenty-Second and Twenty-Third Sts. (over market), on Saturday and Sunday, Oct. 25th and 26th, 1890, commencing at 10 o'clock a. m. We cordially invite all who love the truth as it is in Jesus.

B. F. COULTER, Clerk.

A CENTENNIAL meeting will be held with the Old School Baptist Church of Lexington, N. Y., Oct. 25th and 26th, 1890. The brethren and sisters, the public generally, and the ministering brethren especially, are invited. Come on Friday before the meeting. The morning train from Kingston to Shandaken will bring you to Lexington about noon. Inquire for Fletcher Mackey, at Lexington.

WM. P. KIRK, Clerk.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

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NO. 43.

## CORRESPONDENCE.

"I AM ready to halt."—Psalm xxxviii. 17.

The pathway of the redeemed of the Lord, who confess that they are strangers and pilgrims on the earth, is unknown to the world. It is a way wherein none ever take a step but such as are born of the Spirit. None of the uncircumcised tread in this path; none of the unclean shall pass over it; "but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."—Isaiah xxxv. 8, 9. Our dear Savior saith, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. vii. 13. We fear there are vast multitudes of those who profess to be Christians who flatter themselves that they are in the narrow way which leadeth unto life, who in their life and works and doctrines show that they know not the grace of our Lord Jesus Christ. Truly "There is a way that seemeth right unto a man; but the end thereof are the ways of death."—Proverbs xvi. 25. There is a people, however, of whom Jehovah speaks, "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: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul."—Jer. xxxii. 38-41. Concerning this people we desire to speak. May the Holy Spirit grant us grace to pen such things as shall be to the comfort and encouragement of God's halting ones.

While dead in trespasses and sins the elect of God walk according to the course of this world; they are carried along with the tide, even as others of the human family. All are actuated by the carnal idea that the race is to the swift, and the battle to the strong, and that by strength men prevail. Thus they pursue their evil way to destruction; neither can any

earthly power convince them that their doctrines are a lie in their right hand.—Isa. xlv. 20. But

"There is a period known to God When all his sheep, redeemed by blood, Shall leave the hateful ways of sin, Turn to the fold, and enter in."

When this predestinated time arrives the chosen vessel of mercy is arrested by the sovereign grace of God, and made alive from that death in trespasses and sins. Instantly he feels that the path wherein he has been walking according to the course of this world is the way of destruction. To his alarm and terrible dismay his soul apprehends that the wages of sin is death; and as in time past all his conversation has been in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, he is condemned under the awful curse of God. Not only do the terrors of God in the law set themselves in array against him, and distract his soul, but this quickened sinner feels the power of the divine life in his soul, and now loathes himself in his own sight. He hates his sins, and finds his heart filled with grief over his past sinful life. He feels that he can no longer walk according to the course of this world, in the vile lust of his flesh. He now hungers and thirsts after righteousness, and would no longer walk in them, but would "leave the hateful ways of sin." According to the new covenant, God writes his law in the heart, and his soul now saith, "I would do good."—Rom. vii. 21. Yes, the very yearnings of his soul are to serve the law of God. Saith the apostle Paul, "So then with the mind I myself serve the law of God, but with the flesh the law of sin."—Rom. vii. 25. Now the poor sinner, while under the law as a school-master, hears the voice of God in the law, requiring perfect and continual obedience; and this obedience and righteousness he aims to make his flesh produce, and thinks that he thus will attain unto righteousness in the sight of God by the deeds of the law; but bitter, humbling lessons are in store for this poor sinner under the school-master. According to the longings of his soul, he seeks to walk in the pathway of righteousness required in the law, but finds that he is ever going astray. Each day with renewed resolution he purposes that he will not transgress; but he cannot walk straight. The legs of the lame are unequal; and so he finds all his steps to be unequal. With all the props and crutches that men have invented

he cannot walk uprightly. This causes sorrow, and brings his soul into sore discouragements; for all that he can ever find out is that in his flesh there dwells no good thing. All his steps are with limping and stumbling. Pharisees and carnal religionists may boast of their walking, and according to their own accounts make rapid strides in fleshly righteousness; but the one taught of God has with grief to confess before the holy God that he cannot walk uprightly. Instead of having made some progress in the race, he finds upon considering his condition that he has not been able to take one step forward in righteousness; but it seems that he has stumbled and sank back yet deeper in the mire of his own sinfulness. "By the law is the knowledge of sin." Ah, that is what the law teaches. The more the quickened soul seeks to attain unto righteousness by the deeds of the law, the further off from righteousness he feels himself; for as the law

carers with its holy and just demands, the more sin abounds. Saith the apostle Paul, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 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. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."—Rom. vii. 7-13. So instead of walking straight, he sees in his flesh nothing but crookedness, stumbling and limping, with the law ever condemning his footsteps. His strength is weakened in the way, and he begins to feel that it is hopeless for him, a miserable, guilty, hobbling transgressor, to walk righteously in the sight of God. Fatigued and discouraged, in despair with regard to himself, bemoaning himself, he is "ready to halt." Were you, dear reader, ever brought to this halt? Vast multitudes of the religious ones in this world have never known this halting place.

They started out to serve God, they took the first step, and marched on ever since. They determined to see the end of a praying life, as they called it; and some, if what they say be true, have been so successful in the strides they have taken that by the fleshly works of righteousness which they have done they have climbed to the summit of mount Sinai, and have attained unto perfection in the flesh. But, beloved of God, all such professors are like their father, the devil, infamous liars.—1 John i. 8-10. For God hath said, "There is not a just man upon earth, that doeth good, and sinneth not."—Eccl. vii. 20. And, "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Rom. iii. 20. But these modern sons of the bond-woman are "a generation, O how lofty are their eyes! and their eyelids are lifted up;" "a generation that are pure in their own eyes, and yet is not washed from their filthiness."—Prov. xxx. 12, 13.

But let us return to the halting one, and see how it will fare with him. This peculiarity belongs to the Lord's quickened people, that they mourn over their transgressions; and as they in their flesh are constantly going astray, and cannot walk as they would, they have sorrow upon sorrow. The Holy Spirit brings down the high looks, and stains the pride of all glorying in the flesh, by causing the poor pilgrim to see and feel that he is unable to advance even a single step in his own strength in the way of righteousness. His legs are lame, his knees feeble, his confidence and strength fail him, and he loses hope in all his efforts to advance; for he is brought to see, by the teaching of God, that every footprint he has made is stamped with sin. All his tracks show that he has declined from the way of righteousness, that he is verily among the transgressors, and has "gone out of the way."—Rom. iii. 12. He knows that the just and holy God has knowledge of all his crooked ways, and, like Job, he can say, "Thou lookest narrowly unto all my paths; thou settest a print upon the heels of my feet."—Job xiii. 27. As the one taught of the Lord is at length, in God's own time, brought to see that such a sinner can never walk righteously, the language, "I am ready to halt," is the language of his heart. God brings down the heart with labor, they fall down, and there is none to help. Then they cried

unto the Lord in their trouble, and he saved them out of their distresses.—Psalm cvii. 12, 13. Are such poor, languishing, perishing, halting ones left to perish in their own tracks, to die in their transgressions? O no. Glory to God! None such poor sinners ever perished in their sins. These are they of whom Jesus speaks, "Them also I must bring, and they that hear my voice." So he commands, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."—Luke xiv. 21. Bring in hither the halt! O what loving-kindness the Lord our God reveals to poor sinners! and how suitable are the provisions of mercy and grace in the gospel to the needs and condition of his own elect!

It is a sad and solemn thought that in the present day there are multitudes of men professing to be the servants of God, and to be called to preach the gospel, who appropriate to themselves the language of the apostle Paul, and say, "We are ambassadors for Christ," who nevertheless in their ministry show that they know not the precious Savior, our Lord Jesus Christ, nor his glad tidings of the grace of God; for instead of preaching the gospel of Christ they declare another gospel, and would pervert the gospel of Christ, and speak lies in the name of the Lord. For how do they treat the halting ones? They declare to the halt, "We are ambassadors for Christ, and are authorized by him to make an offer of grace to you, an offer of mercy, and overtures of salvation; the conditions of which are that if you will forthwith, before it is too late, and the day of grace is past, arise and walk to the house of feasting, without any limping, or stumbling, or straying from the right way, you will be cured of your halting, and be graciously received and royally entertained by the king. Salvation is not of works; O no. All that you have to do is just to accept his offer, fall in with the overtures of mercy, just believe that Christ hath cured your halting, and then you will be able to walk straight and be saved; and if you do not you will be doubly damned." Such is their gospel; and if the poor, halting one gives any credit to their presumptuous lying in the name of the Lord he will try to do as they have enjoined; and in attempting such things it is but to stumble, and fall down bruised and disheartened, so that he thinks there is neither hope for him in the law nor the gospel. There lies the poor, halt one, not able to take a single step, though, according to these ministers of Satan, transformed as ministers of righteousness, the salvation of his soul depends upon it. Thus these false teachers mock and harass the poor, the maimed, the halt and the blind. But the word of the King is, "Bring in hither the halt." "Bring." This is the word of glad tidings, of salva-

tion, "the grace of God that bringeth salvation."—Titus ii. 11. Not offereth it, not proposeth conditions to be performed by the helpless, who have no might (Isa. xl. 29), and are without strength (Romans v. 6), in order to be saved. O no. But the grace of God "bringeth salvation" to the halt; for thus Jehovah speaks, "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 a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."—Isaiah xxxv. "Bring in hither the halt." Though unworthy, miserable cripples, the power and grace of our God brings them in. "It is done as thou hast commanded, and yet there is room."—Luke xiv. 22. Well, what shall be done for the halt? Salvation is come unto them. The Holy Ghost reveals unto them Jesus, the beloved Redeemer, and shows them how he walked in a perfect way, and fulfilled all righteousness. Yes, Jesus went to the end of the law for righteousness to every one that believeth; and in the wondrous mercy and everlasting love of the Lord, God imputeth righteousness without works unto this halting one.—Rom. iv. 6. Then, with such legs as these, the lame man leaps as a hart, walking and leaping and praising God.—Acts iii. 8. Yes, with the legs of imputed righteousness he walks by faith in the King's highway of holiness. Having revealed in his heart by the power of the Holy Ghost that the beloved Christ walked in obedience to the demands of the law, even unto death, for him, and that his righteousness is imputed to him, he now no longer seeks to walk with his legs of fleshly righteousness, to attain unto salvation and justification in the sight of God; but he now, by precious faith in the righteousness and blood of Christ Jesus, walks in the steps, stands in the strength, walks and runs in the imputed righteousness of the dear Redeemer. Jesus, the Son of God, who took upon him the form of a servant, and was found in fashion as a man, for the salvation and justification of his people became obedient unto death, even the death of the cross. Jesus, in his walk of obedience, went to the end of the law for righteousness. He was holy, harmless, undefiled, separate from sinners. He never went astray, never erred, never transgressed, never halted. He set his face like a flint, and could say, "I do always those things that please him."—John viii. 29. Now, when the halt by precious faith experience the salvation of the Lord, instead of it being required in order to their salvation and righteousness that they walk with the legs of the

first man, Adam, as the old covenant commands, and under which covenant they were ever going astray and transgressing, they walk by faith, with the legs of the second Adam, Christ, the Lord from heaven; and walking by faith in his righteousness they "shall not err therein."—Isa. xxxv. 8. They thus walk, to the joy of their souls, in the imputed righteousness of the dear Redeemer. O how very dear is the Savior, our Lord Jesus Christ, to the believer! Thus Enoch walked with God, and before his translation had the testimony that he pleased God.—Heb. xi. 5. Abraham, yea, all the called of God, walk not in the steps of their own creature, fleshly righteousness, but in the steps of that faith of our father Abraham.—Rom. iv. 16. Who shall lay anything to the charge of God's elect? Who is he that condemneth their steps when walking by faith in the imputed righteousness of Christ? Who shall say that they have stepped aside, that they have erred, that they have transgressed, that they have sinned? It is God that justifieth. It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Rom. viii. 33, 34. "Then shall the lame man [the sinner] leap as a hart." Christ took all our infirmities, all our sins, all our transgressions, and put them away, to make in himself one new man.—Eph. ii. 15. Our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin. For he that is dead is freed from sin.—Romans vi. 6, 7. Therefore if any man by precious faith be in Christ Jesus he is a new creature. Old things are passed away; behold, all things are become new. All his transgressions are made an end of in Emmanuel's blood. All his lameness is removed, and he halts no more. But the poor sinner thus favored, to whom it is given to believe in Jesus Christ as his salvation and righteousness, like the one spoken of in Acts iii., "immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple [from which his lameness in the feet excluded him], walking, and leaping, and praising God." So the believer in Christ Jesus walks by faith in the straight way, wherein he shall not stumble.—Jer. xxxi. 9. In the new and living way of the righteousness and blood of Emmanuel, the Lamb of God, they run, and are never weary therein, and walk, and are not faint. They travel in the strength of the Lord God, making mention (to the praise of God, and as words of good cheer to the humble, halting ones) of Jehovah's righteousness, even of his only. "I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord."—Zech. x. 12. "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be

called, The Lord our Righteousness."—Jer. xxiii. 6. Having his "feet shod with the preparation of the gospel of peace," the believer walks before the Lord his God, having sweet peace in his soul in the divine assurance that "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. viii. 1-4. Thus God establishes the poor, halting sinner. Blessed be the glorious name of the Lord.

FRED. W. KEENE.

SUTHERLAND'S CORNERS, Ontario.

(To be continued.)

CROOKED CREEK, Ind., Sept. 21, 1890.

EDITORS SIGNS OF THE TIMES—

DEAR BRETHREN:—I would say to all the dear brethren and sisters who write for the SIGNS that their communications are food to my hungry soul; and if they are children of God, and I were a child of the devil, their communications would do me no good, for the natural man discerneth not the things of the Spirit. I have been a member of the Old School or Primitive Baptist Church forty-five years, and a reader of the SIGNS for many years. I have written many letters for the SIGNS, but when I would compare them with those written by the brethren and sisters I would consign them to the flames. I have been a follower of the Lord Jesus almost fifty years, but sometimes have been far behind. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. To-day I feel strong in the faith, and by the help of my heavenly Father I feel to press on to the end, knowing it will not be long until I shall go home, as I am now in my 77th year. Many times my poor soul leaps with joy and longs to take its flight to the bright mansions above, where the wicked cease from troubling and the weary are forever at rest.

Please publish the inclosed letter written by brother Morgan, as I have his consent. It has done my poor soul good, and may do others good, May the God of love be with you, and may you not fail to wield "The sword of the Lord and of Gideon."

Your unworthy brother, in hope of eternal life beyond this vale of tears,

URIAH LINN.

AUTHON, Texas, Sept. 3, 1890.

U. LINN—DEAR BROTHER IN THE LORD:—If this little, weak, unworthy creature may thus address you. Your letter of August 7th was received in due time, and I should have tried to answer it sooner; but I have

been at home very little of the time lately. I have just read your letter over again, and I do truly hope that I am made to rejoice, as you say that you were comforted by my feeble communications. Truly

"God moves in a mysterious way  
His wonders to perform."

Let us give God the glory for all his benefits.

My dear brother, you have asked my views on a deep subject—the adoption. God alone knows whether I shall write anything that will be worth your perusal or not. As you say, we often wonder why God in his wisdom took notice of such poor, miserable creatures as we are. It is because of his great love wherewith he loved us, even when we were dead in sins. I wrote some of my views on the adoption in both letters you spoke of reading. I am aware that I differ from a great many able brethren on this mysterious subject, and unless the Lord is with me I shall do nothing but blunder. To give my views on the adoption is to treat of the redemption of the bodies of the saints. It is unnecessary to say much about the necessity of the redemption; I shall only refer to the language of Isaiah, "Shall the prey be taken from the mighty, or the lawful captive be delivered?" The children of God were in a captivated state, dead in trespasses and in sins, by reason of transgression. They were in the bondage of corruption. The prey must be taken from the mighty, the lawful captive must be delivered, the creature must be delivered from the bondage of corruption, before the church of Christ can enter the realms of eternal glory. Isaiah says, "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." Therefore, when the redemption is complete, nothing will remain in captivity, or else the prophet did not use the right language. These that are and were dead in trespasses and in sins shall be made alive by the power of God; for "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 creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." The consummation of the redemption is the resurrection of the body. Some hold that we are adopted into the family of God in the regeneration; but I want to take a position that can be sustained by the Bible. Instead of taking a child of Satan and converting it into a child of God, it is redeeming the body of the child of God. I understand that God will adopt none but his own, and I will try to give my reasons. See Rom. viii. 15.—"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." This is in the regeneration that we receive the Spirit of adop-

tion, whereby we cry "Abba, Father." Now, why does God give us the Spirit of adoption, that we may cry, "Abba, Father?" "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5. All this was done that we might receive the adoption of sons; and it is because we are sons that the Spirit of Christ is sent into our hearts, crying, "Abba, Father." When we have received the Spirit of adoption we are enabled to look by faith to the redemption of our body. In the regeneration we receive the first fruits of the Spirit; and if we then wait for the adoption, the adoption is not the regeneration. See Rom. viii. 23. "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." If the adoption is the forming of Christ in the child the hope of glory, those who have the first fruits of the Spirit have already received the adoption. But Paul expressly says that those who have received the first fruits of the Spirit groan within themselves, waiting for the adoption, which he says is the redemption of our body. If the adoption is the redemption of the body, it must be the resurrection. Therefore scriptural adoption is not taking Satan's children and converting them into children of God; but it is redeeming the body of the child of God. After we have received the Spirit of adoption, whereby we cry, "Abba, Father," by faith we can say with Paul, "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." Also, we know that these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.

Brother Linn, I am very young to try to answer questions from older and abler brethren; but I have tried to comply with your request. Try my views by the Scriptures, and if they will not stand the test reject them. If you should see fit to send this to the SIGNS, do so; if not, I shall be satisfied. I shall expect a letter from you soon.

Your brother in hope,  
A. C. R. MORGAN.

FEBRUARY 16, 1890.

ELDER BENTON JENKINS—DEAR BROTHER IN HOPE OF ETERNAL LIFE, AND IN THE FAITH OF THE GOSPEL OF THE SON OF GOD:—I have often felt a desire to write you a few lines by way of remembrance, but a felt sense of my inability and barrenness in spiritual matters has been in the way; but as I have to make a remittance for the SIGNS I

will send it to you, and pen a few thoughts as they may be presented to my mind, if the Lord will; for I am well aware that he can so shut up all the avenues of expression that I cannot utter one word; and very often that seems to be the situation I am in, so that I almost come to the conclusion that I know nothing of the experience of the children of God; and yet there seems to be a little hope left, and the feeling arises, who can tell but that the Lord will be gracious and have mercy, even on me, vile and sinful and hard-hearted though I be? It seems to me that I am alive to the world and its vanities and pleasures, and always ready to take an interest in everything of an earthly nature. But O! it seems, when I attempt to read or sing the praises of the Lord, it is a dragging sort of business, and more like the service of a slave than the willing obedience of a loving child who delights to do its Father's will; and I feel sure that such a service is not what is required of those that fear the name of the Lord; for he says he loveth a cheerful giver. While I hope I have seen the time in days that are past when I could say I was glad when they said, Let us go up to the house of the Lord, and that a day in his courts was better than a thousand, and when it seemed that I was enabled to sing, as it were, a new song, even praise unto the Lord, yet now the feeling seems to be, how can I sing the Lord's song in a strange land? And yet while I seem to be walled in, as it were, on all sides, and held in captivity in a desert land, sometimes it almost seems that my eyes will look toward God's holy temple, and the place where his honor dwelleth, with longings that are inexpressible, and with a little hope that the Lord will again appear, and put all enemies to flight, and cause me again to rejoice in his salvation; for sure am I that though the salvation of God's dear children is sure and certain to all, yet none of them can rejoice in it only as it is manifested in their hearts; and then they can rejoice, and do rejoice, though all their dearest earthly hopes are crushed to the earth. I think I have learned that worldly or outward circumstances have no effect on spiritual enjoyment; and when the Lord gives peace, none can give trouble; and also, when he maketh darkness it is night; and it is well for us if in such season we can trust in the Lord and stay upon our God, instead of going to work to kindle a fire and compass ourselves with sparks of our own kindling, which to my mind consists in trusting to anything we can do to work ourselves into the favor of God, no matter how good it may seem to our natural mind. But it is a gloomy and lonesome place to be in, to have no light; and yet it seems that very much of my time is in that condition. I look into the Bible, hoping to see something there that may lighten my path, but there is nothing there;

and when I look inward there is nothing there; and it seem I cannot look to God, for he hideth his face, and I cannot behold him. O what can I do in such a strait but trust in the Lord for mercy? Other refuge has failed, and "no man cares for my soul." It often appears to me that there cannot be any of God's children that feel as I do, or experience the depths of depravity that seem to dwell in my heart, ever ready to bubble up, and burst forth, and manifest me as a child of wrath and a deceiver; but having obtained help of the Lord, I continue to this day, faint, yet pursuing. One great trouble that seems ever present with me is, how will it be with me when I am called to put off this tabernacle of clay? Will I be supported in that awful and trying hour? O to be left to go on and be deceived till then, only to realize at such a solemn moment that all my hopes have been in vain! There is one Scripture that gives me hope, which says, "And deliver them who through fear of death were all their lifetime subject to bondage." That seems to meet my case, and the thought comes to my mind, Will not he who has thus far kept and delivered me from all my foes, give me strength and support when heart and flesh fail, and all earthly ties are finally and forever rent asunder, and God will be all and in all?

I feel that I have so little of interest to write that it is better for me to stop. I hope you will excuse my inability to write profitably, and I desire to be remembered in christian love to sister Jenkins. I hope your way may be again directed to visit us and preach the unsearchable riches of Christ. I see by the obituary department that dear brother Wolf has left the shores of mortality, to dwell forever with the Lord, whom he so delighted to talk about and exalt as the great and only all-wise God and Savior, and who holds all the power in his hands. And here the thought comes to my mind, If he holds all power, who else has any? But as I know we are one in the principle of predestination of all things, I will not pursue the subject any more than to say that it would seem impossible for me to rest secure on any other foundation, and that I can only conceive of Jehovah as the great "I AM," words that I seem afraid even to try to define; but to me they imply that in everything "I AM." I will say no more, as I dare not limit or set bounds to the Almighty, as many do, even those whom I would hope better things and thoughts from. I would be pleased to hear from you, but if your time is closely occupied do not trouble to write, as I feel I have no right to ask it; but I leave that to yourself. This is not for publication.

Yours in love of the truth,

S.

"Let brotherly love continue."—Heb. xiii. 1.

It does not say that we should labor to create or cause brotherly love to exist, but that we should let it "continue." We conclude from the foregoing that the apostle was addressing characters who exercised brotherly love, or they could not let it continue. You cannot let a thing continue which has never existed. Hence this does not apply to the world in a state of nature, nor to the religious world, nor for us to have brotherly love for antichrist. Antichrists are not our brethren, and we should not call them such. I do not want to disgrace my Father's family so much as to call the children of an harlot my brother or sister. Suppose I were to meet an adulterous woman who had a multitude of illegitimate children; would I be anxious to call her children my brothers and sisters naturally? Would I not be disgracing my natural parents' family to claim that we were related? Then much more in a religious sense when we claim that we are related to Mystery, Babylon, the Mother of Harlots, and call her illegitimate (bastard) children brother or sister. I do not want to own such an adulterous woman for my mother, as to claim that I am related to her children. The Mother of Harlots never had a legitimate child. Then let us not claim relationship with her; for ye are not of the world, little children. God is your Father; and Jerusalem (the new covenant of grace), which is from above, is free, and is the mother of us all. You all then are born of the same parentage, and have the law written in your hearts. God is your Father, and you are his children, one family, cemented together by love. Love is of God, and he that loveth is born of God; for you are drawn to Jesus by the sweet cords of his eternal love, and that love is shed abroad in the hearts of all his children. It so cements them together that they can not be easily separated by the opposing power. Now let it continue. "Let your light so shine." That does not mean that you must create the light, but that you must not put anything in the way to obscure the light or prevent it shining. A literal light may be shining against a wall, and I can put my hand between the light and the wall, and prevent it shining on the wall. So with love here; we can prevent that love from continuing. The church cannot destroy me, but I can destroy my usefulness very easily by misconduct as a servant of Christ. I sometimes say that the church does not exclude a member, but that he excludes himself by misconduct; and the member excludes himself, or leaves the fellowship of the brethren, and they just shut the door against him, or withdraw from his disorderly conduct, and that conduct prevents that love from continuing.

By this Scripture is meant that all the family of grace should have a

meek and humble walk and a godly conversation, and shun every appearance of evil. There are many ways in which or by which we can prevent brotherly love from continuing. A brother can prevent this love by talking too much; for the tongue is an unruly member, and cannot be tamed, but should be bridled. It is mortifying to me to think how indifferently we speak of each other many times, and are ready to tell of all our brethren's faults, but seldom speak of any good traits that they possess. We want that man "I" to be the best man in the world, and we know but few faults in "I." "I" is a very exemplary man in all his deportment. "I" is a very big man, but "you" is an insignificant fellow, and always wrong. When we feel thus we are controlled by the flesh; and if we live after the flesh we shall die. Such a spirit hinders love among brethren. Let us all bridle our tongues a little more, and cease to scandalize our brother so much, and more love will exist. Brethren get careless and unguarded in their expressions, and often exaggerate to an enormous extent. We should speak the truth. I have heard brethren say, "I don't care who sees me drink a dram. When I want a dram I go in boldly and drink before everybody." My brother, you are laying a very evil example before brethren when you act thus, for you should shun every appearance of evil, and be an ensample to believers; that is, you should walk as you desire brethren to walk. I have never known many to make a habit of being so bold as to drink with the drunken but what they took too much, and the church would have to withdraw from them. You can easily hinder brotherly love by so acting. Let us so act in our walk, which should be godly, as not to hinder that love. The foot will not lie. Let us walk our profession by paying our just debts, complying with all our promises, making no contract but what we are able to fulfill, by living within our means financially, and by being kind and charitable to the poor. Do not put the poor brother in a low seat, and exalt the one in gay clothing. Treat all your gifts with that respect which is due them, remembering that God hath placed the members in the body as it hath pleased him. Let all of us labor in meekness for the things that make for peace. Let there be an endeavoring upon the part of each to keep the unity of the Spirit in the bond of peace. Blessed love indeed, that cements the scattered children of God from pole to pole, from east to west, and causes that sweet fellowship to glow in the hearts of those children. I have often been made to love those whom I have never met from reading their precious articles. May the Lord abundantly bless us all, and enable us to let that brotherly love continue, so that we will not make a brother an offender for a

word. Let us forsake everything, and follow his blessed ordinances.

Your brother in Christ, I trust,  
LEE HANCKS.

CAMP HILL, Ala., May 1, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—It is a pleasure for me to write when I feel an impression to do so; and I think if we have anything in our minds that might be useful, and withhold it, we are disobeying the injunction, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." If we have five talents, we should use them as the Lord has given them, for the benefit of his flock. If we have only one, we have no right to fold it in a napkin and bury it, for such were styled by Christ "slothful" servants.

I wish first to write you and the household of faith that I believe the Primitive, Old School, Regular, Predestinarian Baptists are the church of Christ. The way I came to believe it is that it was revealed to me, as I trust, by the Spirit of God; and when I read the Scriptures I became confirmed in the fact. I do not believe that it is a debatable question either; for I am so certain it is so that I would refuse to accept a challenge to debate it. I am so established that if I believed there were not a Primitive Baptist on earth I would think there were no church here, as the word *ecclesia* means "called out." So the *ecclesia* of God are the called out. Now let us see what "called out" signifies. We go back to the type, the Jews in the wilderness, and their deliverance from Egyptian bondage, which now so beautifully is set forth in the deliverance of God's people from under the law; for when they are called of God they are made to see that Jesus is "the end of the law for righteousness to every one that believeth." He has delivered them, according as it is written, "The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob." Jesus also says that they must deny themselves, take up the cross, and follow him. He also informs us that his sheep hear his voice, and follow him; and he gives unto them eternal life, and they shall never perish. They are called out, separated from the world, and are not of the world, although they are in the world; like the Jews, who were in the kingdom of Ahasuerus, but were not of his kingdom. So God's called out (or church) are a distinct and separate people, they having been quickened and separated from the world, and by the birth from above have been translated into his kingdom. They are no longer under the law, but under grace. The call of the Lord to his people in Babylon is, "Come out of her, my people." Again, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters," saith the Lord Almighty." God anciently said of the Jews, who were his typical people, "This people have I formed for myself; they shall show forth my praise." Paul spoke of them as a "peculiar people." Many times in the Old Testament they are called the Lord's people. The expression, "My people," is frequent. They are also called "the people." They are also called a "blessed people." "Happy art thou, O Israel." "O people saved by the Lord." The mark of this people in all ages of the world is affliction. Moses, by faith, when he came to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. "An afflicted and poor people, and they shall trust in the name of the Lord." "Blessed are the poor in spirit; for theirs is the kingdom of heaven." In their poverty they look unto the hills, from whence cometh their help; their help cometh from the Lord, who made heaven and earth. They cannot trust in anything else, for he has stripped them, and made bare his holy arm in their salvation. They are known by their trust in the Lord. Some trust in horses and chariots, some in wisdom, some in riches, some in their own strength; but God's people trust in him, worship him in spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Sunday Schools, Theological Schools, Tract Societies, Mission Boards and D. Ds. are not known among them. The glorious church of God is not built with the modern scaffolding, as it is ingeniously called by modern Egyptians, dictating their schemes for the poor, afflicted people to be governed by. Paul also said, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But 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." "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom." The character of God's people is known by their walk and life. Their necessities are one thing, and their superfluities are quite another thing. When Jeshurun waxed fat and kicked he forgot the Rock of his salvation; but under adversity and persecution he returned. David said that when he was afflicted he went not astray.

These thoughts have been presented to me. Yours in hope,

W. LIVELY.

COLEMAN, Texas, Aug. 1, 1890.

DEAR BRETHREN BEEBE:—The following letter was very comforting to myself, and others here who have read it; and believing that it will be beneficial and comforting to all the dear saints, and especially to sister Trott's old friends and relatives in Virginia, I send it to you for publication in our family paper, the SIGNS OF THE TIMES.

Your brother in hope,

R. H. WALKER.

WALDRIP, Texas, Oct. 24, 1889.

ELDER R. H. WALKER—DEAR FRIEND:—When I wrote last Sunday to Mrs. McMahan I was under such a cloud that it was a burden to write. This morning, while about my work, the cloud in a measure passed away, and I wrote you quite a lengthy letter (mentally) before I had time to pen it. Now, with your permission, and the Lord helping me, I wish to give an outline of what I have passed through, as I have been able to tell you so little. My disposition and nervous constitution are such that although the subject of religion, as concerning myself, has been one of serious thought for years, yet I have never been able to converse upon the subject to any great extent.

I professed religion at a Methodist "mourner's bench" (be it said to my shame) when about eighteen years old, but joined the Episcopalians, my family belonging to them. Verily I thought myself as good as the best of them, until the Lord (I believe) opened my eyes to see the folly of my ways, and what a wretched and miserable sinner I was, without God or help in the world. I tried to live up to the law, but seemed to become deeper and deeper involved. In the year 1857 we moved to Texas. Cut off from all family ties, and among strangers, I began to think for myself; and one prop after another gave way, until I found myself coinciding in a measure with the Primitive Baptist doctrine. Predestination was the one point that took the longest to believe, and even now at times it staggers me; still I am forced to believe it. In September, 1867, we lost a darling babe very suddenly, which caused me more seriously to reflect upon my condition. For three months a more miserable creature, I imagine, never lived. I was afraid to close my eyes in sleep, for fear I would never awake in this world. It was my constant thought through the day, and I dreamed of it at night. If I ever obtained a hope (which I have many times doubted) it came to me on a dark, dismal (outwardly) Sunday morning in December of the last-named year. It came as a peace that passeth all understanding, which the world can neither give nor take away. I took up my hymn book, and my tongue was loosed. I sang hymn after hymn, until nature was nigh exhausted. I remember so distinctly

how the children gathered around me in amazement; for I had gone with my head bowed down so long that they knew not what to make of it. I have groped along in darkness most of the time since. At one time these words of Isaiah came to me with force, "Shall I bring to the birth, and not cause to be delivered?" (It reads, "Come forth.") Although I had always been a Bible reader (and my father read it with his family when his children were small), I could not tell where the words were recorded, and, in fact, was not sure that they were Scripture. I was in correspondence with Elder A. W. McKensie, of Willis, so I wrote to him and asked where I could find them, and for an explanation. He complied, and tried to encourage me in the belief that I was delivered; but my doubting, unbelieving heart would not receive it. I feared that it was not meant for me. At another time these words came, but in a more striking manner, which I think I will never forget while my reason remains, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Like the other text, I knew not where to find it; but I found it with little difficulty. It has made a lasting impression, the manner in which it was given me, being spelled out letter by letter. I could see but one at a time. I saw them with my mental vision, as plainly as I can see anything. They seemed to be more than an inch long. Directly following came the next verse, "In all thy ways acknowledge him, and he shall direct thy paths." This last came like any other. Still I was not willing to trust him. I wanted to live by sight, instead of by faith. I have often desired to be numbered with the dear Old Baptists, but have never been impressed with the duty of baptism, as I have thought I ought to be. I have felt too unworthy, fearing I would bring a reproach on them. That is my condition right now.

I have written but a small portion of what I have gone through, but sufficient, I presume, for you to judge what I am and where I stand; and in reply I ask you to deal plainly and justly with me. I pray that strength may be given me to perform my duty, whatever it is. I hope I have not taxed your patience, but I did not know how to condense what I wished to write. My kindest love to yourself and wife.

In thinking over what I have written I find that I have made no mention of ever praying. The truth is, I knew not how; but it seemed as though with every breath I drew came the cry, "Lord, be merciful to me, a sinner," for such I felt to be, and one of the worst, and on him alone depended my deliverance. I know not when I shall be able to mail this.

Very unworthily,

JULIA N. TROTT.

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 29, 1890.

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

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

### THE HEAVEN OF IMMORTAL GLORY.

DEAR BRETHREN BEEBE:—Will you please give me your views relative to the Heaven of Immortal Glory? Is it a state, or place of existence? Is heaven located by the Scriptures of truth? Jesus says, "I go to prepare a place for you;" and John saw the holy city, new Jerusalem, coming down from God out of heaven. And the Lord says, "The heaven is my throne, and the earth is my footstool."

I am not after controversy; but I am persuaded you can instruct me, and not only myself, but others also. May the blessing of God abide with you! is my prayer. Your poor old sinful brother, saved by grace alone, unmerited.

J. P. ALLISON.

LINN Co., Oregon, July 2, 1890.

#### REPLY.

WHILE it is the greatest privilege to which we can aspire when it is the pleasure of the Lord to enable us to minister to the comfort of one of his afflicted and poor people, it is only as grace is afforded by his Spirit that we can hope to present anything which shall be profitable to those who are seeking for instruction in the things which pertain to the glories of his kingdom. The saints are dependent upon the Spirit for ability to receive instruction even from the words which are recorded by immediate inspiration in the Scriptures; certainly they can be no more able to appropriate to their own benefit any uninspired expression of that truth. Since all the children of Zion are taught of the Lord, they cannot be dependent upon any of their brethren for the knowledge of divine truth. Under the night of the Mosaic dispensation it was enjoined upon the natural Israelites that they should diligently teach their children and their neighbors all the words of the letter of that law which was given to them by the Lord; but it is provided in the new covenant that there shall be no more need of such teaching; for "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—Jer. xxxi. 33, 34. There can be no question that this prophecy has its fulfillment in the gospel dispensation. Every subject of grace being led into all truth

by the revelation of the Spirit, there is now no occasion for them to teach one another. So it is written, "But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John ii. 20, 27. To the saints no doctrine can be profitable unless it is attested by the witness of the Spirit of Christ which they have received in their own experience. The plain testimony of the Scriptures cannot be received as confirmation of their hope unless the Spirit applies it personally to them. Hence, it is only as what is written may be consistent with that instruction which the reader has received in his own experience, that it can be profitable to him. It is often the case that the saints are deceived by plausible arguments and attractive expressions which seem right to their natural judgment; but they are in no danger of erring in accepting everything which is attested by that knowledge which is revealed in them by the Spirit. All such revelation accords with the record of inspiration, which is the only reliable standard by which to try not only the doctrine which is spoken by men, but also the thoughts which are suggested in our own hearts; for it is needful that the disciples of Jesus shall try the spirits which demand their confidence, as well as that they shall beware of men who would allure them into the acceptance of falsehood. No doctrine should be accepted by them, even though advanced by the most highly esteemed minister, or teacher, without careful examination by the inspired rule of faith and the witness of personal experience.

The religious world is full of traditional notions upon the subject of the Heaven of Immortal Glory; and the most popularly accepted theories represent nothing but such an earthly state as is pleasing to the fancy of carnal man. The bliss of perfect conformity to the holiness of God has no attraction for those who never knew the exceeding sinfulness of their own hearts. Therefore false teachers paint their imaginary heaven as affording the full gratification of the selfish desires of the natural mind. There is no essential difference between the heaven to which the most benighted heathen aspire and that which is thus described by such professed christian teachers. The wild savage imagines a happy hunting ground with abundance of game, to gratify his love for the chase; the sensual Moslem expects the gratification of his desires in a paradise of luxury with beautiful attendants, such as his present nature would demand; and the will-worshiper who claims the name of a christian, looks for

the fulfillment of his carnal wishes in the enjoyment of boundless wealth and the pleasures of friendship and social endearments. All these anticipations are alike natural, and are built upon the idea that eternal joys are but the perfection of such happiness as this world affords. There is no immortality in any of those fancies which can be conceived by the power of the mind of man. That none of them is the eternal bliss of the saints is evident from the fact that all their anticipations look to the fulfillment of earthly wishes, while they regard the holiness of God and perfect conformity to the Spirit of Christ as merely the necessary condition of their enjoyment. None but they who are taught of God can know him as the embodiment of all their joys, and rejoice in the hope of the fullness of infinite happiness in him alone. To them there is no heaven in any of the most ecstatic surroundings which imagination can paint, without the light of their Redeemer's manifest presence; and by experience they know that in the midst of the most distressing afflictions, when Jesus reveals his supporting arm underneath them, sorrow and sighing flee away, and they rejoice with joy unspeakable and full of glory. While they feel him thus manifestly present they have all of heaven which can be received by those who yet remain in the body of this death. Not even the subjects of redeeming grace can receive with their natural reason the knowledge of that divine heritage of immortality which is given to them in Christ Jesus. It seemed good in the sight of the Father to hide these things from the wise and prudent, and to reveal them exclusively unto babes, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." So our Lord declared to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, (or, from above), he cannot see the kingdom of God." Every subject of electing love, who is thus born, is a babe to whom the things of the kingdom of God are revealed by the Spirit of truth, whom the world cannot receive, neither knoweth him. This revelation is received only through that faith which is the gift of God, and the fruit of the Spirit of Christ, which is in all those who are born from above. Because the natural mind cannot receive the knowledge thus given by revelation, therefore reason is never satisfied of the truth of that gracious assurance upon which the saint is enabled to hope in the salvation which is in Christ Jesus. Hence there must always be in the fleshly mind opposition against the confidence of faith which is the foundation of the hope of the believer. Since it is impossible for the first manifestation of divine life to be comprehended by the darkness of reason, it is not wonderful that the natural man is utterly blind to

the full fruition of that life in the immortal glory which shall be revealed in the saints when they awake with the likeness of their glorified Redeemer.

"Is it a state, or place of existence?" To this question we would answer that it is both; but not in such a sense as that it may be understood by the natural mind of man. It is certainly true that the everlasting blessedness of the saints in the immortal glory of their Savior is a state of inconceivable joy and happiness; but that is not to be understood as a merely earthly condition of enjoyment. There is nothing in the created universe to which this glory can be likened. It is not merely that they are declared free from condemnation by the law of infinite holiness, all their sin being washed away by the precious blood of Christ; in addition to this grace by which the righteousness of the law is fulfilled in them, they are made holy and without blame before God in love by the infinite perfection of their divine Redeemer. This is a state to which no created beings can ever attain. Not only are they justified freely by the grace of their Lord, but they are in him and with him raised to newness of life above the law, and never more subject either to its demands or to its condemnation. He says to them, "Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also."—John xiv. 19. Thus in Christ Jesus all his redeemed members are in a state of complete freedom from all the demands of infinite justice and the holy law of God, having satisfied its utmost requirements in their perfect Savior, who is the end of the law for righteousness unto every one that believes. Those who are manifested as subjects of this amazing grace bear the seal of his Spirit in the love of righteousness and the hatred of sin. There is no evidence of that Spirit dwelling in any one who has not this divine seal. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. Every sinner in whom this Spirit of life dwells, is in a state of justification before God; and this is the witness which the believer has in himself by which he is assured that he shall not come into condemnation, but is passed from death unto life. Although in this tabernacle these subjects of salvation do groan, being burdened with the body of this death, their very suffering is unmistakable assurance that the Spirit of Christ dwells in them; and they shall certainly be delivered by the omnipotence of that Spirit, and rejoice in the victory of Christ Jesus. Thus perfectly saved from sin through the redemption that is in Christ Jesus, his people are in that state which is to those who love

righteousness the fullness of joy; and surely this is the heaven of immortal glory. They cannot realize the infinite bliss of this heaven while subject to the vanity of this mortality; but when released from the bondage of corruption, they shall see their glorious Savior, they shall be like him, for they shall see him as he is. The glory of that heaven is indeed beyond the conception of finite imagination. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 9, 10. To awake with the perfect likeness of our Lord, without the veil of corrupt mortality, is all the desire of those who are led by the Spirit of God. Of this state the witness of the Spirit within them gives assurance; and this is attested by the revealed word of truth as written in the inspired Scriptures.

But it is also a place. This place of immortal glory is not an earthly location. The parting promise of Jesus, assured his loved disciples that "In the world ye shall have tribulation." Without the experience of this truth the saints cannot know the fellowship of the sufferings of Christ. It is only through much tribulation that the disciples of Jesus must enter into the kingdom of God.—Acts xiv. 22. Indeed, the clearest manifestations of the heaven of immortal glory, which the saints ever can receive while they remain in the flesh, are when they are in the deepest temporal afflictions. In the fiery furnace the three Hebrews enjoyed a season of such glory; Paul and Silas in the inner prison at midnight attested its power; and Stephen under the vengeance of raging persecution "fell asleep" in the unveiled glory of the revealed face of the Lord Jesus standing on the right hand of God. The heaven of immortal glory is nowhere else but where Jesus is thus revealed. So David by inspiration declares, "Thou wilt show me the path of life; in thy presence is fullness of joy, and at thy right hand there are pleasures forevermore."—Psa. xvi. 11.

"Tis heaven to rest in his embrace,  
And nowhere else but there."

(Concluded next week.)

#### EXTRAORDINARY OFFER!

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

All new subscribers' names will be entered on our list as soon as received, and the paper sent them from now until the end of 1891 for the one dollar.

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

#### CIRCULAR LETTERS.

The Elders and messengers composing the Little Zion Association of Regular Predestinarian Baptists, in session with Enon Church, Marion Co., Ark., on the 13th 14th and 15th of September, 1890, to the churches composing our association, and to all with whom we correspond, sendeth christian salutation.

DEARLY BELOVED:—We feel that it is necessary to make a few remarks by way of explanation. Our little association was organized on Saturday, the 13th day of September, 1890, and all the business went off smoothly and in harmony. The brethren on Monday, in finishing up the business, saw fit to have a circular letter written to the churches composing our body; and as time would not admit to write a letter and present it to the body while in session at this time, they decided to have one written and published in the SIGNS OF THE TIMES, and Elder Wm. J. Casey was appointed to write the same.

We will call your attention to the Scripture recorded in 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 the world knoweth us not, because it knew him not." Dearly beloved, we desire to speak or write something in regard to that love under consideration, and of the difference in the manner of that love from all other love. We know that there is a natural love that is great, and it binds people together in very strong ties. The love of parents and children is very great, and is sometimes sufficient so that one would lay down life itself. The love of husband and wife is still greater and more powerful than that of parents and children. Where is the man that would not go into almost any place of danger for his companion, and face the monster death? But notwithstanding this love is very great, it only lasts through time, and will pass away with all time and time things. It can never rise higher than its fountain-head, and has its origin in nature. It all comes from a natural source. But the manner of love under consideration, which was bestowed upon us, is very different, and originated from a different source or fountain. We are taught in the word that God is love; and this love flowed from him as its fountain-head. John tells

us that he that loveth is born of God, and knoweth God; and he that loveth not, knoweth not God. Then it is necessary to know God before we can love him; and this knowledge is given by God, and is eternal life, which is the gift of God through Jesus Christ our Lord. Then we think that life must be given before we can love him, or obey him, or act in a spiritual matter of any kind. We would say, in the language of the poet,

"Love is the fountain whence  
All true obedience flows;  
The christian serves the God he loves,  
And loves the God he knows."

We are taught in the word that "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." We understand that this eternal life was promised in the new covenant, when it was said, "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 no more 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."—Heb. viii. 10, 11. We understand that this law is written, this knowledge obtained, this life given, or manifested, this love bestowed, when an application of the precious blood of Jesus is made; and then the commands of God are applicable to us. "If ye love me, keep my commandments." If ye love Jesus, follow him. And now, brethren, let us not love in word only, but in truth and in deed. Let us, as humble followers of the meek and lowly Lamb of God, try to show by our daily walk and godly conversation that this great love has been bestowed on us; and in all our transactions, especially in religious matters, let us imitate our blessed Redeemer, the lowly Lamb of God, and follow him through evil as well as through good report. If persecutions or afflictions come upon us, let us bear it with meekness and patience, trusting in Jesus alone, knowing that the trying of our faith is more precious than gold, and worketh for us a far more exceeding and eternal weight of glory. Let us so walk and act that we may say with Paul, that we have fought the good fight, and kept the faith, and henceforth there is laid up for us a crown of righteousness, which the righteous Judge will give us at that day; and not to us only, but to all that love his appearing.

Dearly beloved, we have thought that we, poor, unworthy creatures, have been made to feel and know something about that manner of love; and this is what causes a minister to leave his loving companion and go among his brethren and sisters, and try in weakness to feed the flock, to preach Jesus, the way, the truth and the life, the Savior of sinners, the resurrection and the life, the sanctification, the

redemption, the righteousness, and the all in all to his people.

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

JOEL SINOR, Mod.

J. C. JAMES, Clerk.

*The Juniata Primitive Baptist Association, in session with the Sidling Hill Church, Fulton Co., Pa., Friday, Saturday and Sunday, Oct. 3d, 4th and 5th, 1890, to the churches and brethren composing the same.*

DEAR BRETHREN:—We are reminded, as we meet again as an association, of the fact that for many years we have enjoyed this pleasant privilege, and also that we have written you, the churches of which we are composed, a yearly Circular Letter, in each of which it has been our custom to call your attention to some principle of doctrine relating to the faith and practice of those who are to be recognized as the people of God. These people have been an afflicted people all the way down from the beginning of time, because their opinion has been based upon the truth of God. It is true that we did not know the truth as it is in Christ Jesus until it was revealed to us. Now, after we have received the truth, let us stand to the truth. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. So then the weapons of our warfare are the truth of God. Let us not be led by our opinion, as the world has it, unless our opinion is the mind of Christ, and we have a "Thus saith the Lord" for it.

Differences of opinion have caused the whole warfare between God's children and the world since the time our mother Eve was beguiled by the serpent; for it was his opinion, and his opinion was a lie. Let us take heed then, and not let our opinions lead us; but let us be found bringing into captivity every thought to the obedience of Christ. There are some who would set up their opinion as a standard, and those who come up to the standard of their opinion they say they can fellowship, but those who go any further than that mark they cannot nor will not fellowship. If we take their standard and weigh it by "Thus saith the Lord," we find that they cannot fellowship any of the prophets nor apostles nor Christ. So we do well if we stand to the truth of God as it has been revealed. We do not speak of these things as though we would rail, but to admonish; for we know that what he has left upon record concerning these things will come to pass, for the Lord has said by the prophet Isaiah,

"Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Now he has said, "Ye that tremble at his word." "Ye," the little child that has the fear of the Lord written in his heart and in his inward parts, who does not want to know anything but Christ Jesus our Lord; for to know him is life eternal. He is the life of the church. Her life is hid in Christ, who is the Head over all things to the church. When he is revealed as a Redeemer to one of the lost sheep they are made to cry out, "My Lord and my God!" A child cannot cry, "Abba, Father," before it is born; but after it is born it cries, "Abba, Father; my Lord and my God." Now this child is a manifest child of God; for God dwells in him, and he in God. It has a connection so close with him that God's life is his life, and his life is God's life. Now this child has a hope of the resurrection of his body, but it is a change from a natural to a spiritual body, like unto Christ's glorious body. The hope of this change and this resurrection is caused by the spirit or power of the resurrection dwelling within, here in this life. Now to separate the head from the body, is it not death? and to deny the vital unity of the head and body, can there remain any more? Christ in us, and we in Christ, the hope of glory. Or how can we have any communion with the Father except through the Son? "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Our association has been one of the most precious ever held amongst us. The Lord was truly in our midst, and may his mercy continue. Amen.

E. V. WHITE, Mod.

AHIMAAZ MELLOTT, Clerk.

*The Lexington Association, in session with the Clovesville Church, Delaware Co., N. Y., Sept. 17th and 18th, 1890, to the churches and associations with whom we correspond, sendeth greeting.*

DEAR BRETHREN:—In order to communicate some of our thoughts and feelings to you on this occasion we will call your attention to Rev. xvii. 1, and perhaps discourse a little on the subject, if the Lord will give us utterance. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Now let us come right to the subject; for "a word fitly spoken is like apples of gold in pictures of silver;" also, five words to the edification of the church are better than ten thousand in an unknown tongue, though sweet and simple.

The object that appeared was the church of Jesus Christ. The place

of her appearance was the gospel heaven. The time of her appearance was at the day of Pentecost. She was clothed with the Son of God, and crowned with the twelve apostles of the Lamb. Now we have made some statements; let us prove and illustrate them, and see if we can by the foolishness of preaching save some that believe. Perhaps it will need but two or three witnesses to prove that the church is addressed as a woman, and in the singular number. "My dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her."—Song vi. 9. Again, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"—Song vi. 10. Again, "How beautiful are thy feet with shoes, O prince's daughter."—Song vii. 1. If Solomon did not speak of the church here, who was it?

The time and place. Let us go back to Moses and the prophets, and read their testimony, and in one short sentence we will say that this great burden was a wonderful event to take place, and a day set for it. And Peter says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow."—1 Peter i. 10, 11. Again, "It shall come to pass in that day that the great trumpet shall be blown." Again, "In that day shall this song be sung in the land of Judah, We have a strong city; salvation will God appoint for walls and bulwarks."—Isa. xxvi. 1. In short, you see that there was a day set in which God would judge the world by the man Christ Jesus. Joel says, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh. \* \* \* And I will show wonders in the heavens and in the earth. The sun shall be turned into darkness. \* \* \* And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered." And when they ask this woman by what authority she acts or speaks, she points to her crown; that is, the twelve apostles, what they have written. They appear as her crown in all after generations, if she observes what they have commanded.

The moon under her feet. The moon is the great light in the universe which the Lord has made to rule the night; so it was the light that ruled in the legal heavens, or law dispensation. It reflects the light of the sun. The children of Israel could not see the sun (or the Savior); but Moses saw it, and he reflected the light so brightly that he had to put a vail over his face.

Moses represented the law, or the moon. Well, the moon, or law, is under the woman's feet; she stands upon it, being freely justified. The law upholds the innocent and condemns the guilty. "A great wonder in heaven." Truly what a wonder upon earth would a woman be that was clothed with the fiery rays of the sun. Do you think any of the sons of earth could approach her while she was clothed thus? Now the question is, Has this woman's fine raiment been taken away? If so, by whom? Has her crown been taken off? Ye that assert it has, tell us by whose hand this desecration has been done. Our Savior was led into the wilderness to be tempted of the devil. Do any dare say that he did not withstand those temptations? This woman fled into the wilderness. "For in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—Joel ii. 32. Now if there is a doubt about the foregoing prophecy pointing to the day of Pentecost, hear what Peter says on that day. After the apostles had spoken with other tongues, and had been accused of drunkenness, he said, "These are not drunken, as ye suppose. \* \* \* But this is that which was spoken by the prophet Joel," and quotes the very Scriptures which we have referred to above. This was the marriage of the Lamb, when he espoused her openly before the world, and clothed her with his glory. "Clothed with the sun." Shall we not wonder at this? Named her with his name. "And this is the name wherewith she shall be called, The Lord our Righteousness."—Jer. xxxiii. 16. Well, this woman is clothed. She is married, and she is named. "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hepzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."—Isa. lxii. 2, 4, 5.

And crowned with twelve stars. A crown is the insignia of power. Will any one say, because she was in the wilderness, that she lost her crown, or any of her clothing? Who shall lay those things to the charge of God's elect? In the wilderness she had a place prepared of God. If the husband prepares a place in the wilderness, and sends his bride there, does it imply that she will break the bonds of wedlock? Who dares to charge his neighbor with such folly? How much less the queen of heaven. God not only prepared a place, but appointed

that she shall be fed there. He also appointed the time she shall stay there. When Elijah fled from Jezebel, the Lord fed him by a raven. Did he lose any dignity as a prophet of God by eating what a raven brought him? When the Lord told him he had reserved seven thousand whose knees had not bowed to the image of Baal, do you think it surprised him? Well, Paul says, "Even so then at this present time also there is a remnant according to the election of 'grace.'" Now we think we all agree that the woman lived through the dark days in the wilderness. The question is, Did she take off her crown, or, in other words, lose her order? For the inquiry is, "Who is this that cometh up from the wilderness, leaning upon her beloved?"—Song viii. 5. "Behold, I have set before thee an open door, and no man can shut it."—Rev. iii. 8. This door is the order, the way in the church. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John x. 1. If any there be who are not willing to be called thieves and robbers, let them be careful to enter in by the door, and afterward to observe order. It is written of the children of Israel, "He led them forth by the right way." Has he always led his children by the right way? Who will disregard the order of the church by organizing in any other manner? As soon disregard baptism; for he that fails in one point of the law is guilty of the whole.

And now, dear brethren, we cannot dismiss this subject from our mind until we discourse a little on our claim to this clothing and this crown. Jesus says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walketh naked, and they see his shame." Dear brethren, how are we walking? This is a searching question for us all. Do we walk as a christian in our family? Do we walk as a christian in our neighborhood, and as a christian in our church, by obeying all his laws? As churches, do we observe the rule? As ye would that they should do unto you, do ye also unto them. As associations, do we inquire, Who then is our neighbor? Brethren, let us lay aside all malice and all guile, go into the closet of our heart, and say, How am I walking? Let us watch and pray; for we know not what hour he will come in judgment.

J. MILLER, Mod.  
JOHN A. MORSE, Clerk.

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(ESTABLISHED 1832.)

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## CORRESPONDENCE.

"I AM ready to halt."—Psalm xxxviii. 17.

(Concluded from last number.)

WHEN Jehovah led forth his typical Israel out of the house of bondage, amid the darkness of that night they journeyed on, their way being illumined, and they were led by the pillar of fire that went before them. It is a night to be much observed unto the Lord for the bringing them out from the land of Egypt. This is that night of the Lord to be observed of all the children of Israel in their generations.—Ex. xii. 42. But "the enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them."—Ex. xv. 9. Pharaoh said, "They are entangled in the land, the wilderness hath shut them in." Now when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid, and cried out unto the Lord. They were "ready to halt." Though they had witnessed the miracles and judgments of the Lord in Egypt, and his outstretched arm in bringing them forth, yet now they were so affrighted that they thought it were better that they had remained in Egypt, as slaves to the Egyptians. How weak and inconstant is man! How evident it is that grace must provide for every step in the way; for did the Lord deal with us as our murmuring and unbelief and iniquities deserve, who could stand? But Moses said unto the people, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." The Lord made the way for Israel to pass through the Red Sea. Forward went the tribes of Jacob. "By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned."—Heb. xi. 29. Then they sang that glorious song recorded in Exodus xv. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the

sea." Onward they marched with lively step. Surely after such displays of the amazing power and grace of God in their behalf, they will nevermore be weary and faint and unbelieving; but only three days' journey have they gone when the children of Israel are "ready to halt." What is the trouble? Why, they can find no water. "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah."—Ex. xv. 22, 23. These incidents in the journey of the children of Israel illustrate the pathway of God's spiritual Israel to-day, and to the end of time. The believer in Jesus is plagued with numerous infirmities dwelling in his flesh; and as the whole forty years' wanderings in the wilderness were to teach Israel what was in their heart, and to humble and prove them, so the subjects of Jehovah's grace find that the predestinated way wherein the redeemed of the Lord are called to walk in following Jesus is not to "be carried to the skies on flowery beds of ease;" but through many a conflict, many discouragements, with bitters here and tribulation there, they "hold on their way." The whole life, nevertheless, is sweetened by the precious hope that God has given them in his mercy, which is shed upon them abundantly through Jesus Christ our Savior.

"Without thy sweet mercy I could not live here;  
Sin soon would reduce me to utter despair.  
But through thy free goodness my spirits revive,  
And he that first made me still keeps me alive."

The pardoned sinner, as he journeys on in his pathway as a pilgrim to the better country, that is, the heavenly country, is destined to encounter many tribulations. All is unforeseen and unexpected by the child of God, but all is appointed by the gracious God of our salvation; and as he is called upon to suffer as a Christian, he is apt to think that some strange things are happening unto him. But this is our infirmity in thinking so; for the everlasting God appoints for his redeemed children such trials, in weight and measure and duration, as seemeth good unto him, and that shall be for the good of his chosen and show forth his own praise. The apostle Peter, writing for the comfort of the "elect according to the foreknowledge of God the Father," saith, "The same afflictions

are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen."

—1 Peter v. 9-11. O what a stay is the faithful word of the Lord, when ministered unto us by the Holy Ghost, the Comforter! It is our comfort in our afflictions (Psa. cxix. 50), the joy and rejoicing of our hearts, and heavenly food for our needy souls.—Jer. xv. 16; Deut. viii. 3. The psalmist says, "I will go in the strength of the Lord God; I will make mention of his righteousness, even of his only." This confession of his faith was the fruit of his experience under the tuition of the Lord. The doctrine of Christ is not learned by committing to memory articles of Faith, with proof-texts of scripture; neither is it acquired by being a constant hearer of sound doctrine, preached by the ministers of Christ. O no. The knowledge, possession and inheritance of the precious doctrine of God our Savior is not attainable by any mere natural or human method, but is only learned by the revelation of God. It is the gift of God. It is the Holy Ghost himself that guides us into all truth; for he, saith our dear Redeemer, "shall glorify me: for he shall receive of mine, and shall show it unto you."

—John xvi. 14. As the believer in Jesus therefore journeys along he will be under constant instruction at the hand of his divine Guide. While the tribes of Jacob wandered in the wilderness at one time it is written of them, "They journeyed from mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread."—Num. xxi. 4, 5. They were "ready to halt." Again, when upon the borders of the land of Canaan they chose twelve men, and sent them to spy out the land. When they returned ten of the spies appalled the hearts of the children of Israel, saying, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong

that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. And all the congregation lifted up their voice, and cried; and the people wept that night."—Num. xiii. 27-33. They were "ready to halt."

All these things that befell the children of Israel are ensamples unto us, dear children of God (1 Cor. x. 6); and whatsoever is written is for our patience and comfort and hope. Sometimes when reading in the Bible of the perverseness of the Israelites, their ingratitude, and forgetfulness of God, we are apt to think that they exceeded all nations in their forwardness and wickedness against Jehovah; but, dear kindred in Christ, when the Holy Spirit has instructed me, in showing me something of the depths of the vileness of my sinful heart, I see that my nature discloses to view more vileness than I can declare, and I feel to confess before our God that, if "left" (2 Chron. xxxii. 31), there is no wickedness done under the heavens but what would soon manifest itself in me, and my soul's cry continually is, "O that thou wouldest keep me from evil, that it may not grieve me."—1 Chron. iv. 10. Israel was affrighted by the report of the unbelieving spies, and felt that it was more than they were capable of, to go up and possess the land. They were "ready to halt." How has it been with us since the time that the Lord, as we hope, brought us out of bondage, and in his matchless grace caused our souls to taste the sweet and unspeakable liberty that we have in Christ Jesus?

Since then the predestinated path for us to tread in has been a way that we knew not, and paths that we had not known. "When Israel went out of Egypt" how manifest was "the presence of the God of Jacob." In the sunshine of Jesus' smile we basked, and on every hand there appeared evidences of the loving-kindness of the Lord. While thus favored, unwearied we marched after the Lord into the wilderness. We had no thoughts of halting then, but we felt to sing,

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

Well, through the fire and through the water lies the path that all the children of God must journey in. After we felt our sins were pardoned it was not long before we found that we were called to wander in a wilderness, and that it is God only that makes the wilderness to rejoice and blossom as the rose. He makes our wilderness like Eden, and our desert like the garden of the Lord. Earth-born clouds arose, and in the cloudy and dark day we went astray; and we, like poor, scattered sheep, were brought into some terrible "places."

—Ezekiel xxxiv. 12. We found our sinful nature a waste, howling wilderness, resounding with the howlings of the lusts of our flesh, those ravenous beasts of prey; and fears assailed us that we were given up as a prey to their teeth. We said in our hearts, "My cruel sins will devour me;" and like David, "I shall now perish one day by the hand of Saul." "I am ready to halt." When the presence of our Beloved is realized nothing can withstand us. By him we are able to run through a troop and to leap over a wall. Then we sing, "Through God I shall do valiantly; for he it is who shall tread down our enemies." Our soul's affections flow forth unto Jesus, the fairest among ten thousand; peace and joy abound, and our songs proclaim the high praises of God; but if our Beloved be withdrawn a blight sets in, things begin to wither, desolation prevails, and before long all the delightful things that abounded in our pathway and sweetened our cup seem to have utterly passed away, and nothing but a dreary blank, an aching void, remains. Then we cry, "We see not our signs." How can I proceed? "I am ready to halt." "We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long."—Psalm lxxiv. 9. The psalmist in one place says, "He weakeneth my strength in the way."—Psalm cii. 23. This brings us to feel, "I am ready to halt," slays our self-confidence, and teaches us that man's goings are of the Lord.

Let us look for a little while at Jacob. It is recorded, "And Jacob was left alone; and there wrestled a man with him [the Lord began the wrestling] until the breaking of the day. And when he saw that he prevailed not against him, he touched

the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank."—Genesis xxxii. 24-32. So then Jacob, or rather Israel, was a limping, halting one the rest of his sojourn in the world. Near the end of his days we find him confessing, "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been."—Gen. xlvii. 9.

How varied are our frames and feelings! What changes we undergo! When the Holy Ghost takes the things of Jesus and shows them unto us we may well be glad. Beasts of prey hide themselves in their dens, our foes are overcome, the armies of the alien are put to flight, and under our Emmanuel's banner we victoriously march onward. At the table of the Captain of our salvation we are feasted, and the best wine of our Beloved goeth down sweetly, so that we speak his praises, talk of the excellent majesty of his kingdom, and extol his comeliness and grace; and in our very souls we adore our God and Savior for his surpassing love to such poor sinners. Then with Paul we sing, "Who shall separate us from the love of Christ?" After such desirable seasons our pathway is, if the Lord sees the "needs be," "in perils among robbers," like the man who "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."—Luke x. 30. Have we not encountered thieves? The cares of the world are a den of thieves; our fleshly reasonings are another thievish swarm; false teachings, such as the churches of Galatia encountered, are an accursed troop of thieves. Without the presence and grace of our Captain how unequal we are to withstand such robbers, so sly are their approaches. Often these thieves appear to be our very friends. The world, our carnal reasoning, false doctrines, all combine to rob us, but in such a way that we are robbed

before we are aware that we were nurturing and entertaining thieves in our house. "If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Well, these thieves, what do they do? Why, strip us of our raiment, so that our nakedness appears. Our royal robes, which as children of the heavenly King by precious faith we wear, are stripped off us. Thus the Galatian brethren were stripped to their shame by false doctrines, and by those who would pervert the gospel of Christ. They did run well, filled with blessedness; but now the thieves have stripped them, and brought them into bondage. Now they are hindered. They are ready to halt, and their gospel "blessedness" is gone.—Gal. iv. 15. "Ye did run well; who did hinder you, that ye should not obey the truth?"—Gal. v. 7. Thieves and robbers have brought them to a halt. Stripped, wounded, and half dead, this is indeed a terrible halting. How can we proceed? Our justifying robe of Jesus' blood and righteousness, O where is it? Nothing but my nakedness appears. I fear that I have no interest in the finished work of the dear Lamb of God; but all my villainess and shame I see, and, sorely wounded, I languish and die. O, believer in Jesus, how often does some nest of robbers, of one kind or another, come upon us and steal away our "blessedness!" Then in mournful tones we exclaim, "I am ready to halt."

"Thy mansion is the christian's heart,  
O Lord, thy dwelling place secure!  
Bid the unruly throng depart,  
And leave the consecrated door.

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

"There, too, a sharp designing trade  
Sin, Satan and the world maintain;  
Nor cease to press me, and persuade  
To part with ease and purchase pain.

"I know them, and I hate their din—  
Am weary of the bustling crowd;  
But while their voice is heard within  
I cannot serve thee as I would.

"O for the joy thy presence gives!  
What peace shall reign when thou art  
here!

Thy presence makes this den of thieves  
A calm, delightful house of prayer.

"And if thou make thy temple shine,  
Yet, self-abased, will I adore.  
The gold and silver are not mine;  
I give thee what was thine before."

Unbelief brings many a dear child of God to a halt. The two disciples on their way to Emmaus were "ready to halt." Their steps were feeble, and their hands hung down; but when Jesus opened up to them the Scriptures they quickened their steps, their heart burned within them, so that in their glad joy they rose up the same hour, returned to Jerusalem, and told to the disciples of Jesus "what things were done in the way, and how he was known of them in breaking of bread."—Luke xxiv. 35. Unbelieving Thomas was

"ready to halt" when he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." But after eight days his limping, faltering, halting steps were healed. Our blessed Savior said unto him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God."—John xx. 24-29. Zion was "ready to halt" when exclaiming, "The Lord hath forsaken me, and my Lord hath forgotten me." Elijah felt no indications of halting when he stood beside the altar, and the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. Then Elijah could say, "Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there." But he fled for his life when Jezebel sent a messenger unto him, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." He was "ready to halt" when he answered the Lord and said, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."—1 Kings xix. When we have wandered away from our Beloved, when by the fleshly charm of false lovers we have been taken captive, when we have said, "I will go after my lovers," worldly pleasures, religious speculations, anything or whatsoever it has been that drew us astray, how did our God deal with us then? Did we not sooner or later find that he had hedged up our way with thorns, so that we could not find our paths? We were brought to a halt.—Hosea ii. 6, 7. We could not, as formerly, "overtake" our carnal joys. O no. The thorns impeded our progress. We were bound in fetters, and holden in the cords of affliction. The Lord showed us our work, and our transgressions that they have exceeded. Our ears were opened to discipline, and the Lord commanded us to return from iniquity.—Job xxxvi. 8-10. What rich displays of Jehovah's mercy have often been made to such a poor sinner like me! O what loving-kindness is revealed in bringing a backsliding child, going on frowardly in the way of his heart, to a halt, in healing his backslidings!—Isaiah lvii. 17-19. He speaks in our heart, saying, "Return, ye backsliding children." Then our hearts respond, "Behold, we come unto thee, for thou art the Lord our God." "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow

him."—1 Kings xviii. 21. Is there any such thing as this among the subjects of God's grace? Do the people of God in these days come to a halt between two opinions? To our confusion and shame it must be confessed that too often it is so. What means the neglect of some, who have a hope in God's mercy, that they are not found walking in the commandments of God their Savior? Carnal reasonings present a thousand excuses and erect innumerable barriers. "How long halt ye between two opinions?" Has not Jesus, thy soul's hope, thy dear Redeemer, said, "If ye love me, keep my commandments?" "If the Lord be God, follow him." In matters pertaining to the doctrine of Christ many a dear child at some time or another has been found halting between two opinions. The carnal mind is ever ready to present some fleshly objection, some subtle questions, some plausible fleshly argument or inference against the precious doctrine of Christ; and in times of controversy upon points of the doctrine some will be found halting between two opinions. Look also, dear children of God, at the order and discipline in the church, the house of God, the pillar and ground of the truth. Is there ever any halting between two opinions? Has not our Lord said, "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen?"—Matt. xxviii. 20. "If the Lord be God, follow him." Everything requisite for the welfare, peace, comfort and prosperity of the household is provided by the Lord of the house. His law is the only rule that can bring consolation and preserve order, and according to which, at all times and under all circumstances, we should behave ourselves in the house of God.—1 Tim. iii. 15. "Only let your conversation be as cometh the gospel of Christ." But would not something else do as well? some other steps than those required in the gospel accomplish the same end? some other order of things, some very nice rules and laws in addition to what is recorded in the Scriptures, be of use and an advantage in preserving order and regulating the affairs of the churches of Christ? O, dear children of God, just as soon as we begin to entertain any such thoughts our walk is impeded, and we are ready to halt; and unless the Lord shows us the iniquity of our thoughts we shall be turned aside from the paths of the Lord. What lack is there in the provisions that Christ has provided for his church? Where, in any particular, under any circumstances, in any trouble, will there be found any deficiency in the law of Christ? Are we not thoroughly furnished unto all good works?—2 Timothy iii. 17. "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." O may we ever be found say-

ing, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."—Micah iv. 2.

Jeremiah was once, at least, ready to halt. What sorrows and trials and bitter things God called upon him to encounter. Read the following, ye tried and afflicted and persecuted ones: "Mine enemies chased me sore, like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon me. Waters flowed over mine head; then I said, I am cut off. I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice: hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not. O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life. O Lord, thou hast seen my wrong: judge thou my cause. Thou hast seen all their vengeance and all their imaginations against me. Thou hast heard their reproach, O Lord, and all their imaginations against me; the lips of those that rose up against me, and their device against me all the day. Behold their sitting down, and their rising up; I am their music. Render unto them a recompense, O Lord, according to the work of their hands. Give them sorrow of heart, thy curse unto them. Persecute and destroy them in anger from under the heavens of the Lord."—Lam. iii. 52-66. Yes, Jeremiah was "ready to halt" when he said, "I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. But the Lord is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten."—Jeremiah xx. 7-11. "All my familiars watched for my halting." What! his inward friends, his associates, his fellow-prophets, watching for his halting? Yes, they conspired to take away his life.—Jer. xi. 19. They devised devices against him. O what cruel doings! Surely no such things ever take place among God's people in these days! Though Jeremiah felt, doubtless, many times "ready to halt, and his familiars would say in their hearts, 'Ah, so would we have it' (Psalm xxxv. 25), yet the Lord sustained him. He finished his course, and his ministry that he had received of God. These halting ones are the loved ones of

the Lord of hosts. He is their God, their Redeemer, and their unchanging, everlasting Friend. Hear what the Lord saith. "In that, day saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halte a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever."—Micah iv. 6, 7. "I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."—Zeph. iii. 19, 20. What better tidings could we have? Then, though here from many causes we are often "ready to halt," though we are often limping, yet it is written, "The lame take the prey."—Isaiah xxxiii. 23. The Lord will bring us through; and when we are done our pilgrimage here below, all our halting will be over. Then, when done with earth, when time is over, like old Mr. Ready to Halt, in Bunyan's Pilgrim's Progress, we shall have no further need of crutches. But in that eternal world of joy, in the presence of our God and Redeemer, we shall worship and adore for evermore. We shall be done with our limping, stumbling and halting. There no carnal mind shall harass our steps, no messenger of Satan shall buffet us, but we shall go on forever: we shall follow the Lamb whithersoever he goeth.—Rev. xiv. 4. We shall never tire, never fail, never make a false step.

"No more shall we mourn that thy face thou'rt concealing;

No Satan, no sin, base intruders below;  
But ever behold thee, fresh glories revealing.

Amen, hallelujah! Come, Lord, even so."

There we shall never say, "I am ready to halt."

Your brother in Jesus,

FRED. W. KEENE.

SUTHERLANDS' CORNERS, Ontario.

CAMP HILL, Ala., July 21, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—While preaching last Sunday, near Dadeville, a line of thought engaged my attention so closely that I was not satisfied in speaking; and now, in order that I may be satisfied, I sit down to write it out and submit it to you. If you think it worthy, give it a place in the SIGNS.

In the discourse alluded to, the subject of the Sunday School and its influence came before me, and I tried to express myself as best I could. The wonder with many people is why the Old School or Primitive Baptists object to Sunday Schools. As it seems to be a question of some importance, we feel the more bound to sanctify the Lord God in our hearts, and be ready

to give a reason of the hope that is in us, with meekness and fear. We are also taught in meekness to instruct those that oppose themselves, if peradventure God would give them repentance to the acknowledging of the truth. We feel assured, in the first place, that the Sunday School is the work of men, and that it came from men, and that the pattern for such an institution was not given in the holy mount. If it was, the apostles have sadly neglected to give us such an intimation; and therefore it is without the sanction of God, and is an institution of the earth. I believe that the beast that came up out of the earth, with horns like a lamb, is the Sunday School; and it gave its power to the first beast. But I wish first to go back and find a type in the old dispensation. We have to go no farther back than to Mt. Sinai, when Moses went up and received the law. When he came down he heard a noise, and could hardly know what it meant. It was a strange noise in Israel. "And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the voice of them that sing do I hear."—Exodus xxxii. 18. We can discern very clearly impatience in their not waiting God's time for Moses to return with the pattern of heavenly things, and thereby using the borrowed material brought from Egypt, and a pattern of men in the valley, going before and being first made, and the people gathering around it and ascribing to that calf (the work and invention of their own) a power that belongs to God only. At this Moses throws down the tables of stone. The calf, as a calf, could do no harm: so we see the mere Sunday School is a calf, and can do no harm of itself; but the power they ascribe to it is where the sin lies. The calf was made of borrowed material which came out of Egypt; so the Sunday School is the invention of the carnal mind, and comes from the flesh; and is not in harmony with the faith of God's elect, which comes from heaven. This was idolatry in Israel, and God gave direction as to what should be done. They were punished for it; and God commanded Moses to have the calf ground to powder. "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot; thou knowest the people, that they are set on mischief."—Exodus xxxii. 20-23. We notice that the cause was, the people were set on mischief. Paul also said, "The mystery of iniquity doth already work." The authority of burning and grinding the golden calf was of God; and as

long as there is any of the calf, the Old Baptist mill will continue to grind. "And burnt it with fire." The fire of God's word and testimony is kindled against the calf, and will continue. Such Scriptures as this will burn the calf, "Touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men."—Col. ii. 21, 22. Peter does not mention the Sunday School as seen in the holy mount, but heard the voice which said, "This is my beloved Son, in whom I am well pleased; hear ye him." This harmonizes with the voice in the new covenant, which says, "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for they all shall know me, from the least to the greatest." "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."—Col. ii. 8. We therefore gather that the genius and spirit of Sunday Schools is rebellious, and against God and his Christ, and rivals of his glory and praise. He has said he will not divide his glory or praise, nor give his glory to graven images. Aaron put the graving tool on the calf; and the graving tool is on this calf of the idolaters, who vainly worship Christ, teaching for doctrine the commandments of men. Jesus is the only King and lawgiver; and to obey him is better than sacrifice, and to hearken than the fat of rams.

I heard a man say that he had noticed preachers would pass a bar-room when the bar-keeper and others would say, "Silence; there comes a preacher;" showing him respect. The same Old School preacher would pass a Sunday School, and if the boys knew it they would jump up, slap their hands and shout, "Whoopie! whoopie! there goes a Hardshell." So much like the children that the prophet of God saw; and they said, "Go up, thou bald head." Under all these Sunday School influences crimes are increasing, men are waxing worse and worse, parents in the towns are afraid to hear from their sons at night, having lost control of them in a large measure. Picnics and frolicking seems to be the spirit of the age, and ignorance of Bible truth, under all their so-called works. I have had trouble on the subject. My law and order is, as the head of the family, that my children shall not go; not as a tryant, but as the head of the family, only exercising that authority that God has established, that the man was made first; and the woman was made for the man, and not the man for the woman. I exercise that authority in faith before God, and look to him for blessing and protection in the exercise of the same. My objection to my children going is that they teach the children that which is false; that if they will be good boys

and girls God will love them. But the Scriptures and the experience of God's children teach that "we love him because he first loved us." "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. By grace are ye saved." They teach the base, false doctrine that God is such a one as themselves; that love is a passion or emotion, while the Scriptures teach that it is an eternal principle. They teach that by good works they can bring about that which did not or would not exist without their works. I do not want such base, false principles taught to my children. The principle of the Sunday School is like Rebeckah, who put the skin of the goat on Jacob to make him appear as Esau. Deception and deceit seem to be the order with them. This pharisaical whitewashing is still going on—putting on the form of godliness, but denying the power thereof. Those blind guides strain at a gnat and swallow a camel. Many are they who are whitewashed outside with a smattering of morality, while inwardly they are unregenerate, dead in sins and trespasses, and do not know it. They will try to get Old Baptists' children into their schools and so-called churches, and rejoice and chuckle over it, even going so far as to thus influence them against the government of their own parents. Is it not awful to think of? Can I have respect for such an institution? The gathering of money is a part of the genius and spirit of the machine. Catholic-like, they want the child in the cradle, and thus train him up to propagate their religion, and to keep it from going out. They teach the children to give while they are small, and when they get them into their churches they will then have them in a giving way, and wring the last possible cent out them, crying, "Give! give!" and never say, Enough. This is what I call cursing children—teaching them false doctrine from the very cradle, as soon as they can be stuffed with such false doctrine.

Next I would notice what John in Revelation says about the beast that had horns like a lamb: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he 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."—Rev. xiii. 11, 12. How often you have heard it said of this lamb-like beast, "There can be no harm in it. It is a harmless thing." But he spoke like a dragon. You will remember what the dragon said (in the person of Herod the king) to the wise men, when they had found the child, "Come and bring me word, that I also may come and worship him;" when he had a mur-

derous intent to destroy the young child. So this Sunday School is in the name of Christ, but they are seeking to destroy his glory and give his praise to a graven image, even the Sunday School idol, or calf. They will give their power to the first beast, which had received the wound and was healed. As the Catholics used to control Italy and France, so do these expect to control the government of this country. They have thus proved that they are the beast. Their national series of lessons means something, and everything tends in the direction of the centralization of power; and that power will go in favor of the first beast, which was worldly power, riches, glory and fame of the world. The day is not far distant when inroads on the Constitution of the United States will be made, as has been done; and after the amendment on the prohibition question, the next will be an effort to amend so that certain religious bodies will be in the ascendancy, and will try to persecute the true church of Christ. The first beast made war with the saints; and strengthened by this lamb-like beast, it will be repeated. "Watchman, what of the night?" "The morning cometh, and also the night. If ye will inquire, inquire ye: return, come." John beheld the faith and patience of the saints. Here are those who follow the Lamb whithersoever he goeth. Tribulation and anguish will come: are we ready to meet it? we cannot stay it. But when before the falling of an avalanche, our only remedy is to get out of the way. It seems only to be hanging by shreds, as it were. Its own weight will break it loose. We feel in duty bound to make war with the beast, or rather to stand in the defense of the gospel, the truth, and to contend earnestly for the faith once delivered unto the saints. "Watch thou in all things." "Be thou faithful unto death, and I will give thee a crown of life," saith Jesus. We are wrestling against principalities and powers, and spiritual wickedness in high places. Have we fought the good fight?

"Sure I must fight if I would reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by thy word."

I submit the above: do as you think best with it. May mercy, peace and the grace of the Lord rest upon the redeemed of the Lord, is my desire, for his name's sake. Amen.

Yours in hope,

W. LIVELY.

GARDEN CITY, Minn., Aug. 18, 1890.

EDITORS OF THE SIGNS—DEAR BRETHREN:—I will attempt to give you a synopsis of my personal experience, extending over some years of my life, and including that period of time when, as I humbly trust, it pleased God to manifest himself to me as he doth not unto the world, and which manifestations constitute the evidences upon which my little

hope is founded, which I have found indeed to be "an anchor of the soul" in the dark hours of trial and darkness through which I have passed.

My parents were Old School Baptists, my mother having died in that faith fifteen years ago. My father is at present a minister in Clarke Co., Iowa. I was raised in the belief that they were all christian people; and though their doctrine seemed mysterious to me, I thought it must be true or my parents would not believe it. When I left home, in the year 1867, I was seventeen years old, and began to think for myself on religion, as well as other subjects; and the more I thought on that subject the more the doctrine of election, predestination and the sovereignty of God seemed to conflict with my ideas of justice and right, until my whole nature was in rebellion against the unreasonable doctrine to which I had tacitly consented as a boy. Adopting the way which "seemeth right unto a man," I accepted one of the modern theories of conditional salvation, embracing the "Christian" or "Campbellite" belief. I was immersed on the 7th day of February, 1867, in Wapello Co., Iowa, and started (as I supposed) to live the life of a christian and earn the prize (eternal life), which I was led to believe was in my power if I only willed to accept the terms and use the means on which my success depended. I went on in this way for several months, until trials and troubles which I had never before known overtook me. I began to learn that my nature was the same that it always had been, and that it was impossible for me to perfectly comply with the requirements of the moral law; that if my salvation depended on perfect obedience to that law I must be lost. But another difficulty got in my way; for the Scriptures (which I had been taught were the rule by which I must be guided), when interpreted in the most reasonable light of which I was capable, seemed contradictory. Worse than that, there were parts of the same book which God had declared inspired, and therefore must be absolutely true, which undoubtedly taught the absolute sovereignty of God, his predestinating purpose, manifested in all his works, and his electing grace, which made a choice in Christ Jesus before the creation of the world, and therefore when man could not have been consulted; and also salvation, which is by grace, through faith, and that not of ourselves, but is the gift of God. These facts began to give me trouble; and the more I investigated the more I was troubled. I began to see that I could not be saved by compliance with the law, for the law had not been found which could give life; and, offending in one point, it condemned me, as surely as death hath passed upon all, for that all have sinned. I read, "Cursed be the man that trusteth in man, and maketh flesh his arm." Again, the curse is

upon him that continueth not in all things written in the book of the law to do them.

In the year 1868 (we in the meantime had removed from Illinois to Warren Co., Iowa) I began to see my total inability to comply with the requirements of God's holy law; and, like the prophet Isaiah, when I was enabled to see the Lord I saw him high and lifted up, his train filled the temple, and I was constrained to cry, "Woe is me! for I am undone; because I am a man of unclean lips." I now saw the imperfection and the sinfulness of my best deeds; for the penetrating eye of the living God could see the motives which prompted my thoughts and deeds, and the utter rottenness and corruption of my nature by heredity and practice. Indeed I was a mass of corruption, with no soundness in me, and could only smite upon my breast and cry, "Unclean! unclean!" The desire of my heart was to cease from sin. I sought the lonely woods, near a creek that ran about a half-mile south of our house, and wandered about there, praying, sometimes audibly, and kneeling by some old log or tree, but more often as I wandered about with the tears coursing their way down my cheeks. The desire was, Lord, have mercy on me, a sinner, if there may be mercy for such as I; but my prayers availed nothing, and I returned home from time to time hopeless and despairing. Indeed, I felt that I could not expect mercy, for I had trampled his mercies and blessings under my feet, and had even mocked (Ishmael-like) the ordinances of which the believing children are partakers; and had I not eaten and drank damnation to my own soul? With these thoughts adding a sting to my sorrow and reproaches, I would fall asleep at night and dream of seeing the redeemed, and of being near enough to hear the sweet singing as they were congregated about the great white throne along the bank of the river of life; and that sweet singing still comes to me sometimes in my dreams. I can never describe it, nor tell how at that time it added to my grief, to feel what salvation is, and to know (as I thought I did almost know) that it could never be mine. In my dream once I saw the dear Savior standing on a marble platform and preaching, but could not strain my ears to hear more than the mere sound of his voice. I told this dream to my parents, and (I think) to Elder Kearney or Elder Jaillits, and they suggested that I should tell it to the church; but I could not think of that, for I had no evidences upon which I could hope for salvation, and the thick Egyptian darkness which seemed to shut out all light and hope forever continually hovered about me. Sometimes I was somewhat cheerful for a few hours, or perhaps a day or two, and then my trouble returned worse than before.

In the winter of 1868 I went to Clarke County, to reside with Deacon

John Beal, an Old School Baptist, of whom I rented a farm. I was working in the timber, cutting wood, in the month of March, 1869, when I trust it pleased God for Jesus' sake to give me an evidence of pardoned sins, and to place in my mouth a new song, even praise to his great name. It was a very dark, cloudy day, and I felt more than usually depressed. Indeed, I thought some disease must be working in me that would soon end my earthly career. I knew that I had not been mentally well for many months, and had suffered in mind until I prayed God, if there might not be mercy for such as I, to remove my life, and let me go to the reward of my doings; for I must have owned my damnation just, for I was a sinner. That hour can never be obliterated from my memory while life shall last. Alone in the woods, with my eyes downcast to earth, I tried to ask God for mercy once more before I should be taken from earth (for I felt that I could not live); and all at once, from the most extreme mental anguish, there was a calm, and my mind was easy. Then the scene of the crucifixion passed before my eyes, or was presented to my mind, and I saw the "man of sorrows," our blessed Redeemer, who knew no sin, made sin for us, and extended between the heavens and the earth, wearing the crown of thorns, and mocked by the jeering mob. While looking on this scene something seemed to speak to me, and said, "He is the end of the law for righteousness to every one that believeth." Then for the first time I felt that I believed, and that he was indeed the end of the law for righteousness for me. I had no righteousness of my own; but, glory to God in the highest, help is laid on One who is mighty and able to save. I praised God for what his free grace, amazing mercy, unconditional election, predestinating purpose and almighty power had done for a poor, hell-deserving wretch like me. He had indeed brought me in ways that I knew not, and in paths that my feet had never trod, and I could sing, "Not unto us, but unto thy name be all the glory."

This joyful state did not last long, however, and I was soon in doubt as to the source of what I had experienced. I was in trouble again, but of a different kind. My times of rejoicing have indeed been few since that time. One of those times was when I was baptized by Elder Aaron Wood, a very dear brother to me, in 1873 or 1874, and joined Otter Creek Church, in Clarke Co., Iowa. I came to Minnesota in 1879, and have had no church privileges here. In fact, I had not belonged to any church for some years until last fall. Some time after uniting with the church I began to feel impressions to preach; but I could not think of assuming the responsibility, for the subject is too great, and "I am but a child." But the voice said, "Go." I came to Minnesota to get away from the

Baptists, and only last fall I went to my brethren in Iowa and begged their forgiveness and reinstatement, which was granted; and I have since tried to render obedience by being subject to the wishes of my brethren, and attempting to feed the church of God, which he hath purchased with his own blood. I should be glad to correspond and get acquainted with any Baptists in Minnesota, and hope that God may raise up a church here.

Your unworthy brother in hope,  
GARRETT MURPHY.

### CIRCULAR LETTERS.

*The Elders and messengers composing the Salisbury Association of Old School Baptists, in session with the church at Salisbury, Wicomico Co., Md., October 22nd, 23rd and 24th, 1890, to the several churches composing the same, greeting.*

BELOVED:—The apostle Peter thought it meet, while in this tabernacle, to put his brethren in remembrance of those things of which they were likely to be forgetful; stirring up their pure minds by way of remembrance. We would follow his example in this, our annual epistle, called a Circular Letter, for the reason that it is designed for and addressed to the circle of churches composing the association, and intended to remind the brethren of things that should be attended to, either in doctrine or practice. There should always be harmony between the doctrine we profess and our practice; in short, our actions are more truly the expression of that which is really in our hearts than are our words; therefore it is important that our conduct does not give the lie to our profession. There are some of whom Paul said, Titus i. 16, "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Let it not be so with us, but let us be honest, laboring zealously to exhibit in our walk truthfully that which we have professed in word.

We will at this time call your attention to the relative duties and obligations of ministers, or pastors, and churches. In those whom God has called to the work of the ministry he has placed those spiritual gifts designed for the use and benefit of the church; as is said in Psalm lxxviii. 18, 19, "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. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." The apostle, in the letter to "the saints at Ephesus, and the faithful in Christ Jesus" (Eph. iv. 7, 8), says, "Unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts

unto men." In verses 11-15, he names the gifts and the design of them. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Those gifts are not for the private use and benefit of the individual in whom they are discovered, but they belong to the church, and the church has the right to call them forth, and require service in them, of him in whom is the gift; and he is the servant of the church, and must submit to the church. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ: but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." As a servant, his time and gifts are subject to the demand of the church. He is a debtor to her in the full sum and amount of the gift, and is under obligations to his brethren, wherever a door is opened to him in the providence of God, to minister as with the ability that God giveth, that the body may be edified; that he may feed the flock of God, over the which the Holy Ghost hath made him overseer. Paul wrote, in Romans i. 11, 12, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established: that is, that I may be comforted together with you, by the mutual faith both of you and me." And further, in verses 14 and 15 he declares, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise; so, as much as in me is, I am ready to preach the gospel to you that are at Rome also." He is a steward of spiritual gifts, and it is his duty as a faithful and wise steward to dispense the gift, giving to each his portion in due season. "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."—Luke xii. 42, 43. The proper work of a steward is to dispense to the household those things which his lord has provided of his bounty for the various members of the household or family. Hence this must needs be his constant care, to be ever watchful of

the best interests of his lord, that those interests shall not suffer because of neglect or carelessness, or thoughtlessness on his part. He is required to "feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—1 Peter v. 2, 3. He has no right to fix a price upon his services, to oppress and burden the brethren. Indeed, his thought must be for them, for their welfare, for the peace and prosperity of the church, and not of or for himself. He is to take no thought, as he goes into this work, for what he shall eat, or what he shall drink, or wherewithal he shall be clothed. He must leave that to him who knoweth his need, and who has promised to add all these things unto him, and who will surely see that his need is supplied. He must be instant in season, out of season, to exhort, reprove and rebuke with all long-suffering and doctrine. He should be prompt at his appointments, and faithful to all his obligations, whether in the church or in his worldly affairs, "giving no offense in anything." He must be blameless, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God? He is to be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity; giving attendance to reading, to exhortation, to doctrine; not neglecting the gift that is in him, given him by prophecy, with the laying on of the hands of the presbytery. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself and to the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee."—Paul to Timothy. The true and faithful pastor is interested to know of the welfare of all the members of the church, to know of their whereabouts, and if they walk in the truth. He must be ever ready to admonish and instruct them in all that pertains to their walk, as professed followers of the meek and lowly Lamb of God; to point out their duties as members of the church, and in his capacity as an overseer has authority vested in him to rebuke and reprove, but only with long-suffering and doctrine. He "must not strive, but be gentle unto all men; apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of

the snare of the devil, who are taken captive by him at his will."

The churches also owe a duty to those who are appointed to serve them in spiritual things. They should see to it that they hold up the hands of the pastor, giving him encouragement by their presence and careful attendance upon his ministry. They should consider that if it is the duty of the preacher to attend upon the appointments of the church, it must also be the duty of somebody to be there to receive his ministrations. If then it is the duty of one to be there, it is the duty of all, unless providentially hindered. He should also be sustained in the maintenance of discipline and order, according to the rule laid down in the Scriptures. Of course the saints are given power to judge in all these matters, but they should be very careful that they judge righteously, and not after the flesh.

Although a preacher has no right to put a price upon his gift, to stipulate a sum for which he will render service to the churches, it is their duty to minister to him and his family of such things as the Lord has blessed them with, according as the Lord has prospered them, by the mutual and reciprocal law laid down by the great Head of the church. "Thou shalt not muzzle the ox that treadeth out the corn." "Doth God take care for oxen? or saith he it altogether for our sakes? for our sakes, no doubt, this is written; that the plougher should plow in hope, and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—1 Cor. ix. 9-11. This then is the rule, and should be considered by each member of the church as binding upon him, and no brother or sister should be neglectful of this duty. This is a burden to be borne; and if any are neglectful, it puts an additional weight on the shoulders of others, and often on those who are the least able to bear it, but who are more thoughtful of the necessities of the pastor than others. The Lord does not require of any what he has not, nor does he require of any to give out of proportion to what he is possessed of. The tribe of Levi was not given a portion of land as an inheritance among the other tribes of Israel; only cities to dwell in, with their suburbs; but the other tribes were required to give the tithe, or tenth part, of the produce of their ground, for the sustenance of Levi, who was required to serve at the altar. "For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons forever."—Deut. xviii. 5. While there is no rule laid down in the gospel requiring that the tenth part shall be given, yet by this example the saints are to be governed. It is true, in some cases, that those called to the

work of the ministry in the church have a sufficiency of the things of the world, that they do not need to receive from the churches; yet in the majority of cases those called to the work of the ministry are poor in the things of the world, and if they render faithful service in spiritual things, in the church, devoting their time to the ministry, they cannot give that attention to the affairs of this world to enable them to obtain the means of a livelihood for themselves and their families. Hence the necessity, if the church is to have faithful and fruitful service, that she see to it that the needs of her servants be ministered unto. Neither is this a charity, but as much a debt as the service of the minister is. Thus he discharges a debt only, in his service of his brethren, and they but discharge a debt when they minister unto him of their carnal things.

We call your attention to these things, brethren, because it is important that you should consider them. There is little doubt that many of the faithful servants of the church have been sorely tried, and have suffered want both they and their families, because of a want of proper appreciation of duty on the part of churches. If it behooves the pastor to look after the spiritual welfare of the church, is it not reasonable that the church should look after his temporal welfare? He that feedeth a flock has the right to eat the milk of the flock.—1 Cor. ix. 7. You should inquire for his welfare; and as the minister is often backward to speak of his necessities, it is proper and right that you should look well after this matter; it is to your interest to do so, that your pastor may be freed from the burden and care of providing for his family, that he may give his time and attention entirely to the church, that he may have time for reading and meditation, and for visiting and becoming more fully acquainted with the peculiar trials and afflictions of the members of his flock, and render them the sympathy that is so very cheering and comforting to those in trouble.

We commend these things to you, as worthy of your most careful consideration, and we desire you to think on them; for we know that we have you in our hearts, and we know also well your kind-hearted disposition towards those who labor among you in word and doctrine, that you would not from design withhold from them that which is needful. May the grace of our Lord Jesus Christ be with you all. Amen.

SILAS H. DURAND, Mod.

J. H. TRUITT, Clerk.

#### CHANGE OF RESIDENCE.

ELDER T. J. Head having changed his residence from Griffin to Woodbury, Georgia, desires his correspondents to address him at the latter place.

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 5, 1890.

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

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

G. BEEBE'S SONS.

### THE HEAVEN OF IMMORTAL GLORY.

(Concluded from last number.)

DEAR BRETHREN BEEBE:—Will you please give me your views relative to the Heaven of Immortal Glory? Is it a state, or place of existence? Is heaven located by the Scriptures of truth? Jesus says, "I go to prepare a place for you;" and John saw "the holy city, new Jerusalem, coming down from God out of heaven. And the Lord says, "The heaven is my throne, and the earth is my footstool."

I am not after controversy; but I am persuaded you can instruct me, and not only myself, but others also. May the blessing of God abide with you! is my prayer. Your poor old sinful brother, saved by grace alone, unmerited.

J. P. ALLISON.

LINN Co., Oregon, July 2, 1890.

#### REPLY.

"Is Heaven located by the Scriptures of truth?" In many expressions of the Scriptures the location of the Heaven of Immortal Glory is certainly declared. Carnal reason can never learn from this testimony, however, the truth which is clearly revealed through faith to every saint. God has purposely hidden this glorious revelation from the wise and prudent, while by the blessed Comforter it is shown to the simplest babes in his kingdom of righteousness. When the saints attempt to find this blissful abode, either by reasoning or by studying the Scriptures, they are never successful, for the very manifest cause that God has hidden it from all such efforts. But when it is the pleasure of the Lord to comfort them by giving them an experience of his presence, like the disciples upon the mount of transfiguration, they feel and know that it is good to be in that heavenly place. In the enjoyment of such an exhibition of the light of the face of their Redeemer they are in this place of perfect happiness; for they have not even so much as a thought of self, or of any earthly affection; they see no man, save Jesus only. In such an experience the saints are in the heaven of immortal glory. This sacred place can never be desecrated by the presumptuous curiosity of the natural mind. Its joys are exclusively reserved for the subjects of the redeeming love of Jesus. So wonderfully has God guarded this blissful place from the encroachments of all enemies that it is impossible for any to desire to enter it except such as are drawn by divine love. To all others it is as undesirable as devouring flames would be to the natural man.

"Those holy gates forever bar  
Pollution, sin and shame;  
None shall obtain admittance there  
But followers of the Lamb."

Not even the saints can grasp by natural thought any correct understanding of this heavenly place which is revealed to them in Christ Jesus. When they would picture to themselves the infinite bliss of heaven their natural thoughts always suggest some earthly joy to which they would liken it. This is no more correct than the imagination of those who never knew anything of the light of revealed truth. As in all their experience those who are taught of God are brought by a way which they knew not, so it is vain for them in their own thoughts to seek to devise the character of that immortal joy which shall ultimately crown them in the heaven of perfect conformity to the glory of their Lord. It is not probable that any of the redeemed have escaped for a very long season the temptation to endeavor to comprehend this wonderful mystery. But with the abundance of the revelations given to the apostle Paul, he had not attained unto the glory of the resurrection of the dead; which is just what this demand of our natural curiosity would require. While we are still in this temporal state, it is not probable that any saint will ever know more of this mystery than what was shown to the apostle John, who says, "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. 2. This inspired testimony accords with the dying prayer of Jesus, "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. That eternal love embraces every one of those for whom he prayed; for immediately before the words quoted, he prays that the world who are saved through him, "may know that thou hast sent me, and that thou hast loved them as thou hast loved me." He did not pray in vain, for at the grave of Lazarus he said, "Father, I thank thee that thou hast heard me. And I know that thou hearest me always." When and wherever Jesus is manifestly present with them who love him, there is heaven located, according to the testimony of the individual experience of the saints, and this is the whole testimony of the Scriptures of truth.

"I go to prepare a place for you." From the citation of this expression it appears that our brother understands the Lord to speak of the final abode of his saints as the place which was to be prepared by him. Such an application of this text would not accord with his words as recorded Matt. xxv. 34, where he says, "Then shall the King say

unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This heritage must be that which he specifies in the prayer already quoted. As he had all that glory with the Father before the world was, it could not be necessary that he should prepare that place for his beloved disciples by his suffering and death. Indeed, it is not consistent with the revelation which is given in the inspired testimony to apply any expression so as to signify that there could be an improvement in the eternal dwelling-place of our Lord. Either such preparation must imply that the eternal glory of our Lord was defective before that preparation, or that its perfection is impaired by the change. Neither of these ideas can be accepted by those who have seen the glorious excellency of God as it appears in the face of Jesus Christ. When our Redeemer spoke these words to his disciples they were with him under the law which was given by Moses. That law must be satisfied and taken out of the way before his gospel kingdom could be manifestly established. Infinite justice must also receive its full demand in the life of his people, which was forfeited by their transgression of the holy commandment of God. In going down into death Jesus honored and fully satisfied the utmost requirement of divine justice by bearing the sins of all his people in his own body on the tree of the cross. By that one offering he did perfect forever them that are sanctified.—Heb. x. 14. Having thus rendered to infinite justice its full demand, the handwriting of ordinances could not hold his redeemed people under its curse. In fulfilling by his perfect obedience the first covenant, "Blotting out the handwriting of ordinances that was against us, which was contrary to us," he "took it out of the way, nailing it to his cross." Having accomplished all this by his going away through death, he thus prepared the place of gospel liberty for all his ransomed people. Now the law could no longer denounce its dreadful curse upon them whom Jesus has redeemed from its just claims by paying all its demands. When he had delivered them from their allegiance to that law whose curse was upon them, he brought them into gospel liberty, which is that place of broad rivers and streams wherein shall go no galley with oars, neither shall gallant ship pass thereby; "For the Lord is our Judge, the Lord is our lawgiver, the Lord is our King; he will save us."—Isa. xxxiii. 21, 22. But for the going of our Savior into the depth of darkness and death, this place of perfect justification could never have been prepared for his followers. But now that he has been made a curse for us, in being put to death in the flesh, he is manifested as our salvation not only from the curse of

the law, but also, from its dominion. Those who have no love of holiness have ever considered this gospel of the grace of God as affording encouragement to continuance in sin; but those who so regard it, fail to see that they who are thus made free from the law of sin and death, are delivered by the law of the Spirit of life in Christ Jesus. "Now if any man have not the Spirit of Christ he is none of his." Those who are led by his holy Spirit cannot fail to love righteousness, and therefore they cannot wish to continue in sin. This holy place is prepared for every subject of salvation by that grace which is in Christ Jesus. They no longer dwell under the dominion of the law of sin and death, but are risen with Christ to newness of life. The love of holiness is the principle which causes them to feel sin as a burden, and produces in them that hunger and thirst after righteousness which characterizes those whom Jesus has pronounced already blessed.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Of this reference it will not be expedient for us now to consider more than what is needful to show that it has its fulfillment in the gospel kingdom of our Lord Jesus Christ. It is not consistent with the testimony of inspiration to understand John as declaring that the church of Christ in immortal glory ever shall be seen descending from that blissful abode to an inferior habitation. This expression is a part of the revelation which was shown to the apostle, in which it pleased God to show the church (which is the holy city, new Jerusalem) coming down out of the legal dispensation, the old heaven of Judaism, which had been over the saints in all the ages of that typical kingdom. In this manifestation this city was seen already prepared as a bride adorned for her husband. Nothing was left for the people of God to do in preparing themselves. They are complete in their perfect Redeemer. But in the context it is written that God himself shall wipe away all tears from their eyes. Surely this cannot be in the heaven of immortal glory; for there can be no tears to wipe away in that perfect state of eternal blessedness. There every saint shall be satisfied with the perfect likeness of the glorified Savior. But in this gospel kingdom of Jesus it is given to his followers to suffer with him. The amazing love of God is manifest here in the experience of the sinners who are saved by his grace, in turning their sorrows into joy, and in making them rejoice that they are counted worthy to be partakers of the sufferings of Christ, and to triumph in all their conflicts through the victory which he gives them. In the world the followers of Christ shall have tribulation, but they are assured that he has overcome the

world. Thus God does indeed wipe away all tears in this gospel heaven. There can be neither tears nor occasion for them in the eternal ecstasy of that glory where all grief and sorrow are excluded by the unveiled presence of the God of our salvation. In the manifestation of the church under the gospel dispensation she is seen coming down from God out of that old heaven of the law and its accompanying ceremonies and ordinances; and it was a wonderful revelation even to the apostle, that "Then hath God also to the Gentiles granted repentance unto life."—Acts xi. 18.

"The heaven is my throne, and the earth is my footstool." Whether in this word of the Lord as recorded by Isaiah, (lxvi. 1), he speaks of the heaven and earth which he created, or of the legal heaven of the Mosaic dispensation, or of the new heavens, as prophesied of in the preceding chapter, or of that eternity which the high and lofty One inhabiteth, it is evident that the signification is not a location in distinction from other places. David by inspiration says, "If I ascend up into heaven, thou art there; if I make my bed in hell, 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."—Psa. cxxxix. 8-10. While God is everywhere present, it is not to be understood that his presence is tangible to natural sense. It is only as he is pleased to reveal himself as dwelling with him that is of a contrite and humble spirit, that such lowly ones are enabled to rejoice in the heaven of his presence; but when he is thus revealed in them they are at once "caught up to the third heaven." They always recognize that glory as the throne of God. With Jacob they can confess, "Surely the Lord is in this place, and I knew it not." They then know "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."—Gen. xxviii. 16, 17. Such glorious revelations are most frequently received by the saints when they are suffering under severe trials. But when they are so favored as to see by faith the glory of God as their present Savior, they enjoy all of the heaven of immortal glory which can be known to the saints while they remain in the body of this death. Indeed, they can never know whether they were in the body or out of the body while this revelation filled them with that eternal weight of glory. Those who have experienced such a revelation of the presence of God can witness that the blissful glory of his appearing is all of heaven to them; and they know that in that heaven God reigns as the infinite sovereign, who is King of kings and Lord of lords. No created being can see more than this of the heaven of immortal glory until the saints awake with the likeness of their glorified Lord.

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## MARRIAGES.

ON Oct. 11th, 1890, by Elder Wm. J. Purington, at the residence of the bride's parents, Mr. Charles E. Voorhees and Miss Sarah J. VanDyke, both of Hope-well, N. J.

ON Oct. 22d, 1890, by the same, at the residence of the bride's father, Mr. Samuel B. Blackwood, of Trenton, and Miss Elizabeth E. Stout, of Lawrence, both of N. J.

By Elder T. M. Poulson, at Nassaongo meeting-house, Wicomico Co., Md., Sept. 6th, 1890, Mr. Horace Tighlman and Miss Emma Morris, both of Worcester Co., Md.

By the same, Sept. 24th, 1890, at the residence of the bride's father, near Mills-ville, Mr. Isaac F. Dennis and Miss Anna B. West, both of Worcester Co., Md.

## OBITUARY NOTICES.

DIED—On Tuesday, Sept. 9th, 1890, Mrs. Harriet Hearn, in the 81st year of her age.

Sister Hearn was baptized by Elder Warner Staton, in the fellowship of the Little Creek Church, Sussex Co., Del., in the year 1844, and continued a faithful member and an ornament to her profession until called away by death. She died after a short illness at the residence of her sister, near the meeting-house, at which place the funeral services were attended on Thursday following. I am told that her closing hours were peaceful and triumphant. She still brought forth fruit in old age. "They rest from their labors."

E. RITTENHOUSE.

Mrs. Rachel Wyckoff departed this life Oct. 21st, 1890, in the 79th year of her age.

Sister Wyckoff had been a member of the Old School Baptist Church in Hope-well, N. J., about sixty-two years; but for a number of years past she was not able to meet with the church as often as she desired, her health being such that her strength would not permit her to do so, as she resided in Montgomery Town-ship, about eight miles from Hopewell. During the long period of time that she was a member of the church her course of life clearly showed that she knew and loved the doctrine of God our Savior; and although mild, forbearing and for-giving, she was so firmly established in the truth that none of the "isms" by

which she was surrounded, nor the vagaries which have shown themselves in our midst within the few years past, could move her one iota from the truth as recorded in the Scriptures. Her last serious illness was about six weeks, caused doubtlessly by a paralytic stroke, which caused a complication of diseases in her old age; but all were borne with much patience until death released her, and we as a church feel that another link connecting the past with the present has been severed.

She has left her husband, Mr. Amos V. Wyckoff, five children (two sons and three daughters), a number of grandchil-dren, many friends, and also the church, all of whom feel that one of the excellent of the earth has been called home to im-mortal glory. Her funeral was on the 24th instant; and although it was an un-usually severe storm, a goodly number of relatives and friends were present, show-ing thereby their sympathy with the afflicted family. The following declara-tions of Scripture were used as a text at her funeral, "For to me to live is Christ, and to die is gain."

WM. J. PURINGTON.

HOPEWELL, N. J., Oct. 27, 1890.

DIED—June 29th, 1890, near Stockton, Worcester Co., Md., Mrs. Eliza Jones, aged 76 years.

Sister Jones was baptized by the writer in fellowship with the church at Pitt's Creek, Worcester Co., Md., in 1879, and lived a consistent member until her death. According to her own account, she had been a traveler in the King's highway for twenty years before her baptism. She had been poorly for some time, but her death was unexpected. On the night of her death she told her son that he could go up stairs and lie down, and if she wanted him she could call him. In the night he heard a noise which aroused him, and when he had gone down stairs he found her lying on the floor. When he asked her how she came there she tried to tell him, but could not. She passed away soon afterward. She leaves five sons and three daughters, with the church, to mourn.

By request, the writer tried to speak words of comfort and truth on the occa-sion; after which her remains were laid away, near where she died, to await the summons from on high.

ALSO,

DIED—Near Wango, Wicomico Co., Md., Tabitha W. Johnson, aged 24 years.

She was baptized by the writer in the fellowship of the church at Nassaongo, Sept. 27th, 1884, and lived an exemplary christian life until her death, manifesting a meek and quiet spirit, which in the sight of God is of great price. She was only known to be loved, both in the church and out of it. In her death the church has lost a loving member, Mr. Johnson a precious wife, and her two little children a very dear mother. May God sanctify the loss to our good. We believe that she is taken from the evil to come. She leaves two little children, her heart-broken companion, one brother, one sister and the church in sorrow.

The writer made a few remarks at the grave. She was laid in the old grave-yard at her home, to await the sound of the trumpet of God.

T. M. POULSON.

NEW CHURCH, Va.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 12, 1890.

NO. 45.

## CORRESPONDENCE.

NEW HOLLAND, Ohio, Oct., 1890.

DEAR BRETHREN BEEBE:—A very dear sister requests me to send you the following brief letter from Elder Harvey Wright, of Indiana, together with my acknowledgment, for publication in our beloved family paper:

SEXTON, Ind., Oct. 14, 1890.

MISS MARY PARKER—DEAR SISTER:—The sisters of Lick Creek Church, of which I have been pastor nearly thirty years, having heard of your sore afflictions, through the influence of sister Benedict made up a little collection of five dollars, which they desired me to send to you as a token of their love and sympathy.

HARVEY WRIGHT.

How thankful I am for these precious love tokens, how they come into my darkened, painful life like golden streams of cheering sunshine, and how they help to lift the weary load of debt and continuous needs that my untold suffering lays upon me, none can know save those who have in like manner been bereft of health and home, and father and mother, and all who feel any special right to look after and care for my imperative wants. I am not extravagant, neither do I allow myself to crave expensive luxuries, or feel that I deserve them. But strive as I may to economize, in my helplessness needs must be supplied, bills will accumulate; and willing and anxious as I am to labor with my own hands in order to meet expenses, I am powerless to do so. Some few weeks ago my limbs began to discharge the dropsical effusion so copiously that I felt greatly elated, and really thought it possible that I might so far become better as to be able to walk again; but how vain proved those hopes! A few days of comparative freedom from pain, when I could look out from my windows and enjoy the glorious sunlight, the carol of the happy birds, and note the varied beautiful tints of leaflet and flowers, and rejoice in the autumnal beauties that sweet nature lavishes everywhere; and then came pain so great, suffering so deep, that no tongue could tell, no pen describe, the terrible, excruciating anguish of both body and mind I was forced to endure. O the suffering that can come to mortals in this mortal life! If in this life only we had hope, would not I at least of all beings be most miserable? No one who stood by my bedside could look upon me without shedding tears; and O the darkness that stretched itself like a

pall over my mind, filling it with doubt, with painful questioning, and causing me to cry unto God, the Rock of my salvation, and imploring him to show me what sins I had committed, what secret faults lurked within the deep recesses of my soul, that I must be scourged for. Then there came to me the trial of Job, where he said, "Thou knowest that I am not wicked;" and where in the beginning the Lord told Satan that there was none so perfect nor so upright as Job; and I thought, It cannot be that I am more wicked than any, or that my sufferings are caused or brought on to expiate some hidden sin; and notwithstanding the dark tempest that swept over my soul, notwithstanding the bitter winds of adversity that blew upon me on every side, and all the doubts and questionings, I could but cry unto the Savior of my soul, as did Peter, when sinking beneath the Galilean waves he cried, "Lord, save, or I perish;" or as did Job amid all his trial, "Though he slay me, yet will I trust in him."

How mysterious are the ways of providence! How various are the ways in which the Lord works and brings about events in human life! Everything of an earthly nature is uncertain and transitory. Even the breath that is in us, the human part of life, is as the grass that withereth, or as the flower of the field that passeth away. If any build upon earthly riches, worldly fame, or trust in human life, how like building castles in air, or upon the sand, it all is. A few days ago my brother came to my room and said, "Mary, my prospects never were brighter. The hogs I am feeding are doing splendidly, and their sale will place me in easy circumstances." To-day his herd is swept away by cholera, his plans are all disconcerted, and his sanguine hopes passed away as the vapor of a morning. Yesterday I saw the hearse pass my window, containing a beautiful, white, flower-strewn casket, in which lay the lovely form of a bright young girl just budding into a beautiful woman. Here again was another instance of the mysterious, incomprehensible dealings of divine providence. In her death a beautiful, luxurious home is robbed of its sunshine, its chief joy. A grief-stricken father is robbed of his only daughter; a heart-broken mother parts with her closest companion, her darling child; schoolmates

mourn the loss of their favorite; the principal sheds tears when he sees the vacant seat of his dearest pupil. Deep in the grave, which has been lined with intertwining vines and flowers, her dear form is laid, amid deepest sorrow and tears. Everywhere this bright young life, which like a blooming plant has been plucked from the stem, will be mourned and missed; whilst I, sitting here in my room, lonely and alone, could drop out of this life scarcely leaving a vacancy. My dearest friends could but be glad that at last the aching heart had ceased to ache, the painful body ceased to be pained. But what can we say to these things? It is the ruling and working of the infinite and mighty God. Who dares question his doings, or say that he has not the right to do what he will with his own, the same as has the potter power over the clay? Feeling that I am nothing but a burden to my dear spiritual kindred, and unceasing care to the dear ones under whose roof I am placed, much as I long for death I feel that from the depths of my heart I desire to say, Thy will, O Lord, not mine, be done. Sometimes in the midst of all the deep suffering and gloom that surround me I am permitted to look away beyond it all, beyond the grave, to the world of perfect peace and rest, where my tired, wearied soul shall at last be pillowed upon the infinite, tender Savior's breast, where he himself shall wipe all tears from my eyes, and give me a home at last, a home where the hearthstone can never be left vacant, where there will be the missing of no beloved footfall, where no heart will ever bleed or break, but where with dearest ties united in one unbroken chain we shall sing the praises of our Redeemer forever, and forever adore our wondrous King. Then the waiting time will be over, and with all pain and heart throbs forever ceased, will not the freed soul sing glad halleluiahs, and enjoy the perfect joy and peace of that peaceful abode all the more, after having suffered such anguish here below? O the blessings that come to us poor, helpless sinners through the atoning blood of the Lamb! Out of the horrible pit, the mire and clay, it lifts us, sets our sin-stained feet upon a sinless, immovable Rock, and puts a new song in our mouth, even praise to the Lord of lords and the King of kings. If it were not for the glorious light of the Sun of

Righteousness, that shines through all the darkness of sin and unbelief, making the midnight gloom one of perfect day, would we not all be without hope and without God in the world? What reason we have then to worship and adore his matchless name, and to submit ourselves unto him as dear children; and laying aside every weight, and the sin which doth so easily beset us, looking unto Jesus, who is the author and finisher of our faith.

I was strengthened and built up in faith on reading the beautiful article of our dear aged sister, M. M. Hassell. How many tender emotions were awakened in me as I read of her fears, her hopes and her struggles in days that are past. In memory I was carried back to the golden, happy days of my childhood, when I sat at my mother's knee and listened to her while she read letters from her able pen, when she wrote for the paper published by her first husband, Elder Jewett. I learned to love her then, and I love her still as a dear mother in Israel, whose pen has sent forth that "certain sound," the droppings of which have fallen with honeyed sweetness, and as sweetest music into the hearts of the Lord's tried and tempest-tossed little ones. How I wish I could lay my weary head against her dear, motherly heart, and tell her of my ups and downs, the weary heart-aches, and above all the littleness and unworthiness I feel.

I want to thank all my dear kindred in Christ in the east who have so kindly sent me tokens of sympathy, by helping me to bear the heavy weights affliction has laid upon me, who have sent their helpful offerings through Elder Durand. I have tried to thank him, and now would like to give expression to my gratitude to you; but language fails me. O! if you could know how you have helped me, how your love and assistance have eased the awful heart-pangs, how my heart reaches out to each of you in love and gratitude too deep for utterance, you would certainly feel that it was indeed blessed to give. O! will you not bear with me? Will you not think of me, now that the icy, wintry mantle of the cold season is spreading its cold, gray dress over the beautiful green of earth, shutting out the azure of the sky and so much golden sunlight; and when during the long nights others can cover up in warm, soft beds, I must sit on the edge of my bed alone in the cold?

O! will you not then think of me, and ask the Lord to give me grace, and if it be his holy will call me to himself?

Begging you all to cast over this imperfect letter the sweet mantle of charity, and asking the dear sisters of Elder Wright's charge who sent me their helpful token of sympathy to accept my love and lasting thanks, I am, very unworthily, your sister in hope of a better life beyond the grave,

MARY PARKER.

"OUGHT not Christ to have suffered these things, and to enter into his glory?"—Luke xxiv. 26.

This is a question which was asked by the Savior of sinners (concerning himself) of his disciples, who could not yet understand that the wonderful events taking place at that time were the fulfilling of the prophecies recorded in the Old Testament Scriptures, and handed down to them from generation to generation since the time of Moses. The time when these words were used by our Savior was after his death and burial; when, having destroyed the power of death, and broken the bounds of the grave, he had arisen a glorious conqueror, as he had declared aforetime to the unbelieving Jews, "Destroy this temple, and in three days I will raise it up." And while all these most mighty events were transpiring, and disciples were eye witnesses to them, yet the windows of their understanding were still closed, that they could not understand nor comprehend the meaning of them. As a clear, explicit and beautiful illustration of how they could travel with him, witnessing the mighty wonders and miracles that he performed, and not believe, we take you to that memorable road to Emmaus, where was enacted a scene incomprehensible to the understanding of any except those for whom he died, was buried, and arose again. There he stood in their presence, walked with them, and talked to them; and although their heart burned within them, their eyes were holden, and they knew him not—this same Jesus who had been their almost constant companion all the years of his ministry. (Could the natural mind comprehend this?) Looking him in the face, they wist not who he was. When he said to his disciples on a former occasion, "But whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." I feel that I speak the mind of every child of grace when I say, I feel thankful that flesh and blood cannot reveal any of the things of the kingdom of Christ unto us; and whoever has knowledge of these things has been quickened into life by the Spirit of Christ, all such having been builded together for a habitation of

God through the Spirit. After the two disciples had related to Jesus (not knowing who he was) all the things which had been done to this Jesus of Nazareth, who, as they said, was "A prophet mighty in deed and word before God and all the people," he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken;" following which are the words also from his lips of which I desire to write, "Ought not Christ to have suffered these things, and to enter into his glory?" At a glance it seems a fearful thing for any man of Adam's fallen race to answer this question in the affirmative, and to say, Yes, Christ ought to have suffered. And indeed it would be a blasphemous assertion on the part of any one except they who have been brought into the light of the knowledge of the way and plan of salvation by and through that very suffering. They alone can say it, for they alone can bear testimony to the truth that the church of Christ (for whom he suffered) is the body of Christ, he himself being the head and life of that body, and having the perfect right to suffer for his own body. Also, he came to do the will of his Father, who had chosen this people in him before the worlds were made. Being therefore subject to his Father's will, and that will by the determinate counsel and foreknowledge of God ordained that he should suffer, ought he not then to have suffered these things? Yea, verily. "For I came down from heaven [saith Christ], 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." It behooved Christ therefore, according to the Father's will, to fulfill all the jots and tittles of the law, which law had been outraged by those whom the Father had given him; and that outraged law could only be satisfied by perfect righteousness, through the suffering of death; and none, save Jesus only, could fulfill the requirements of the law. As Boaz was a near kinsman of Naomi, he had the right to redeem Ruth, the daughter-in-law, the Moabitess, and make her his bride. So Christ, being the husband of his bride, the church, she being bone of his bones and flesh of his flesh, and he having been given all power in heaven and in earth, had the right to redeem her from death, by himself going through death, to deliver her from the power of death. Ought he not then to have suffered these things? Yea, verily. Spotless and pure and glorious was this perfect church, as it was chosen in Christ, its head, in eternity, before time was counted. As Adam was created and made upright (being a figure of Christ), and Eve (figure of the church) was taken out of Adam and formed for him, she becoming his bride, his wife, his very own, flesh of

his flesh and bone of his bones, when she entered into the transgression and died according to the word of God, Adam must necessarily follow her into the same, because she was his bride, his own. So the church of Christ, his bride, which became manifest in Adam, went into the transgression, sank into degradation and shame, covered with the filth and slime of sin, dragged into death through weakness, and by the propensities of the flesh, slain, and killed, and unable to extricate herself from the terrible meshes of evil, and Christ must necessarily enter into the chamber of the bride, and take upon himself all that fearful contamination (himself being without sin), and pass through all the darkness into which she had been plunged, even death, hell and the grave, that he might present her faultless before the throne of his Father's glory. Ought he not then to have suffered? The highest conception of the finite mind could never comprehend the wondrous love embraced in the wondrous salvation for poor, fallen sinners. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John xii. 24. Possessing this wondrous love for his bride, and upon whom all that love was centered, could he stand aloof and abide alone while his beloved was steeped in the mire of sin, her garments defiled, her feet bruised, her body full of putrefying sores, the whole house in confusion? Certainly not. But with arms wide outstretched, and with voice gentle and melodious, carrying with it sweet and full assurance, he said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you." And where must he go to prepare that place, except into death, and through death, that his dearly beloved might be brought out of death into life; out of confusion into that perfect peace in him which passeth understanding; out of Babylon into the new Jerusalem, beloved Zion, city of our solemnities, a quiet habitation, where our glorious Lord shall be unto us as broad rivers and streams; out of the horrible pit and the miry clay, upon salvation's great, strong rock, with a new and beautiful song in the mouth, even praises unto our God? Can we say then that Christ ought not to have suffered? We dare not.

"And to enter into his glory." His glory was the glory he had with the Father before he was sent by the Father to redeem them out of the world whom the Father had given him. As in the parable of the lost treasure, "The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. xiii. 44. In the field of this world Jesus find-

eth his bride, his treasure, and he goeth and delivereth up or selleth all the vast and rich possessions of glory that he hath with the Father, and purchaseth this vile and sin-polluted world, containing the treasure, that he may redeem and dig out with his own hands his purchased and hidden treasure; for it is declared that he trod the wine-press alone, and of the people there was none with him. He looked, and there was none to help, and his own arm brought salvation unto him. When he found them (the treasure), like the gold and the silver that is taken out of the earth, they were contaminated with the filth of the earth, and they must be tried as the gold is tried, and refined as the silver is refined; they must pass through the furnace of affliction, as their Savior did before them, for their sakes, that they may have fellowship in his sufferings. Having purged them from the dross, and all their filthy rags of self-righteousness, when he enters into his glory he takes with him his bride, a perfect church, clothed in pure linen, clean, and white, and unspotted, presenting them to the Father, whose will he has accomplished. Then, having a faith's view of all this perfect work, can we not truly affirm that Christ ought to have suffered these things, and to enter into his glory?

Yours in a glorious hope,

B. F. COULTER.

PHILADELPHIA, Pa., Oct. 31, 1890.

CAMP HILL, Ala., Aug. 29, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—It is in my mind to-day to write on the text, Heb. i. 14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The fact that there are created intelligences called angels, no one will for a moment call in question who believes the word of inspiration, called the Scriptures. We read of them in the earliest history of man; for when Adam had sinned, God placed eastward in Eden cherubim and a flaming sword, to keep the way of the tree of life. We are also taught that the sword turned every way, which beautifully represented the gospel of Christ, which is perfect, and looks in every direction. Again, in this connection we read that "The word of God is quick and powerful, sharper than any two-edged sword." We have not space here to record all that is said of angels under the old dispensation and in the Old Testament Scriptures, but that they were sent to God's people; and that, as their name implied messenger, so we see the beauty of the expression the apostle here presents, "Are they not all ministering spirits?" And as we understand that the old dispensation was typical, so we see the type and the antitype. The antitype or substance is the gospel ministers; for they are the angels of God, messengers from him, with messages of love. The seven angels of the seven

churches all came with certain messages from God to the churches, in the varied conditions of those churches. We also note that there were several orders of angels—the cherubim, seraphim and Archangel. But the fact is set forth that they are “ministering spirits, sent forth to minister for them who shall be heirs of salvation.” The varied forms under which they came, and the amount of good accomplished by them, are yet untold. While Abraham and Sarah dwelt alone in their tent they were visited by angels, who brought to him the message from God; and nothing else could have satisfied Abraham as that message did. Although Sarah laughed, it was from God, and God as certainly brought it to pass as he did the message sent to Paul in the ship, that he and those who sailed with him would be saved. God’s word is true, and we are to live by every word of God. Jacob also, alone in the wilderness, found the way between earth and heaven in the vision, with the ladder upon which the angels of God were ascending and descending; which beautifully represents the gospel ministry going to and from the throne of God, upon Christ, and discoursing upon Jesus, the way of life and salvation. The cherubim over the mercy seat, looking down upon the crown, coincides with the expression of Peter, “Which things the angels desire to look into”—the mysteries of Christ, the ark in which was the law, and the pot of manna, and Aaron’s rod that budded. The expression of the psalmist is, “He shall give his angels charge over thee.” “They shall bear thee up in their hands.” The priests carried the ark, and the ministers of Jesus bear Jesus; and Paul presented Jesus to the Galatians, and said that he had evidently been set forth, crucified among them. “And I,” said Jesus, “if I be lifted up, will draw all men [the elect] unto me.” Jacob at Bethel saw a vision of angels on the ladder. Christ is the way, the truth and the life, the only way between heaven and earth, either to descend or ascend. So when we ascend we do so by him; when we descend we do so by him; and he is the only name under heaven given among men whereby we must be saved. The angel Gabriel announced the birth of Jesus to Mary; and the angels appeared to the shepherds in their fields by night, saying, “Fear not; for behold, I bring you 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 the Lord.” And an angel appeared to Joseph, saying, “Arise, and take the young child and his mother, and flee unto Egypt.” We notice in the office and mission of angels that it covered all the ground, and angels were sent on different occasions to accomplish the work of God. An angel strengthened and ministered to Jesus in the

mountain of temptation, and also in the lonely garden of Gethsemane; and after he was crucified he was buried, and the stone was sealed, and an angel came down and broke the seal of Roman authority, and rolled back the stone; for he was not holden of death. He laid down his life, and he took it up again. The bars of brass and of iron must be broken asunder. He comes forth and appears to Mary; and two young men, one at the head and one at the foot of the place where Jesus lay, said, “Come, see the place where the Lord lay. He is not here; he is risen.” When he ascended, and was seen of above five hundred brethren at once, the men or angels in bright apparel were seen, as the clouds received him out of their sight, saying, “Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” The prophet takes up the scene, and says, “Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.” And the psalmist said, “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.” Paul said, “He led captivity captive.” The psalmist also speaks of the chariots of angels by the ten thousands. And when he comes again he will be accompanied with ten thousand of his saints, or angels; the innumerable company of angels. Paul spoke also of a “cloud of witnesses.” His ministers are his witnesses of these things. They are like a cloud—innumerable. Now we will observe that as the angels attended Jesus, so do his messengers still attend him in his preached word, and that preachers of the gospel are angels of God, messengers from the throne of God and the Lamb, to bear the news of salvation. The vials poured out by the angels are the testimony of God, designed to destroy certain things, and for the deliverance of his people. The first-born of Egypt must be destroyed. Hence the angel comes and destroys the first-born of Egypt; and the first-born ideas from the birth in Adam must be slain before we can be delivered. The law of sin and death, and life and righteousness, must be written in the heart and mind of the covenant children of God. The idea that we can be saved by works is the first-born of Egypt, and must be slain; and the doctrine of grace, preached by the Spirit and authority of heaven, accomplishes that; hence the need of it now. The angel came down and smote the hosts of Sennacherib, and victory to Israel came. The same to-day is true, that these enemies must be slain. The angel stood before Zachariah and presented to him the candlestick all of

gold, and peculiar in its make, showing the ushering in of the spiritual, gospel day, to succeed the legal day, and to show the end of instrumentality, and the direct action of the Spirit of God upon his people. An angel stands before Manoaah to announce the birth of Samson, a type of Christ. An angel stands before Joshua with a drawn sword, to manifest the captain of the Lord’s host. Jesus said, “I came not to send peace, but a sword.” Paul says the sword of the Spirit is the word of God. Then we read of “The sword of the Lord and of Gideon.” I see the great need now of the sword being drawn, and of having it upon the thigh, because of fear in the night. Jesus is represented with a sword with two edges, going forth conquering and to conquer. The cherubim and flaming sword eastward in the garden covers the ground of the defensive ministry of Jesus. The sons of Zion God has raised up against the sons of Greece, to smite them with the edge of the sword; and they shall fall in battle, for so hath the Lord purposed. The great objection the world, or sons of Greece, have to the gospel preached by what are called old Baptists is that it is too pointed, or too sharp. The trees cannot resist the edged tools which effect their fall, which must be done before the building can be completed. It must not only fall, but this sword trims off all the alliance bumps, the mission lord bumps, the mason bumps, the Sunday school bumps, and all institution bumps. The scalping is done, the line is drawn, the scoring and the broad ax, and then the saw, at both ends, and then it is fit for the building, and will lie straight in a line; and that is why Old Baptists can sit still so long to hear the word of God, because they are hewed and squared by the edged tools of the kingdom; but the brush house or wigwam of the religious world can put in all the crooks, and bumps, and limbs and brush; and it may resemble a snake den, or frog house, but not the city of Zion, the glorious city of God, which is compact, and built together for a habitation of God through the Spirit. The angel had a sharp sickle, and was told to cast in the sickle, for the harvest was ripe. Angels came to deliver, and to shut lions’ mouths. They still do that. The preaching of the gospel in its purity had something to do with shutting the mouth of the lion of the government of the United States, which provides for our freedom in worshipping God. An angel came down and delivered Peter out of prison. How often has the message from God delivered his ministers and his children from captivity of the world, and they have obtained their freedom. We sometimes go to meeting, are in a dungeon, and feel bound; but the word of salvation unbinds us, and we go on our way rejoicing. But the angels did not make heirs of grace, but minis-

tered to them, because they were heirs. So angels are now sent to certain ones. Peter was an angel to Cornelius, and he would have worshiped him; but Peter forbade him. Philip was an angel to the Eunuch, Paul to Lydia, and to the Gentiles unto whom God had sent him. The strong angel which proclaimed with a loud voice, “Who is worthy to open the book, and to loose the seals?” was not the one who said, “Behold, the Lion of the tribe of Judah, the root of David, hath prevailed to loose the seven seals thereof.” John said, “I saw an angel flying in the midst of heaven [in the gospel church,] having the everlasting gospel [good news] to preach to them that dwell on the earth.” This is the message, and the angel still flies, and still the glorious gospel is preached; and we rejoice, and therein will rejoice. The good news of salvation, and that of God, from the exalted throne of his majesty, is still heard. “I am the resurrection and the life.” “I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.” “I am Jesus.” He is our life, our hope, our joy, our all, the King of kings and Lord of lords, the only Potentate, the Alpha and Omega, the beginning and the end, the first and the last, the Lamb of God, which taketh away the sin of the world—the elect. “I am thy salvation.” “The Lord our righteousness,” our wisdom, righteousness, sanctification and redemption. We will therefore delight to write, talk and preach of his kingdom and his power. The subject is inexhaustible, and who is sufficient for these things? To God be the glory for all the ability he gives us in setting forth the glorious truth of Jesus and him crucified.

Yours in hope,

W. LIVELY.

LEESBURGH, Va., Oct. 16, 1890.

G. BEEBE’S SONS—DEAR BRETHREN:—In every family there is some likeness between the children: in some more than others. But in none of the families of the earth is there such a likeness as there is in the family of our God. As Christ is the express image of God (Heb. i. 3), so is this family the image of Christ, and the image of each other. I think this idea is expressed in these words of our dear Redeemer, “That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.”—John xvii. 21. One is reflected in the other. “As in water face answereth to face, so the heart of man to man.”—Prov. xxvii. 19. In the letter I inclose for publication (if in your judgment it is thought best) there are some things in perfect accord with my own experience. I can say with the writer that I never hated (in the usual acceptance of the term hate) the Old Baptists; but I surely did

not love them as I now do. The simple, plain and candid manner in which this one has expressed herself, leads me to believe that if I have ever been taught the truth, so has she. And then I think I know something of that calm feeling she speaks of at the death of her dear one. I will not venture to give expression to my feelings now, but will say that no one has ever told my feelings, at a time similar to that which she speaks of, so well as she has in this letter. She has come right into my heart, into the most secret feeling of my heart, and I feel to say, Thou art with me, and I am with thee, dear one.

Your brother, I hope,

E. V. WHITE.

CHESTNUT HILL, Md., Oct. 2, 1890.

DEAR ELDER WHITE:—I received your precious letter this afternoon. I have often read of precious letters, but never before did I read or receive one. Tears came to my eyes as soon as I saw the post-mark. I have read and re-read it, it is so precious to me. Can such truth be for me? I have been reading the letter Elder Staton wrote, and also the one he sent to the office of the SIGNS OF THE TIMES, written by R. W. Tawressey. I could not write my feelings half so correctly as that one tells in relating his experience, if I have any to call experience. I never hated the Old Baptists like some say, nor did I love them like I do now. I never remember having tried to get religion. This writer says he has always been in some way afraid of any one he thought to be a Christian. Such has always been my case; I thought myself so sinful. I never could stand in company with them when they would be talking outside of the pulpit, until at the Rock Springs yearly meeting. Then I could go up to a little crowd and listen and enjoy it too. I never felt the great load of guilt that some tell about; but what I used to enjoy, I now can see no pleasure in; and what I enjoy now, I once did not enjoy. At the Rock Springs meeting Elder Rittenhouse asked me if I had asked the members at the Harford meeting to receive me as one of them. I told him I had not. He asked me if I did not have such impressions on my mind. I told him that I had not. But since then I have had a desire to do so; yet, like R. P. Tawressey, I feel that I have nothing to tell them. I do not know why I feel like telling you what I have never before felt like telling to any one else. About sixteen years ago I was exercised very much. I would kneel down and try to pray every chance I had, but did not allow any one to see me. This feeling lasted quite a while, but I do not know just how long. When I got to going out into young company it seemed to have left me, and I enjoyed this world's pleasures to my full satisfaction. In the year 1881 I was married to my dear husband, Milton E. Scar-

brough. I had all I asked for when we were united in marriage; but so soon was that happiness blighted. Just thirteen days after we were married he was taken sick, but not very badly, and never was well after that. After two years and three months he had to leave me. What a great trial that was to me, dear Elder, none can know but those who have met with such a loss and felt it. My heart aches to-day because of him. But when he died, how calm and resigned I felt. I could not shed a tear, nor feel it was not right, everything seemed so sweet. I could but feel that he was asleep, and hope I still feel so. The day he was buried was still a day that my feelings were so calm. I felt when we went to the grave that it was all right, and that he was at home. I do not know why I felt so calm, and do yet. I always have felt like there was something unnatural about it, but do not know. Since then everything has seemed changed. Elder Grafton spoke in prayer at his funeral. I saw others shedding tears; but I could not, nor did I wish to. My feelings were too calm for grief.

When I first felt impressed to pray a Methodist protracted meeting was going on close to my home, and we all often attended it. One night I thought I would go to the mourner's bench, as so many of my associates went. I went forward, and as soon as I got there I wished I had not gone. I was ashamed of myself for going, and I feel ashamed of it yet. My brother professed religion at that time; but I have often heard him say that if he believed as the Old Baptists do he would go on and get his fill of sin. How clearly you explained that feeling at Rock Springs. When we do not enjoy a thing we are apt to keep away from it.

Elder White, I cannot ask you to write to me privately, for that would be imposing upon you too much. I take the SIGNS OF THE TIMES, and a letter in its columns from you I could enjoy. My name do not mention as yet. The eighth chapter of Romans, in years past, was a pleasure for me to read, especially the last two verses. I told my husband there was a chapter in the Bible I used to like to read, but had forgotten where or what it was. About one year after his death it was made known to me where it was, through a Baltimore paper. One writer said it was a chapter he enjoyed, and told where it was. If I could feel that I was one of them, how safe I would be.

"O for a heart to praise my God,

A heart set free from sin."

With love to you not natural, I hope,

MRS. M. E. SCARBROUGH.

DAVENPORT, N. Y., Oct. 23, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I very much regret having been delinquent again, but

have troubled you with apologies before, so will try to make amends by remitting as quickly as possible for the present and ensuing year. I also have the pleasure of sending one new subscriber. He is not a professor, but heartily indorses the Old School Baptist doctrine, and I have long since entertained the hope that he was a possessor of that "pearl of great price." When I mentioned the paper to him (rather timidly, I confess) he very cheerfully and without any hesitation handed me the money, saying, "I want the paper." I should so like to send you more names; but as I do not live in a Baptist community I am unable to do so; for the doctrine advocated by our much-loved family paper is not relished by them. But to me it has become a household necessity. I should be very lonely without it. Every piece has a special interest for me, and I feel thankful that our heavenly Father has qualified and put it into the minds of so many to contribute to the columns of our medium, and to the edification and comfort of the household of faith. I feel that if he were pleased to liberate my thoughts and enable me to give them expression, most gladly would I employ my pen for that purpose. Not that I feel there is a necessity, for the columns are always ably filled; but it is such a relief to unburden our minds and speak of our experience to each other; of the sunshine and shadow by the way; how for a season we have had to sojourn in the valley of Baca, so oppressed with grief, with no ray of light, nor outline of a footpath to lead us out, so that our souls longed, yea, even fainted for the courts of the Lord; how sometimes we have felt impelled to cross over the brook Kidron, realizing that only sorrow awaited us, yet knowing of no way to avoid it; how, all unexpectedly and so gently, we have been lifted, as it were, into pleasant fertile fields, and made to lie down in green pastures, beside still waters; even privileged to drink of that river, the streams whereof make glad the city of God, and then have been enabled to see that it was God's hand leading us all the while; that our afflictions and sorrows were meted out to us in great mercy; that while no chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby. But I do not seem to be gifted in that way; my understanding is very dull, and my ignorance confronts me with appalling magnitude whenever I attempt to speak or write of the things of the kingdom. In fact I am often made to wonder what my particular gift or calling in the church is. Surely if I am indeed a member of that body, I must be one of the very least; but since I am unable to decide, I will leave it for others to judge, resting assured that whatever the Father would have me

be he will enable me to be, and whatever else I may attempt will avail nothing. Some years ago I heard a professed minister of the gospel, during his service, make some remarks on the scaffolding of a building. He spoke of a church building; that while the scaffolding was absolutely and indispensably requisite for the construction of the church, it was no part of it, nor of any use to it after it was completed. He was not very explicit in his remarks, but the inference I drew from what he did say was that the Sabbath School, the Bible society, and all the modern appendages, though not particularly a part of the church, were altogether necessary for its upbuilding. Well, of course, I had no fellowship for such reasoning. That would not harmonize with the sovereignty of God, who speaks and it is done, commands and it stands fast; who bringeth the counsel of the heathen to naught, and maketh the devices of the people of none effect. "Except the Lord build the house, they labor in vain that build it." But it has recurred to my mind so many times since that I have sometimes hoped (foolishly, perhaps) that some one would be led to speak more understandingly on the subject. There is no doubt that men need this support to build their churches; they could never amass such numbers otherwise. It is their van and rear guard, and supply committee.

Begging pardon for thus intruding on your time, I remain your sister in Christian love,

HARRIET N. HARKNESS.

BATAVIA, N. Y., Nov. 2, 1890.

DEAR BRETHREN BEEBE:—How often the Christian learns the lesson Paul knew so well, "If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. xv. 19. It is not necessary to tell those who have been in spiritual darkness and trouble what this means. Bitter experience has taught them what words may fail to express. As to the people of this world, they are not in trouble of this kind, and know nothing of being shut out from the presence of God; neither do they understand what it is to have the light of his countenance withdrawn from them. Those who have hope in Christ may and do have troubles in this life in perhaps equal if not greater measure than those who have no hope; but added to these they have those troubles which are alone peculiar to the children of God, and which David describes when he says, "I am so troubled that I cannot speak." "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail forevermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?"—Psa. lxxvii. 4, 9.

How difficult it is to describe in words what one experiences when in this valley of trouble and despair.

Truly the children of God are a peculiar people; and these peculiar troubles are hard to describe. To those who are in Christ there is no necessity for an accurate description. They know too well what it is to be left to the temptations of the carnal mind, and the terrible siftings of Satan, when he, like a flood, fills the mind with doubts and fears. They feel as Daniel expresses it, "Thou hast showed thy people hard things: thou hast made us to drink the wine of astonishment."—Psa. lx. 3. Can it be possible that we have fallen into such divers temptations, and still have any hope that we are among the children of God? Could there be a possibility that those whom God loves should find themselves in such straits, in such overwhelming suggestions that fill the mind with unbelief and infidelity? David again expresses these feelings truly and forcibly in the sixth Psalm. When these trials come upon us it seems as though we should entirely despair of ever being again comforted with the light, if we did not find that these tribulations are the common lot of Christians. James writes, "My brethren, count it all joy when ye fall into divers temptations." I have noticed the words, "fall into," lately, and it does seem sometimes that I have fallen into temptations when I was trying the hardest to keep from them. But however bitter our sorrows may be, or however trying our temptations, we may derive comfort from this truth, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6. David found rest and comfort after all his sorrows; and who among the children of God can say that God has utterly forsaken them? They may have had to wait for it, as David did when he waited fifteen years before he received his kingdom; or as Abraham did when he waited sixteen years for the promise of his son Isaac; or as Joseph did when he waited twenty-two years for the fulfillment of his dreams. But however long it may tarry, the blessing of the Lord will surely come, and his promises will never fail the children of his love and choice.

Yours in fellowship,  
B. F. HAMILTON.

LEAD HILL, Ark., Oct. 28, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—I desire to tell you and all the readers of the SIGNS some of the glorious blessings and privileges I have enjoyed of late. We met on Saturday before the second Sunday in September with Enon Church, Marion County, Ark., and organized an association of Old School Predestinarian Baptists, and called it Little Zion. Four ministers went into the organization, and one minister from Pine Forest Association, in Missouri. All the preaching was sound and harmonious. All preached salvation by grace, and good

works as the fruit of the Spirit. There were four churches in the organization. Our next association will be held with Salem Church, Baxter County, Ark., to begin on Saturday before the first Sunday in September, 1891.

On Friday before the fourth Sunday in September I went to the Sugar Creek Association, held with Harmony Church, Boone Co., Ark., where I met with ten preachers. I will give the names of some of them: Elders James Every (the ablest expounder of the Scriptures I ever heard), Shields, Caselier and Braum, of Missouri, and Wm. Taylor, John Taylor and L. H. Anderson, of Arkansas. The association closed on Monday. We had a good meeting. All went off in peace and harmony, and I feel to hope that all were benefited. I returned home on Tuesday evening, and on Wednesday morning started to the Pine Forest Association, reaching there on Friday evening. It was held with Wolf Creek Church, White Co., Mo. There I again met ten preachers, some of whom I will name: Elders James Every, Henry Brazeal, H. J. Johnson, John P. Rodgers and James Davis. There we had a good meeting.

At the three associations I heard forty sermons preached, and tried to preach twelve times myself. I heard eighteen different ministers preach, besides hearing several exhortations. All the preaching was of one piece. No discordant sounds were heard. All gave God all the glory, power, praise and honor. It was a time that will long be remembered by me, to think that so unworthy a creature should be blessed with such a glorious and high privilege as to meet with the saints of God and worship him in spirit and in truth. Nearly all the churches have had some increase, and all are in peace. I desire the prayers of all God's children.

Your unworthy brother to serve in gospel bonds.

WILLIAM J. CASEY.

LINDALE, Texas, Oct. 13, 1890.

G. BEEBE'S SONS—VERY DEAR BRETHREN:—There are getting to be a great many divisions and subdivisions among the Baptists in Texas, mostly on the subject of predestination and the spiritual birth. A great many deny that God predestinates all things, yet they do not propose to make it a test of fellowship, while others declare nonfellowship for us who believe in and declare God's predestination in all things. I think it is wrong to discard brethren because they fail to see and understand these points of doctrine the same; for we certainly all have much to learn of spiritual things. I, and those with whom I stand identified, have all the time insisted that we ought to bear with each other in these matters. But there are some who will not do so, insisting that we must say things just like they do in order to have their fellowship.

Now, as regards the resurrection of the dead, there are, I think, about two extremes among the Baptists of this country, and one about as far from the Bible teaching as the other, according to my understanding. I think the Bible teaches all on that subject that it is necessary for us to know or to preach; and when we go beyond what we find in holy writ to sustain, we are on dangerous ground; whether it be to deny the resurrection of these vile bodies (which I understand shall be changed, that they may be fashioned like Christ's glorious body), or whether it be to hold and teach that we will appear in heaven with the same features, the same size, &c., that we are here. I think that both are erroneous; for an apostle has said, "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." I think this is sufficient on that part of the subject. I would be glad if the brethren would cease striving about words to no profit. As ever,

F. ODOM.

## CORRESPONDING LETTERS.

*The Salisbury Baptist Association, now closing its annual session with the church in Salisbury, to the several associations in correspondence with us, grace and peace be multiplied unto you.*

You will see by our Minutes that all the churches included in our organization are represented both by letters and messengers, and that communications have been received from all corresponding associations. Ministering brethren have been with us from five different states. They have borne witness of Christ and of reigning grace with great power and in the most perfect accord and harmony. Their word has been gladly received, and we have felt not only good was the word of the Lord which was spoken, but that it was good for us all to be here. There have been additions to several of the churches, and the congregations in most of them show a steady increase. While we hear of jars and strivings in distant places, peace has prevailed throughout our borders. Not only during the year past, but throughout the years of half a century, no schisms nor divisions, strifes nor debates, have wrought any of their mischievous work among us. We trust that the several churches whose privilege it is to drink in the rain that cometh oft upon them, bring forth fruits meet for them who visit and labor among them, and that they are made to feel that their labor is not in vain. Throughout the three days that we have been in session the attendance has been very large, crowding the house, and a steady, unfaltering interest manifest until the close. Do not forget us. We hope that your visits and your correspondence may prove profitable and encouraging to you, as well as to us.

Our next session is appointed to be held with the church called Forest Grove, in this county, commencing on Wednesday after the third Sunday in October, 1891.

S. H. DURAND, Mod.  
J. H. TRUITT, Clerk.

*The Lexington Old School Baptist Association, convened with the Clovesville Church, in Delaware Co., N. Y., on the 17th and 18th of September, 1890, sendeth greeting.*

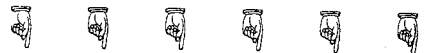
BELOVED BRETHREN:—Through the abounding goodness and mercy of our heavenly Father we are once more permitted to meet in an associate capacity, and are made glad that we have the privilege once more of hearing from the different churches composing the Lexington Association; not only by their delegates, but by their letters also. We were made glad to receive your Minutes, and know that you still have fellowship for us, and that you are standing fast in the liberty wherewith Christ has made you free, and contending earnestly for the faith once delivered to the saints, and for the order of the house of God, which ever becomes the people of God. Dear brethren, may we, as one order, still strive to keep the unity of the faith in the bond of peace. Brethren, love has characterized our present interview, and we would take the opportunity offered us to express our love and fellowship to associations of our correspondence from whom we have received Minutes. Dear brethren, we hope you will continue correspondence with us, both by messengers and Minutes.

Our next meeting, if the Lord will, will be held with Middletown Church, at Halcottsville, Delaware Co., N. Y., on the Ulster & Delaware Railroad, on the third Wednesday and Thursday of September, 1891.

J. MILLER, Mod.  
JOHN A. MORSE, Clerk.

## EXTRAORDINARY OFFER!

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



*All new subscribers' names will be entered on our list as soon as received, and the paper sent them from now until the end of 1891 for the one dollar.*

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

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 12, 1890.

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

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

G. BEEBE'S SONS.

## HE CANNOT SIN.

DEAR BRETHREN BEEBE:—Will you please give your views through the SIGNS OF THE TIMES on the text, 1 John iii. 9?

Your unworthy brother in hope,  
G. W. GOODRICH.

JUSTUS, Pa., Sept. 16, 1890.

## REPLY.

"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.

While it is a pleasure to us to submit to our brethren such views as we have concerning the revelation which God has given in the Scriptures, it is always with the consideration that they are to be received only as far as sustained by that perfect rule of faith and practice which is sealed by the Spirit of truth. Since the apostolic day no man has been qualified to speak or write by inspiration, so that his words could be a safe standard for the faith of the disciples of Christ. In all the writings of the most gifted saints there is liability to error; therefore, it is highly important that the views of every one should be carefully compared with the inspired standard before they are accepted by those who regard the truth of God as above all other considerations. It matters little what are the views of any mortal further than they may be in harmony with this divinely authorized test. The saints cannot afford to accept any other guide.

In considering the text submitted by our brother it is but just to observe the connection in which it is written. Not even the apostles were capable of speaking with infallible authority except as they were moved by the Spirit of truth. By that one Spirit they all were qualified to record the unchanging doctrine of God our Savior; and consequently there can be no conflict in the decisions which they have recorded. Whenever any expression of Scripture seems to teach anything varying from any other portion of the one testimony which God has given, the want of harmony results from our darkened understanding, and not from any real discord in the inspired volume. This fact should be borne in mind in the examination of any passage of Scripture. The only safe guide in examining the text submitted by our brother must be the whole revelation as it is left for our instruction, whether written by John or any other inspired servant of our Lord Jesus. If the declaration in our text should be construed to teach that

there is no sense in which one who is born of God can commit sin, both the writer himself and those to whom he writes are condemned as not being born of God; for he includes himself with them in the confession, "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." After Paul had been for twenty years laboring as an apostle, he wrote, "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*."—1 Tim. i. 15. Hence, it is evident that our text does not teach that no sinner is born of God. If there had been no possibility of those "little children" to whom he wrote committing sin, it would have been unnecessary that he should have said, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Many of the dear children of God have been troubled by the tempter, who would distort the declaration in our text to their condemnation. Feeling the burden of their own sinfulness, and groaning under the bondage of corruption, they must sink in despair if those who are born of God are free from the possibility of committing sin. Therefore, the perversion of the inspired words of our text is a cruel weapon as used by the accuser of the brethren. According to that application of these words, there never was a conscious sinner who could hope in the grace of God for salvation. Hence it is evident that such is not the meaning of the apostle. It is the glory of the revealed grace of God as it is declared in the gospel, that through the blood of Jesus his people are saved from their sins; and without this salvation our Redeemer is not entitled to the name which was announced by the angel before his birth. It was said to Joseph, "Thou shalt call his name JESUS; for he shall save his people from their sins."—Matt. i. 21. Because he is the Savior of sinners, the name which is above every name is his peculiar right. No text of the inspired word can be correctly understood as denying this wonderful title of our Lord and Savior.

Regarding this as certainly true, the question remains, What is the correct understanding of this declaration in our text? From the context it is clear that the apostle is speaking by way of admonition to the saints, whom he recognizes as already identified as the sons of God and the objects of inconceivable grace, in that they are entitled to be known as such. He says, "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. Be-

loved, 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." This amazing display of divine favor cannot be regarded as the reward of merit in those upon whom it is bestowed. The grace of God is manifested in translating sinners from the power of darkness into the kingdom of his dear Son. No such manner of love could be exhibited in the bestowal of divine favor upon sinless creatures. The miracle to which the attention of the saints is called consists in the infinite love of the God of holiness, which embraces rebellious sinners who have no righteousness to commend them in his sight. This mystery can never be comprehended by finite reason, and yet it is clearly shown to the subjects of divine grace through that faith which is the fruit of the Spirit and the gift of God. Those who are thus blessed were in themselves "by nature the children of wrath, even as others." If there had been any merit in them by which they received this favor in the sight of God, there would be nothing miraculous to demand the particular notice which is called to it. Paul says, "Peradventure for a good man some would even dare to die; but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. v. 7, 8. To this wonderful manner of love John calls the contemplation of the saints to whom he is writing in this epistle. Natural love can embrace only such an object as is attractive to it. This divine love was bestowed upon us when we were yet sinners, having nothing to commend us to the favor of God. The fact is abundantly testified in the word of truth that the saints are in their earthly nature sinners and enemies against the holiness of God. This is not merely an enmity under which they are captivated, but it is expressly declared that the very subjects of quickening grace, of whom Paul was one, "were by nature the children of wrath, even as others."—Eph. ii. 3. Instead of these quickened sinners feeling themselves righteous, they all find the law of sin still in their members, by reason of which they groan, being burdened; and their hunger and thirst after righteousness is the mark by which they are manifested as the very characters included in the blessing pronounced by our Lord, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Matt. v. 6. None but the living children of God ever can feel this hunger and thirst. It is the peculiar seal of the Spirit which cannot be counterfeited nor imitated. Every sinner who bears this mark is already blessed with the assurance of the truth of Jesus, who has given this accurate description of the character of such as shall be satisfied with the perfect right-

eousness for which they so earnestly long. They could not desire to be free from sin without the love of righteousness; and this love cannot originate in that carnal mind "which is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. The love of righteousness can only be produced by the Spirit of righteousness, which must dwell in every sinner who is blessed with the wish to be free from the power of sin. Since this love cannot originate in carnal enmity, it is unmistakable evidence of the Spirit of holiness dwelling in those who are led by it to desire freedom from the bondage of sin. This Spirit dwells in none but those who are born of God. Therefore, "Every man that hath this hope in him purifieth himself, even as he is pure."

The principle of righteousness is never the origin of sin, as is clearly demonstrated in the connection of the text under consideration. While the sinner who is born of God has the mind of Christ, which cannot love sin, he is still painfully conscious of the law (that is, the power) of sin in his members, which Paul designates as the flesh, in distinction from the law of righteousness, which he calls the mind. He sums up the two opposing powers which war in the saint, saying, "So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 25. Notice particularly that Paul says "I myself" serve these opposite laws, the one with the mind, and the other with the flesh; but it is Paul himself who is the servant of both. Although cavilers may not understand how this can be the case, by experience the saints know it is true with them; and it gives them much trouble. If any one is satisfied from this consideration to follow the evil directions of the carnal mind, under the excuse that it is only the flesh that is sinning, the evidence is plain that such characters do not love the righteousness of God, nor do they show that they hate sin. Those who are dead to sin cannot live any longer therein. Righteousness is the vital element of those who are born of God, and they need neither the fear of future punishment nor the reward of heavenly joy to induce them to follow after righteousness. Obedience to the law of Christ is their life and comfort; and sin is itself distress and death to them. It is to the saints of the churches of Galatia that Paul says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not."—Gal. vi. 7-9. Will-worshippers may delude themselves with the thought that this doctrine of God

## OBITUARY NOTICES.

**Mrs. Eliza Bench**, my beloved wife, died on Monday evening, Aug. 25th, 1890, aged 38 years, 4 months and 17 days.

She was a daughter of Kimbrel and Amanda Hill, and was born April 8th, 1852, in Johnson Co., Ark. We were married at the residence of her father (on Mulberry Creek, same county) on Nov. 25th, 1869, Elder Turner Casey officiating. We moved to the valley near Horsehead Creek, Johnson Co., where we lived on the farm several years, and then moved to Coal Hill, a distance of two miles, in the fall of 1877, where we lived until her death.

About nine years ago, one evening, Eliza professed a hope in Christ while she was at home by herself, and came where I was at work in a store to tell me of the blessing she had received from the Lord; and when she began to tell she got happy, and talked so loud that all who were about the store heard her tell what great things the Lord had done for her soul. I had obtained a hope a few years before this, and now we began to talk more about church matters, and felt it to be our duty to join the church and be baptized. We had heard the preaching of different denominations, and read the Scriptures in search of truth, and decided that the Old Baptists were right; and in September, 1882, we went and were received into the Baptist Church and were baptized. She lived a consistent christian life, being well established in the faith once delivered to the saints, and was a worthy member of the church until her death.

On Saturday, Aug. 23d, father, Eliza and myself went to the church meeting about five miles north of Coal Hill, where the church met at Center Point school-house. After hearing the preaching by Elder L. E. Bagwill the church attended to the business in conference, Eliza filling her seat in the church the last time on earth. After dismissal we returned with my father to his house, which is two miles north of Coal Hill. We arrived there at about three o'clock in the evening, and soon my dear old mother invited us in to dinner. Eliza ate a little, and soon began to complain of feeling bad. She laid down to rest, took a chill, a fever arose, and she was sick until Monday evening, when she was taken with a congestive chill, and soon her tongue was so numb that she could not talk to us. Then death was upon her, which she endured with a pleasant countenance until the breath left her, at about seven o'clock in the evening. Thus she was sick only about fifty hours, and fell asleep in Jesus. Her body was buried in the Kendall graveyard on the evening of the 26th. Elder Bagwill, the pastor of the church, attended the funeral, and sang, prayed and talked about the departed sister and the resurrection of the dead, which was comforting to her bereaved friends and relatives.

"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. But I cannot help weeping. I could hardly bear it at all if it were not for that good hope of her being gone to rest. Her aged parents, brothers, sisters, myself and her many friends are left to soon follow on through death and the grave; but thanks be to God, which giveth us the victory through our Lord Jesus Christ.

J. M. BENCH.

COAL HILL, Ark., Oct. 13, 1890.

WHEREAS, It has pleased God to remove from us sister **Eliza Bench**, who was a faithful member and a consistent christian; therefore be it

*Resolved*, That in the death of sister Bench the church has lost a devoted member and her husband a loving wife;

but may the Lord help us as a church in the midst of our weeping to say, "Not our will, but thine, be done."

*Resolved*, That the church at Union, in token of its affectionate remembrance of sister Bench, declare its sense of loss in her death, and sharing in the usual esteem of her as a christian.

*Resolved*, That we send her obituary, together with these resolutions, to the SIGNS OF THE TIMES, and ask their publication.

Approved in conference on Saturday before the fourth Sunday in October, 1890.

L. E. BAGWILL, Pastor.

J. M. PRIM, Clerk.

OUR dear mother, the widow of Thos. Hamilton, died Sept. 4th, 1890, at her home in Port Burwell, Ontario. She was hurt by falling from a vehicle while going down the hill at Port Burwell. The breeching of the harness broke, the horse became frightened, and our dear mother fainted and fell, striking on her temples. The doctor said that a vein in her head had burst, and the blood had clogged on the brain. She soon became unconscious. She was conveyed to her home as soon as possible, but spoke no more after she was laid on her bed. She breathed as in a sound sleep for two hours, and passed away without a struggle.

Our dear mother was sixty-three years of age, and had been in very good health. This is a very hard and sudden stroke, and seems all that we are able to bear, as she was such a sympathizing mother, and had such care of her children. Indeed, she was ever ready to help any one that she knew was in need of anything or in trouble. Her remains were taken to Ekfrid, her former home, and buried beside those of our dear father in the Baptist cemetery, by the church-house she attended in her girlhood.

Twelve years ago she moved near Port Burwell, but attended the quarterly meetings when she could. She was at the last quarterly meeting in June, and enjoyed the preaching very much. From my earliest recollection I have heard her sighing, and repeating portions of psalms and hymns when at her work. One evening, about a week after our quarterly meeting in June, I think, we all retired early to bed. Our dear father was away from home, and mother took the two younger children to sleep with her. After she laid down, and while thinking of the Lord's goodness, she began to repeat a hymn to the children. When we heard her making some noise I got up and went to her room, but she took no notice of me. I said, "Ma, what is the matter?" But she made no answer. I thought she was taken with a weak spell, and went to raise her up, when she said, "Leave me alone. This is the happiest night I ever saw. I behold my dear Savior on the cross, who died for a wretch like me." She kept on praising and rejoicing. I knew then what was the matter. Every child was up and trembling. Before I thought what was the matter I sent two of the girls after Uncle Frank Elliott, who lived on the next farm. I went out to meet him, and said, "Uncle Frank, ma has experienced religion." He replied, "I knew that before I left home." He went into the room, and ma said, "O Uncle Frank! thank the Lord for what he has done for me." Uncle Frank went out into another room, knelt down and prayed, and every child wept. Dear Elder Beebe, you preached on Monday of the quarterly meeting, the week previous, from the twenty-third Psalm, about the spreading of the table, and about the cup overflowing; and you said, "Not one drop will go to waste, for the little lambs will sip it up." I seemed to be interested in the subject, and I thought that night that the cup was overflowing. I think it has never been forgotten by any of us, unless it be the youngest child. It is as fresh in my mind as when it happened,

fifteen years ago. My dear mother spent the rest of the night in my bed, after Uncle Frank went home; and I felt very happy with her, to know that when she should be called away from this world of toil and trouble we would have the consolation to know that she was at rest. She has been lonely since our dear father's death, and has said to the younger girls at home, "Only for you, I wish I were with your father now."

From a friend in trouble,

JENNIE LEATHERDALE.

DRESDEN, Ontario.

**Mrs. Louisa C. Wilmoth** departed this life Aug. 7th, 1890, at Elkins, Randolph Co., W. Va., aged 56 years, 4 months and 17 days.

She was born March 21st, 1834, and was married to Mr. Oliver Wilmoth on March 5th, 1857. She professed a hope in the name of the Lord Jesus in the pardon of her sins Oct. 8th, 1871, on the Morrison farm, perhaps two or three miles from where she died. The fear of God had taken deep root in her mind, so that she manifested a great deal of uneasiness in relation to her eternal welfare, and more particularly a few days before she received her hope. It was about the time of the great fires in the west. The whole heavens seemed to be shrouded in gloom, and dismal forebodings and the guilt of sin lay so heavily upon her soul that she did not know what to do nor where to go; but God in his own time came to her relief, and granted to her that peace of mind and joy of soul which he alone can give. After this she took the deepest interest in assembling with the saints, although she never united with the church, from the fact, as she said, that they were not fully settled in their home, and she felt so unworthy of the people of God. I often saw her shedding tears under preaching. The very image of Jesus was seen in her countenance and in her conversation. She was an amiable companion and a kind mother. O how they miss her! But the summons came from God and she had to go. She said she was willing to go and be with Christ. She died in the triumphs of faith, desiring a better country, that is, a heavenly. She left a kind husband and six loving children (three sons and three daughters), who mourn their loss, with many sorrowing friends, who followed the mother to the Hinkle cemetery, near Elkins, where she will sleep in the dust until the great resurrection day, when this mortal shall put on immortality and ever be with the Lord.

The writer spoke on the occasion at the Leading Creek Church to a large audience from the text, "And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her."—Gen. xxiii. 2. Her favorite hymns were, "I am a stranger here below," and, "Nearer, my God, to thee," &c. May God bless the bereaved husband and children.

J. S. CORDER.

PHILIPPI, W. Va., Nov. 2, 1890.

**Mrs. Frances H. Inman**, wife of our beloved brother, Deacon Wm. Inman, departed this mortal life at her home, 68 Linden Avenue, Middletown, N. Y., at about 1:15 a. m. on Tuesday, Nov. 4th, 1890, aged 62 years, 11 months and 28 days.

Sister Inman had been in delicate health for a number of years. About two months ago she took to her bed, and suffered greatly at times, which she bore without a murmuring word, until the Lord released her and took her to himself.

Sister Inman was baptized in the fellowship of the Old School Baptist Church of Middletown & Wallkill by the late Elder Gilbert Beebe, on the first Sunday in August, 1857, where she remained a mem-

gives them encouragement to serve the sin which they love; but the grace of our Lord Jesus Christ leads those who love him to walk in the Spirit, because they love the righteousness which is revealed in him. In their present experience the obedience of righteousness is their life, and the rebellion of sin is the bitterness of death to them. Hence they desire ever to walk in newness of life by keeping all his commandments. This is the path of life, in which the disciples of Jesus abide in his love. So he says, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John xiv. 21. Those who know the joy of the presence of Jesus can understand the propriety of designating it as their life.

The importance of this instruction to the saints is emphatically shown by the admonition, "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." If it were not possible that they should be thus deceived, there would have been no occasion for this caution to be written for their protection. But in the sense in which this admonition is given there is great need of careful attention to its warning. This is not that the eternal life of the saints depends upon their watchfulness; for in that sense they are already secure in the finished work of their Redeemer. It is for their present experience of that life that they have need to give the more earnest heed to this and all the admonitions in the word of truth. While they remain in the flesh these little children are subject to the deceitful temptations of their artful enemy, who would allure them by his devices. This caution is not limited to warning them against their fellow-men, but more especially it is to be understood as bidding them beware of the deceitful workings of the man of sin, who is ever ready to beguile them into forbidden ways, for the destruction of their peace and comfort in this temporal life. In enforcing this charge upon them the following sentence declares that "He that committeth sin is of the devil; for the devil sinneth from the beginning." Then they are reminded of the fact that "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Evidently it would be inconsistent with the profession of love to their Lord for those who are saved from sin by his precious blood to yield their members servants to the very oppressor from whose power they have been delivered by the sacrifice of the life of the Son of God. Certainly in so doing they would be denying him whom they had professed to love and reverence.

(Concluded next week.)

ber beloved until called to her eternal rest.

Sister Inman was born in Greene Co., N. Y., Nov. 7th, 1827, and was a daughter of Zebulon and Huldah M. Eggleston. Her father died when she was an infant, and her mother, who spent the last years of her life with her, died Sept. 17th, 1878. Her sister, Addie S., wife of Dr. G. A. Emory, died Dec. 22d, 1889. Besides her husband, she is survived by two daughters and two brothers. May the grace of God be sufficient for them in this time of sorrow and bereavement.

The funeral services were conducted by her pastor, Elder Benton Jenkins, on the 6th inst., after which her mortal body was deposited in "Hillside Cemetery" in this city. The text used on the occasion is recorded in Psalm xvi. 9: "My flesh also shall rest in hope." Hymns 1247, 1249 and 1290, Beebe's Collection, were also read on the occasion, having been marked by her own hand, as if she desired them to be used at her funeral.

"No sorrow be vented that day  
When Jesus has called me home;  
But, singing and shouting, let each brother say,  
She's gone from the evil to come."

DIED—Sept. 8th, 1890, **Deacon M. V. Money**, aged 73 years, 5 months and 10 days.

Brother Money was born in Bath Co., Ky., March 28th, 1817, his father dying when he was about five years old. He remained with his mother, caring for her until he was thirty years old, when he was united in marriage to Margerate H. Hardesty. To them were born seven children (six sons and one daughter), all now living. He joined the Old School Baptist Church at Bethel, Shelby Co., Ky., in the year 1868, and was baptized by the late Elder J. F. Johnson. He lived a faithful member until the day of his death. Perhaps none were more prompt in their attendance. Although living fourteen miles away, yet he was never too busy, nor seldom was it too cold, to attend his church meeting. His seat was filled if it was possible for him to get there. In April last brother and sister Money started on a visit to spend the summer with relatives and friends in Missouri and Kansas. While in Kansas, at their son's, he was taken sick with catarrh of the stomach and bowels. He bore his sufferings without a murmur or complaint, and peacefully and sweetly passed away without a struggle or groan. He was brought back to Shelby County and buried in the cemetery near Shelbyville. Getting to Shelbyville late in the day, the funeral was deferred until the first Sunday in October, at the Bethel meeting-house, when the unworthy writer spoke from Job xiv. 14.

He leaves a dear wife, his children, one brother, the church and numerous friends, who mourn their loss. He died as he had lived, in the faith. May the Lord resign us to his will, and give us grace to bow to him and drink of the river of his blessing.

P. W. SAWIN.

PLEASUREVILLE, Ky.

**Mrs. Eleanor P. Benson**, relict of Benj. Benson, and only daughter of the late Basil and Rhoda Kelley, of Black Rock, Md., died at her late residence, Mount Carmel, Md., Sept. 17th, 1890.

My sister was born July 4th, 1819, and was therefore in the seventy-second year of her age. Although not a member of the church, Mrs. Benson was in sentiment a thorough-going Old School Baptist. She was a regular attendant at their meetings for public worship as long as she was physically able, almost from my earliest recollection. Although she was surrounded by other denominations, she scarcely ever went to any of their meetings, having no fellowship for them nor their doctrines. Father was a subscriber

to the SIGNS from its commencement until his death in 1872, when my sister had the paper continued to her, which might almost be considered a continuous subscription for nearly fifty-eight years. She seemed to delight in reading the communications and editorials contained in its columns as long as she was able to read, and would often have them read to her when she could no longer read for herself.

Her remains were laid away in the Hillside Cemetery at Black Rock, beside father and mother (as she had in life directed), on the 18th; and in the absence of brother Chick, who could not attend, the funeral services were conducted by brother T. H. Scott, both at the residence and at the meeting-house, with some appropriate remarks at the latter place by her step-son, Mr. J. L. Benson. I only am left of my father's family, and I too am growing old.

JOHN P. KELLEY.

**Mr. Charles Ray**, of Delphi, Onondaga Co., N. Y., died Sept. 29th, 1890, of bronchial consumption, and with what physicians call heart failure. He was born in 1805, in Columbia Co., N. Y., and was married to Miss Eunice Beers about 1828. There were born to them a girl and a boy. His wife died four years previous to his decease. He had lived in the same county sixty years or more. For a number of years he had been with his son, Mr. John Ray, but in his last sickness was with his daughter, Mrs. Pierce, in Delphi, N. Y., who with her son and son's wife did all that kind and willing hands could do for his comfort in his last days. He was not a member of the church, but gave clear evidence that he was a heaven-born soul, having received a hope in Christ many years ago. He had been waiting many days for the summons to come that he might go home. He is gone, leaving children, friends and neighbors to mourn the loss of a kind father and a good citizen in every respect; but we believe that their loss is his gain. The writer spoke to a large congregation of friends at the funeral.

D. M. VAIL.

WAVERLY, N. Y.

My dear mother-in-law, **Catharine Beard**, was born May 8th, 1803, and died Oct. 16th, 1890, aged 87 years, 5 months and 8 days.

Her disease was old age and bronchitis. She professed a good hope when in her sixteenth year, joined the Primitive Baptist Church in Kentucky, and lived with the Baptists the remainder of her life. She was married to Sevear Beard in March, 1825. Her husband died August 17th, 1884, and his obituary appeared in the SIGNS soon afterward. She was the mother of ten children, five of whom survive her, three in Arkansas and two in Texas. She died in the full triumphs of a living faith. We sadly miss her, but we mourn not as those who have no hope, for we hope that our loss is her eternal gain. We desire to bow in humble submission to the will of him who does all things well, and we hope that he will overrule this sad dispensation of his providence to the good of his children and to his name's praise and glory.

WM. J. CASEY.

LEAD HILL, Ark., Oct. 28, 1890.

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"THE SWORD OF THE LORD AND OF GIDEON."

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## CORRESPONDENCE.

NO. 709 CALVERT ST., BALTIMORE, Md.

ELDER G. BEEBE'S SONS:—I saw a request from Elder Jones, in the SIGNS of March 19, 1890, for some one to inform him where the authority is for saying that the Adam man is adopted in time. This letter has been written some time. After reading that excellent circular letter of the Delaware River Association, I felt that enough had been said; but as I have written a little differently, discussing whether a man can enter the kingdom that Christ came to set up, and whether it is man that the apostles were to preach repentance to in his name, I send this letter to you.

The term "adoption" is a legal term, and Paul uses the metaphor when speaking of the Jews (Rom. ix. 4), "who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." This was to natural men, and to an earthly government, wherein was the pattern of the things in the heavens. What the Lord did to the pattern (Israel) he does forever to all his people. The calling, adoption and salvation in the type fully express the election, calling and adoption of all the redeemed. I find Paul using the same language for the antitype, or kingdom of heaven here on earth, wherein our spiritual David reigns, and wherein the apostles were appointed judges; that we are now brought nigh and incorporated into his family, or the church of the First-born, as citizens of the New Jerusalem, which came down from the heaven of heavens.

The only difference between election and adoption is that election brings to view God's choice of his people, without any motive for that choice (that we know of) but his own will; and adoption implies that same choice, but at the same time conveys with it the idea of what they are elected to. Election is the choice of God as it exists in himself, and adoption is that very choice as it becomes manifest to man in being made a citizen with the saints and with the household of God. By their adoption they are persuaded of their election, and not persuaded of their adoption by their election. Their faith does not rest on the unrevealed mind or will of God, which is impossible to be known, but on that which has been revealed; that God

has designed that man should know this truth, that we are elected, and therefore called, and therefore justified by faith, and therefore have communion, and walk with God, and are citizens with the saints and the household of God, having the witness of the Spirit, whereby we cry, "Abba, Father." Do we cry, He shall be my Father after death? No, but now, in this time state. We have the Spirit of adoption now; therefore we are citizens of the New Jerusalem, and are Abraham's children by faith, and thus feel to be redeemed from the curse of the law, that we might receive the adoption of sons of God.—Gal. iv. 5. They are said to be "predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "In whom also we have obtained an inheritance." Is not this the man, and in time? Again, "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." This is time citizenship then, and is an earnest of our being citizens above. Then it is said they are translated from the power of darkness, into the kingdom of God's dear Son. This is in time, and is the man; and we are said to be "fellow-citizens with the saints, and of the household of God." What kind of citizens are we, if not adopted? It is as the type was in the natural kingdom. The apostle said, "They which receive abundance of grace, and of the gift of righteousness, shall reign in life [this life] by one, Jesus Christ." Truly the apostle uses the same metaphor to speak of our final and complete redemption at the resurrection.—Rom. viii. 23. Yes, we shall enter into the full inheritance, of which while here in this visible kingdom we have only the earnest, just glimpses, only able to see in part, and to know in part; but then shall we see as we are seen, and know as we are known; then that which is in part will be done away.

But it is this time adoption, in this his visible kingdom, that we are speaking of; to have the Spirit of adoption, so that poor outcast aliens are brought nigh unto him, to commune with him in this his kingdom, and to be taken up into the mount, and to hear unspeakable things. If this is the earnest, what shall the full fruition be, when we shall not only have the mind of Christ, but be like him, in having a body like his glorious body?

I will speak a little more of this time adoption. As I said before, the term adoption implies our former alienation. Adoption is a legal expression, and is used by Paul in the sense of a foreigner made a citizen of a country that was not his by birth. But how are sinners adopted by him, when he is holy, and they are unholy? The apostle tells us that we are chosen in Christ; that God hath 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 (Eph. i. 5, 6); and that 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. As he partook of our shame and death in becoming man, he thus became one of us, and therefore under the curse of that law which we had violated, as did Adam and Eve. There was the germ of sin, and there was the Son of God manifested, who came under the law that we were under, in being made man, that he might bear our sins; and he bear them that he might bear them away, as the great scape-goat, who carried them into the wilderness of the grave, where he left them forever. The saints have no sin now, neither will they ever have any, being in him, and members of his body. In themselves they are sinners, but in him they partake of his righteousness, even the righteousness of God by faith; for God laid on him the iniquities of us all. He was delivered for our offenses, and was raised again for our justification; both in paying the debt for the penalty due to transgression, and in imputing it to us; also in imputing its justifying righteousness, made sensibly ours; so that, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have received the atonement. God has sent forth the Spirit of his Son into our hearts, crying, no longer servants, but sons. Is "Abba, Father." Therefore we are not this the place you have been looking for? A servant, but now a son.

Faith is the fruit of the Spirit; and Paul said that the life he lived in the flesh, he lived by the faith of the Son of God. Faith is that spiritual life which the redeemed enjoy through their union with Christ; thus are their hearts purified by faith, the fruit of the Spirit. He

gave to the man natural life, and to the man spiritual life, through his being in union with Christ; and to the man he said, "Because I live, ye shall live also." The manna comes day by day. It seems to be only a few small grains, and we are concerned about it; but it is sufficient to keep us alive and healthy. It was Elijah's God that kept him alive seemingly from nothing, for the oil and the meal wasted not. He has fed us by faith (not our opinions) with his love, and strengthened our hands to war against the king of sin, and delivered us from the hand or reign of sin, so that sin has not dominion over us; for the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death. This is not the law of Moses, but the law of sin in our members. As if he had said, For the dominion of the Spirit of life in Christ Jesus has made me free from the dominion of the king (sin) that has hitherto ruled me; and as he saith (Rom. vi. 18), "Being then made free from sin, ye became servants of righteousness." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life [life now and life hereafter] by Jesus Christ our Lord." This king (sin) shall not reign over you, but grace shall.

A prophet has said, "A King shall reign in righteousness, and princes shall rule in judgment." Were not those princes men, and in that kingdom with their King? And he said, "I appoint unto you a kingdom," and appointed them judges. Who are they to judge but their fellow-citizens? And those citizens are made by the love of Christ to sit together in heavenly places in Christ Jesus. And it is a heaven below to feel that we can see eye to eye of the things of the kingdom (I do not mean to see every notion), and to feel to be citizens with the saints and with the household of God.

Elder Jones seems to think that if we were in the kingdom or church of the First-born we should not have a body of sin. It often occurs so to me. "Why am I thus?" But we have the delightful answer that it is not of works, but of grace, and that we are now endowed with the righteousness of God through faith. God has told me that it is so; I therefore stand in his promise that I am his, with a desire for holiness. We are still subject to vanity, but not willingly; and we are as

much or as certainly chosen in the furnace, as it is true that we are chosen in Christ. How are we crucified with Christ if we do not abhor sin? Therefore we have the mind of Christ, who is our life. Our flesh has not become spirit. No one supposes that being born again means that we are gods, but that we are brought forth of the Spirit, or led of the Spirit. Our life is still in Christ, where it will ever remain, and be so kept by the power of God unto salvation, through faith, which faith is not of ourselves. Yes, our springs are all in him.

"My God, the spring of all my joys,  
The life of my delights."

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

"Being justified by faith [or through the promise], we have peace with God through our Lord Jesus Christ," "by whom we have now received the atonement." Man is justified, and man receives the atonement, and here in Christ's kingdom.

I will call attention to Eph. ii. 11-20. "Wherefore remember that ye, being in time past Gentiles in the flesh," "being aliens from the commonwealth of Israel, and strangers from the covenants of promise." "But now, in Christ Jesus, ye who sometime [or heretofore] were afar off, are made nigh by the blood of Christ." This is an alien made a citizen. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us," "that he might reconcile both [Jew and Gentile] unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you [Gentiles] which were afar off, and to them that were nigh. For through him we both [Jew and Gentile] have access by one Spirit unto the Father. Now therefore ye [Gentiles] are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Is not this by adoption into a time kingdom? "In whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye [Gentiles] also are builded together for a habitation of God through the Spirit." Is not this the Adamic man? Surely he was not speaking of spirits. Elder Jones says, "This same apostle tells us (Rom. ix. 8) that they who are the children of the flesh, these are not the children of God, neither by birth nor by adoption; hence the impropriety of calling them the adopted children." Why did he not quote the balance of the verse? "But the children of the promise are counted for the seed." As if he had said, It is not by natural generation, but by promise; born out of due time of conception, as Isaac was, by the operation of the Spirit; and not as Agar's son, who came by natural generation, and therefore was a child of the flesh, and not by

promise. "Which things are an allegory," a figure, to show forth the children of God, who are born out of due time; who attribute all to Christ, and not to the flesh. It will not do to say that the saints are the children of the flesh, or, as in this passage, Ishmaelites. They are not Agar's sons, but Sarah's; by faith, and not by works. Our Lord said, "The dead shall hear the voice of the Son of God; and they that hear shall live." This is clearly the Adam man, but not an Ishmaelite; for that voice spoke a promise, and that promise is the fruit of the Spirit. He is now born or brought forth of the Spirit; and they who are led of the Spirit are not under the law to be justified. They are free from the king (sin), for sin shall not have dominion over them. Paul says, "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."—Rom. viii. 9. If one has not the Spirit of Christ, he is not a child of promise, as Isaac was, but is a child of the flesh, of Agar, an Ishmaelite. Christ said, "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." And, "This is the work of God, that ye [Jews and Gentiles] believe on him whom he hath sent."

I hope I have told where in the Scriptures it is found that this Adam man is adopted into the kingdom of God. I have first shown where God's ancient people were adopted into the earthly kingdom, in the land of Canaan (Rom. ix. 4-9), and that the antitype, like the type, are adopted into the kingdom here in time, made fellow-citizens with the saints, and of the household of God, and that they reign in life by one, Jesus Christ. I also have stated that there is yet to be an adoption into the invisible kingdom, beyond time. We wait for that adoption; we shall be changed; we shall be like Jesus, and shall see him as he is.

I remain your brother in hope, but feeling my unworthiness.

JOHN THORNE.

OPELIKA, Ala., Sept. 24, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—There is a portion of Scripture before me, and it has occurred to me time and again. I will endeavor to write it off, and it may be I will in the act obtain more light; as I frequently find it the case, when a Scripture is given me, either in preaching or at other times, and I use it, additional light is afforded me.

In the prophecy of Zechariah I find it written, "Turn you to the strong hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee, when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the

sword of a mighty man."—Zech. ix. 12, 13. I rejoice to know that even the prophets could understand no more than God had revealed unto them; and if, like Zechariah, we were asked, "Knowest thou what these be?" we would have to answer as he did, "No, my Lord." Then God reveals such things as are needful for us. The exceeding great and precious promises recorded in the word of God, when applied and revealed to his people by the Spirit, become exceeding sweet, and we can then truly say, "My meditation of him shall be sweet." For every trial through which the church of God is called to pass there is a remedy or a comfort in the word of God. The prisoners of hope here spoken of truly represent the heirs of grace, who are here confined, and are looking for deliverance and enlargement. The church of God has been imprisoned time and again, and has often been delivered. For the last fifty years the church has been shaded or prisoned by all her surroundings, and now she is told to turn to the strong hold. The Lord is ready to render double unto her. She is represented as being in the wilderness; and Solomon saw her coming up out of the wilderness, leaning upon the arm of her beloved, "fair as the moon, clear as the sun, and terrible as an army with banners." She has now not only liberty, but life and pardon with that liberty and light, and the garments of righteousness by Jesus Christ, her Beloved. While the enemies of the church have derided her, and it seemed that the Lord for an hour had forsaken her, yet he comes to her deliverance, and the set time to favor Zion has come. She shall be brought forth with joy. The strong hold is Jesus in his love and power to deliver, as the Scriptures teach. The Deliverer will come out of Sion, and turn away ungodliness from Jacob. This is our hope at all times; not in our power, nor zeal, nor prayers, nor institutions, but alone on Jesus in the holy hill of Zion are the eyes of the church fixed for deliverance from all her fears. O how many are the bonds that hold the church in this condition, the prison-house of tradition, sitting in the dust of the creeds of men, and bound by the traditions and judgments of men, whose breath is in their nostrils, and trusting in measure to the arm of flesh! What a prison is this, and how the beautiful daughter of Zion has thus been confined! But she will look forth; and, as Paul said, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." "How long, O Lord," is the cry, ere we shall be made to arise and shine, knowing our light is come, and the glory of the Lord is risen upon us? The bands of reason are often around her feet and hands, and she sitteth still in the dust of the vain imaginations of poor, punny man, who is

but a creature of a day, and would vainly hold out the dim torch of carnal reason and offer it as a light for the glorious bride of Christ. The *ignis fatuus*, a light which dazzles to lead astray. "Beware," said Paul, "lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." Some say, "Don't preach this," and "Don't preach that," when Paul boldly tells Timothy to "Preach the word." Some say, "Don't mention the devil, and such like things, out of the vain imaginations of men." Why did they not dictate to the Lord to leave out the devil, and not record any such ugly, unprofitable things? "Don't preach about the purposes of God, but preach Christ." No wonder that she sits in the dust when such is the case. Christ is all in all; and when we preach him in truth, we preach all things which are written in the sacred word of God. When the Lord bends Judah, and fills the bow with Ephraim, this means war and defense. This is the Lord's work: he is in the midst of her. He has made these "prisoners of hope" as "the sword of a mighty man;" and this word of God, which they use, is sharper than any two-edged sword, piercing to the dividing of soul and spirit, and joints and marrow, and is a discernor of the thoughts and intents of the heart. The sword of the Spirit is the word of God, said Paul. He hath "his sword on his thigh, because of fear in the night." "The shield of thy help, and who is the sword of thy excellency; and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."—Deut. xxxiii. 29. This two-edged sword is the sword of a mighty man, even Christ Jesus, who came "not to send peace, but a sword." These prisoners are taught the use of the sword, and they use it in the name and authority of him who is mighty in the defense of his beloved, the church. God does the work; he bends Judah, and fills the bow with Ephraim. This is the work of God; for said he, "I have set watchmen upon thy walls, O Jerusalem, which shall not hold their peace day nor night." He also affirms that he will raise up the sons of Zion against the sons of Greece; and such we see demonstrated in time; as we could refer to Moses and Aaron before the court of Egypt, and Daniel before Belshazzar and Nebuchadnezzar. Sons of God by revelation are against all the divinations of philosophy, the vain wisdom of this world, the astrologers, magicians and soothsayers. So we look to the present day, and the same is clearly demonstrated. There are the sons of Zion now also the sons of Greece. The way they are known is, the sons of Greece refer to reason and philosophy to back them, while the sons of Zion look to revelation, and faith, and the Spirit of God. Zion means,

raised up; and Greece means, deceiving or making sad. So are the effects of these sons of Greece, who even appear in Zion. This carnal reason of men, against God and his doctrine, is the prolific source of sorrow among us; and there are some periodicals among us, written in the name of Christ, which have the stench of rebellion and carnal reason, trying to bring down the doctrine of Jesus to the comprehension of carnal reason; as though the wisdom of heaven was embraced in the wisdom of men, when Paul says, "The world by wisdom knew not God." But these so-called sons of Zion seem to ignore the fact, and will not receive the wisdom of God, because they cannot account for it upon the principles of human reason. They come under the same head of the bewitching teachers who taught bondage by the law, and seem to lose sight of the high principles of grace divine. They, like the ancient Pharisees, say, as they did of Christ, "Our ears have heard strange things to-day." This doctrine of grace and revelation by the Spirit is a strange doctrine to them, and they sit down to reason out these things, and will not receive anything except what they reason out; and if anything seems to cross their reason, they are ready to throw it aside. That is the work of Greece, and not of Zion's sons, whom God hath raised up. The glorious doctrine of God's eternal purpose is ignored by the sons of Greece, because they cannot see why he should determine and purpose such things. It does not seem consistent with their reason, and of course they think that is a sufficient cause for their opposition; and there is no command for such, but against such; for Paul said, "As ye have received Christ Jesus the Lord, so walk ye in him." If you received him by reason, so walk in him; but if you received him by revelation and faith, so walk in him, by faith, but not by sight. "Not with our mortal eyes have we beheld the Lord." The sons of Greece, who boast of lore, who know Greek, Latin and Hebrew, do not know the language of Zion, the city of God; that sublime language from God, the wisdom which cometh from above, which is peaceable, easy to be entreated, full of compassion and good works. Jesus appeared among the sons of Greece, and astonished them. In hearing them, and answering and asking them questions, they were astonished at his wisdom, and were confounded, because they knew not from whence it was. Others said, "Whence hath this man this wisdom?" "How knoweth this man letters, having never learned?" They knew he had not attended school, and hence they were the more surprised at him. He condemned them out of their own book. So the sons of Greece have revised, as they call it, the Bible, and handed it down to us with that "hateful

doctrine of God's predestination" in it. They tell us it is true, and honestly translated. Then if that be so, why do they hate the doctrine, and hate us for preaching that which they themselves declare is the truth? I have seen these fine reasoners get up, and they reminded me of the serpent, in their crooked turns, and their sly slidings from one point to another. One would think them wise, and thereby the simple are led astray. They thus deceive, and are being deceived. Like Jannes and Jambres, who withstood Moses, so do these men of corrupt minds, who turn away their ears from the truth, and are turned to fables. Paul encountered the same in his day, these very sons of Greece, who speak perverse things, to draw away disciples after them. "Denying the Lord that bought them; and shall bring upon themselves swift destruction." The doctrine of God's predestination is either true or false. If false, why should it appear in the record of truth? And when we say his word is true, how dare we say that the doctrine of his purpose is false, and say he has revealed no such doctrine? When he owns it himself, why should we fear because of it? God is able and will make his own defense. I believe the reason why he revealed it was to test the true faith of his children; like as Jesus did the Syrophenician woman, when he called her a dog. She admitted the fact, and her faith gained the victory. But there is something about this wonderful will of the creature that seems to be in the way, and they have not faith enough to admit that they are dogs; hence they refuse the word of God, and stand out as sons of Greece, deceiving and being deceived. Zion's sons will ever meet these opposers of truth, and contend earnestly for the faith once delivered to the saints, the faith of God's elect, that God is God, and beside him there is none else. He created the waster to destroy. His hand hath formed the crooked serpent. These are parts of his ways; but the thunder of his power who can understand? How becoming it is for a child of God to believe God in what he says, whether they can understand it or not. I will close. May the Lord bless Zion and her sons, and make them brave and valliant for the truth.

Yours in hope,

W. LIVELY.

MEDUSA, N. Y., Oct. 17, 1890.

DEAR BRETHREN BEEBE:—If one so sinful as I am may thus address you. I have never before attempted to write for publication, although two of my letters have appeared in your columns. I have often thought, when reading the many (to me) precious letters in the SIGNS, especially those of experience, and those from the poor, weak and trembling of the flock, who hardly dare claim relationship with the chosen people of God, that I

would like to cast in my mite and tell them there is another weak, trembling child, traveling the same road; but then comes the thought, The paper is always filled, and I never see anything in it that I would want left out to give place for what I might write. But I now make the attempt; and if you receive this, and should ever see a time when it would not crowd out better matter, use it or burn it, as you think best. If I could express my thoughts as others can who write for the SIGNS, it would be a great privilege to do so; but I cannot. I would say to those who can, Write on. You know not how many can feast on the crumbs, who are too small and weak to spread the table. I have many doubts and fears as to whether I am one that has been born again, one that has been brought from darkness into light; and I have been just ready to give up and say, It is all a mistake—I know nothing of a christian experience. But then, where or to whom shall I go? I have to leave all with the Lord. He knoweth them that are his. If I am saved, it is all of grace from first to last, and not of my good works, for I have none. If I am deceived, I am yet dead in sin. None but God can give life; and if I did believe that it was for me to "take the first step," I should not know how or where to begin, for I should find myself ten thousand talents in debt, with not one farthing to pay. Many times, when in the dark, and I feel that I am all alone, and there is none like me, I think, Why is it that I am so alone? why is it that I cannot be a fashionable christian? Then I would have plenty of company, show my good works by taking an interest in the Sunday School, giving liberally to everything that the basket is passed around for, and be thought good and charitable, and be a "willing worker." But, blessed be God forever; for he has made me to believe and know that he is God, and beside him there is no Savior. He has all power. He says "to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Dear reader, has he power to accomplish it, or does it depend in part on money and means? I think I know that nothing short of a God of power, wisdom, love and mercy can save a wretch like me. I believe in a God of power and of purpose, and I do not see how we can shun the word predestination, if I understand the true meaning of the word. I believe in the predestination of all things. If God created all things, if he knew the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure," if he has all power both in heaven and earth, where can we draw the line and leave out predestination? Yet it is a hard doctrine to believe at times. At other times it is my

meat and my drink, and is the only resting place I can find. I am a mystery to myself, continually doing that I would not, and leaving undone the good that I would do. Sometimes it seems that the only evidence I have for a hope in God's mercy is, "We know that we have passed from death unto life, because we love the brethren." It seems that in this I cannot be mistaken; yet it seems in this I do not prove to them my love; for the distance we live from the church, and the very poor health of my husband, forbid my meeting with them very often; but there is a comfort in this, that God works all things after the counsel of his own will, and is too wise to err, and too good to be unkind. My desire is that I might at all times and under all circumstances be able to say, Not my will, but thine, O God, be done. But if we could always feel reconciled to all his dealings with us, and at all times feel his everlasting arm underneath, the most severe trials would not prove a trial at all, but it would be all joy and peace. It will be thirteen years next month since I first had a name with the Old School Baptists; and it is with shame I look back over my crooked path, and see how different I have lived from what I then thought I could and would. I was then young, and thought I would set an example before those around me worthy of imitation; but alas! I have come far, very far, short of it. I often feel, after talking or writing of these things, that I know nothing about them, that it is all a counterfeit, and that any one who has a true experience can readily detect it. Dear reader, if this is so, tell me plainly, for I do not want to be deceived, nor deceive others.

"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?"

In my early experience I thought of the church or people of God as a great building, where there are many large and great timbers, and others very small and almost out of sight; but I thought if I were only the least I should be satisfied; and I can now say that if I have any part in the building, I am the very least, but will not be left out. I shall be satisfied when I awake with the likeness of Jesus.

ADDIE COOK.

GONDOLA, Ill., Nov. 4, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel to write a few lines for your paper, the SIGNS OF THE TIMES, although I am not a subscriber; yet I make my home with W. R. Story, my son-in-law, who takes it. I think it is the best paper I know of. I joined the Regular Baptist Church the second Sunday in April, 1844, and directly after commenced preaching. I hope I was taught in the school of grace. I was taught that I was a poor, lost and helpless sinner, and that none but Jesus could save such a sinner

as I was. All that had been gain to me I counted but loss, for the excellency of the knowledge of Christ Jesus. I bade farewell to the galley with oars, and the gallant ship, and have lived with the poor and afflicted people whose trust is in the God of Israel nearly fifty years. I feel thankful that such a creature as I am has a place among them. In all my preaching I have preached Jesus, the only Savior of sinners; and they that believe in him are born of God. The gospel is the power of God unto salvation to every one that believeth. The world, the flesh and the devil have made war on me, because I would not preach the power of man. We are so ignorant that we know nothing of God nor his greatness, only as he sees fit to reveal himself to us. I do not want to be wise above what is written, nor do I want to be ignorant of what is revealed. I never want to have any idea that attaches any weakness to the great God. He works all things after the counsel of his own will. Wicked men nor devils can never frustrate the purpose of God. The doctrine of the absolute predestination of all things has never caused any trouble among the Baptists in this country. I have never written a word on that subject, nor would I now, were it not for a communication published in a paper in this state, written by a man from Georgia, in which he makes war upon the SIGNS OF THE TIMES, and upon all the brethren who indorse the doctrine it contains. I think it a pity that any brother should write in the spirit he has written. He accuses the brethren of believing that God gave Adam a law to keep, and predestinated that he should not keep it; which he does not believe. There are only three grounds that any one can take on this subject. We must take the ground that God purposed that man should keep the law, or he purposed that he should not keep it, or that he had no purpose about it. Which side are we on? It will not do to say that God had no purpose, for he is a God of purpose; and what he purposes must come to pass, as there is none that can stay his hand. Now, to take the ground that God purposed man should keep the law, where would we have to land? In the worst of Arminianism; for if that be so, God purposed that man should keep the law, and knew at the same time that he would not do it; and the first attack the devil made he frustrated the purpose of God. Look again. God gave his people grace in Christ before he made them, Christ Jesus was a lamb slain from the foundation of the world, and yet God predestinated that they should never need the grace, nor need Christ to die!

Now, to explain my idea, I will speak of the boy on board the ship in a storm. It seemed as though the ship would go down. The captain went aloft and took hold of the wheel. His son saw him, and went

back to his mother, who was weeping. He said, "Don't cry, ma, for father is at the wheel." Dear brethren and sisters, stand firm; do not be uneasy; for God is at the helm. He manages the whole affair. He will land his children on the banks of eternal deliverance, without the loss of one, thank God.

Brethren Beebe, I have written what I have written. I am now old, and my hand shakes. I feel that the time of my departure is at hand, that I have fought a good fight and kept the faith. I hope there is a crown for me; and not for me only, but for all the saints of God.

RICHARD FULKERSON

ACTON, Texas, Aug. 1, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—If you will permit, I will try to tell you, and all the dear kindred in Christ who are readers of the SIGNS OF THE TIMES, our family paper, what a good and glorious meeting we had at our association, held with our little church at Acton, Texas, commencing on Friday before the second Sunday in August. The introductory discourse was delivered by Elder Van, which was very able for a young minister. We had several preachers from different parts of Texas, and Elder Bragg, from Alabama. The preaching was all of one piece, and gave no uncertain sound. All declared the total depravity of sinners while dead in trespasses and sins, not able to take one step in the direction to extricate themselves from that condemnation, but must remain in that awful condition until it is God's time and will to quicken them into divine life and show them what they are by nature, and what they must be by grace before they can see the kingdom of God; for it is by grace we are saved, through faith; and that not of ourselves, it is the gift of God. Not of works, lest any man should boast. For we (the church) are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. He chose the church in him before the foundation of the world, that they should be holy and without blame before him in love; not for any worth or merit that he foresaw in us, but for that great love he had for us. And I, a poor worm, believe that he redeemed every one that he represented upon the cross. Sometimes I feel that I am one of that number; but O how often I feel fears and doubts, so much so that I fear I am mistaken. But I can say of a truth that if I am one of that happy number who shall come up through great trials and tribulations, to sing the everlasting song of grace, it will be by God's predestinating love. I believe that all the church stood complete in Christ, in the foreknowledge and wisdom of God, and that he makes himself known to all the heirs of promise when it is his time, according to his own will and arrangement. When any attempt to hurry on the

time for the birth of the children, like the Arminians do, they produce Ishmaelites, born of the bond woman. What a glorious plan of salvation God has for his chosen people. At the proper time and place he sent his dear Son, in the likeness of sinful flesh, but entirely free from sin; and for a sacrifice for sin, he condemned sin in the flesh. He came into this sinful world as a little babe, to fulfill the work the Father gave him to do; and the work he came to do was to save his people from their sins. I am persuaded that he will save every one the Father gave him in the covenant of promise, whether they ever see a Bible or hear a preacher or not. For he said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Now, brother Beebe, lest I weary you I will say a little more about our association, and then close. This was the twelfth session of the Village Creek Association of the Primitive order of Baptists. The meeting each day was well attended, especially on Sunday, by nearly all the denominations. The preaching seemed to attract the attention of the people, and some of the Missionaries came out and said they believed the Old Baptists were the true church. During our meeting Elder W. S. Rogers baptized two, and two others joined our little body. We are surrounded by the denominations who advocate the "do and live" system, and have had a hard time among them; but I believe the time is close at hand when God will visit Zion in this part of the country, and add to the church such as he will have to be saved. "Except the Lord build the house, they labor in vain that build it."

I will close, hoping that all the humble poor of God's people may be built up in their most holy faith, and that they will remember this one, who feels to be the least of all.

I am, as ever, yours in hope of that life eternal which God, who cannot lie, promised before the world began.

W. L. MCPHERSON.

BATH, Maine, Sept. 19, 1890.

MY DEAR BRETHREN:—I am much pleased with the SIGNS, as they come now every week, and there seems to be no lack of good and comforting letters to fill the columns. I have been content to read them, without trying to write, as I seemed to be cold and dead to all spiritual things. I have been traveling in darkness and distress for some time, and the prayer of David has been often in my mind, "Restore unto me the joy of thy salvation." Now that the prayer is answered, I feel as if I wanted to tell something of the joy that the salvation of God gives. There is nothing in this world that is equal to it, or that can be compared with it, because it is all embraced in one name,

and that is Jesus. He is our joy when we have the blessed assurance that he finished the work the Father gave him to do, and is alive for evermore, having risen triumphant over death, hell and the grave. When he is revealed unto us as the way, the truth and the life, our wisdom, righteousness, sanctification and redemption, we sweetly sing,

"Jesus! the name that calms my fear,  
And bids my sorrows cease;  
'Tis music to the sinner's ear,  
'Tis life, and health, and peace."

The salvation of God is a complete and finished work for all his people, chosen in him before the foundation of the world; and when we have the joy of his salvation it is full of praise to God for what great things he has done for us; for it is by grace we are saved, and grace alone. "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?"

Dear brethren, I feel that my pen is feebly expressing the joy of his salvation, but you who know it by experience have rejoiced in it, and no doubt can express it better than I have. It is joyful to me now; for the path that has been dark and gloomy, long and lonely, is all light with the Sun of righteousness, and I am resting in the unchanging promises of God, and look forward with joy for the time to come when sin will be forever laid aside, and I shall see as I am seen, and known as I am known.

I have a desire to be made thankful for the privilege I have had of meeting with the brethren at the association, and hearing Elders Durand and Chick preach the gospel, which is the power of God and the wisdom of God unto us who are saved. Their whole theme was Jesus Christ and him crucified. The order of God's house, the church, was plainly set forth, and we have been edified, fed and comforted, and hope it will be the Lord's will for them to come again.

I am writing too long a letter, so will close, asking brethren Beebe to do with this as they think best, and all will be right with me.

Your unworthy sister,

ATTIE A. CURTIS.

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## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 19, 1890.

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

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

G. BEEBE'S SONS.

### HE CANNOT SIN.

(Concluded from last number.)

DEAR BRETHREN BEEBE:—Will you please give your views through the SIGNS OF THE TIMES on the text, 1 John iii. 9?

Your unworthy brother in hope,  
G. W. GOODRICH.

JUSTUS, Pa., Sept. 16, 1890.

#### REPLY.

"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.

"Whosoever is born of God doth not commit sin" As has already been shown, this must not be understood as forbidding the hope of those who feel the oppression of sin as still working in their mortal bodies. In so construing it there would be not only a contradiction of the testimony of John himself in this letter, and of all the inspired Scriptures, but it would declare the whole work of our Redeemer to be a failure, since no sinner could hope in his salvation. Jesus himself said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." This birth must be from above, as John says of them that believe on the name of the Word which was God, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." These were by their natural birth of the flesh in no wise better than the vilest sinners of the children of Adam. By the electing love of God they are manifested as the sons of God, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23. Thus it is evident that the "little children" to whom John wrote in this letter, are born sinners in their natural relationship to Adam, and that they are also born again, of an incorruptible seed, by the ever-living Word of God, in the perfect holiness of whose divine nature it is impossible that they can commit sin. While they remain in the body of this death they have an unceasing warfare in their members, in describing which Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."—Gal. v. 17. Under the terrible experience of this strife the trembling saint is often so bewildered that he is ready to conclude that he is deceived in the whole matter, and that his hope is all a delusion. In himself he finds

no good thing, and therefore he feels that he has no evidence that the Spirit of Christ dwells in him. It is because he hungers and thirsts after righteousness that he is distressed in consideration of his own sinful vileness. Then the cruel tempter presents this expression as sealing his condemnation; and he cannot repel the accusation. Instead of finding support to his hope in appealing to reason, all that is seen by the natural mind confirms his condemnation. No subject of divine grace ever can attain to a more favorable result in such an appeal than did Paul when in his wretchedness he cried for deliverance from the body of this death. But the deliverance must always be, as it was in his case, "through Jesus Christ our Lord." The very consciousness of utter sinfulness in self, redounds to the clearer display of infinite grace in the salvation of the sinner from his sins by the cleansing blood of the Son of God. Thus the name of Jesus is exalted above every name that is named in earth or in heaven, since "There is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12.

While this mystery of godliness can never be reduced to the comprehension of finite reason, through the faith of the Son of God it is clearly revealed to the subject of divine grace by the blessed Comforter, who takes of the things of Jesus, and shows them unto all such as are led by him into all truth. If the natural man of the saints could receive this instruction, there would be no mystery in it, and the warfare would cease between the flesh and the Spirit. But God has hidden this secret in his own infinite wisdom, so that no efforts of the natural mind even of the saints can ever attain to it. Hence, while by faith "We know that we have passed from death unto life, because we love the brethren," our reason can see no evidence to support this assurance. That mind which is born of the flesh is still flesh, and continues to love sin after the light of the knowledge of the glory of God has shined in the heart of the subject of salvation, as it did when he had not received that revelation; "But we have the mind of Christ." This mind is not the carnal mind revised and improved; it is that new creation of God in Christ Jesus which is called "Christ in you the hope of glory."—Col. i. 27. From this mind arises every aspiration after holiness; and every groan under conscious bondage in sin bears witness that this divine principle abides in the sinner who thus longs for deliverance from the law of sin which is in the members of all such groaning ones. Of every one of them it is as true as it was of Paul, that they do that which they would not. He says, "I find then a law that when I would do good, evil is present with me; for I delight in the law of God after

the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." By the inspiration of God he declares that "It is no more I that do it, but sin that dwelleth in me." This infallible judgment applies to every captive who suffers under the tyranny of sin. God judges the heart, and he hears the groaning of every prisoner who mourns on account of the chains which forbid him to do the good which he earnestly desires to perform. His own power delivers all such prisoners out of their heavy bondage. This truth affords no encouragement to such as would pervert its assurance into a pretext for indulging in sin. None but lovers of righteousness can be in captivity to sin; such as love sin are in their element in the practice of that which they love, and thereby they manifest their true character. Those who hunger and thirst after righteousness need neither the hope of reward nor the fear of punishment to incite them to follow after righteousness. The Spirit of Christ which is in them moves them to desire to be conformed to his image and to follow his footsteps. Hence, they do not with the mind serve the law of sin, although they are not able by their own strength to subdue the sinful promptings of their carnal mind, in which sin still reigns. Thus they are free from sin while they still mourn their inability to do the good which they long to perform. Their heart condemns them because of their sinfulness, but God is greater than their heart, and knoweth all things; and in his supreme judgment they are found free from sin by reason of that holy principle which he has given them by putting his Spirit within them.

"For his seed remaineth in him." This expression declares why it is true of every one that is born of God, that he doth not commit sin, while it is not the truth if we say that we have not sinned. In us, that is, in our flesh, no good thing dwells; yet by reason of his seed (that is, the Spirit of holiness), which dwelleth in those who are born of God, they cannot cease to love righteousness and hate sin. Finite intelligence can only judge the heart by the actions which are performed; but God judges the secret thoughts and motives which are hidden from the sight of men. "For he knoweth our frame; he remembereth that we are dust."—Psa. ciii. 14. It is not because of any superiority in the carnal nature of the children of God that they do not commit sin; but it results from the living principle of righteousness, which is in our text designated the seed of God, which remaineth in every one who is born of God. This seed is incorruptible, and for that cause it can never be polluted by sin. It abides in every one who is born of God, and thereby all such are sealed unto the day of deliverance

from the bondage of corruption. By this mark all are identified who are included in the description given by David, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."—Psa. xxxii. 2. This favorable judgment of the Lord is not to be attributed to unjust partiality, for "The judgments of the Lord are true and righteous altogether."—Psa. xix. 9. The seed of which this blessed character is born is never contaminated by sin, therefore the justice of God finds no guile in him. The very fact that this holy principle abides in those who are born of God, causes them to abhor themselves on account of the sin which they find working in them; but this self-abhorrence is confined to those who are born of God. No others can hate sin, and feel it to be a grievous burden. The seed of which they are born is holy, and can have no affinity or fellowship for anything less pure than itself. This principle never is removed from those to whom it is given by that birth which is of God. It ever remaineth in every one who is made to love righteousness and hate iniquity, and who longs for deliverance from the power of sin.

"And he cannot sin, because he is born of God." It is a continual grief to the saints while they abide in the body of this death, that they find themselves beset with sinful emotions and evil thoughts; and they often write bitter things against themselves because of their departure from the path of obedience to the law of holiness in which they desire to walk. The busy accuser of the brethren brings against them their continual frailties, and it seems to them that they are thereby cut off from all hope, and brought into condemnation. Feeling their destitution of righteousness in their own works, they confess before God the justice of their condemnation as sinners in his sight; yet they cannot refrain from crying out of the depths of their distress unto him in whose infinite grace is their only hope for deliverance. In thus calling upon the Lord in this day of trouble they earnestly and in spirit worship him as the God of salvation. This worship cannot arise from the carnal mind which is enmity against God; it must be the fruit of his Spirit which is in them. Such prayer is never unavailing; it is always effectual, because it is inspired by the Spirit whose intercession for us is according to the will of God. Consciousness of our infirmities is a manifest evidence that we are enlightened by the light of the knowledge of the glory of God shining in the face of Jesus Christ. Without the sense of utter vileness in self, no sinner can pray acceptably for the saving mercy of God. And every one who is moved by this knowledge of his lost condition, does confess the infinite power of God in calling upon him for salvation; for nothing less than divine omnipotence can save a sinner from his sins. Since sin has

dominion over its servants, it is evidently impossible that any sinner should desire to be free from its power until released by the delivering grace of God, by which alone the love of righteousness is shed abroad in them who were dead in sin. As already shown, this divine principle is incorruptible, and therefore it cannot be contaminated by sin. It is also an abiding witness in every one who has received it. It is inseparable from that eternal life which the Shepherd of Israel gives to his sheep when he causes them to hear his voice. Every sinner who is born of God has this living principle abiding in him, so that he can no longer be content to yield his members servants to sin; but on the contrary, he is led by the Spirit to abhor himself because of the sin which he finds in his members. From this opposing power, which is called the flesh in contrast with the Spirit, and the carnal mind in conflict with the mind of Christ, the saints must suffer perpetual strife while they remain subject to the vanity of the body of this death. They can never perform the good which they would but by the power of divine grace as given to them by the victorious Captain of their salvation. If their justification before God depended upon their own obedience they must sink in despair; but the grace of our Lord Jesus, which has given them the love of holiness, also gives them the victory over sin, not in the works which they have done, but in the perfect righteousness which he has wrought in them, of which their constant longing after righteousness is an everlasting assurance. There is no evidence that any sinner is born of God while he is satisfied with the service of sin. Such characters are not included among those described in our text. But those who feel the power of sin as a galling yoke from whose bondage they groan within themselves for deliverance, are born of God, and cannot sin, because they hate their own life on account of its pollution and unlikeness to the perfect example given by our gracious Redeemer. When they do that which they would not, it is no more they who do it, but sin which dwelleth in them. Every one who feels this constant strife shall be delivered through the redemption that is in Christ Jesus, who gives the victory to all those who suffer from conscious weakness in striving against sin. Their very suffering is conclusive proof that they do not love the sin which causes their distress. Such sufferers are born of God, and are not under the law of sin and death, having been made free from its dominion by the law of the Spirit of life in Christ Jesus. They are judged by the perfect law of liberty in Christ Jesus, and his blood cleanses them from all sin. Being led by the Spirit of holiness, they cannot desire to make their liberty an occasion for yielding their members to the service of sin. They

are dead to sin, and consequently they cannot live any longer therein. This is the seal of the Spirit of God, whereby the subjects of grace are sealed unto the day of redemption. Those who can still find life and pleasure in sin, have not this seal; and those who hunger and thirst after righteousness, bear this infallible evidence that they are born of God; and for this reason they cannot sin, because the love of holiness is the seed of God which abideth in them.

#### THE INCARNATION OF THE CHILDREN OF GOD.

RIMER, Ohio, Nov. 2, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—Dear brother Rimer, who is getting old and feeble, and can hardly write any more, is desirous (and also may others) to have an editorial republished. You will find it in Vol. xxiv., No 18, of the SIGNS OF THE TIMES.

C. G. MILLER.

#### REPLY.

With a consciousness of the magnitude of the subject involved in the question proposed by sister Neill, as stated in her letter, which will be found in this number of the SIGNS, and of our incompetency to elucidate the subject so as to remove all darkness or doubt from the contemplation of it, we propose to submit such views as we have, to the consideration of sister Neill, and all others who feel an interest in the investigation of a subject which is so profound as to excite the admiration of angels, and so boundless as to mock every human essay to comprehend its limit. The incarnation of our blessed Redeemer is, without controversy, a great mystery. "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. And yet the participation of the children of God of flesh and blood, and the incarnation of the Son of God, are placed on the same ground, and based upon the same principle, by the inspired apostle in his epistle to the Hebrews, ii. 14. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same." To our mind, this text is a key to the subject, so far as we may be favored with the Spirit's teachings to enlighten us on the subject. So far, therefore, as we can comprehend the mystery of godliness in the one case, we have an illustration of it in reference to the other. When we read that Christ is come in the flesh, that the Word was made flesh and dwelt among us, and that *he also likewise took part of the same flesh and blood of which his children are partakers*, we very naturally and unavoidably infer that he had an identity and did exist as the Son of God, as the head, life and immortality of his body, the church, before he partook of flesh and blood; and that his participation of the same was not to make him the Son of God, nor to make him the life and

immortality of his church (for he was their head and life before); but he took part of the same, for the purpose which is distinctly stated in the text, namely, *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*. That Christ did so exist before his advent, is so fully established by Scripture testimony that but few have the audacity to deny it. But whether denied or admitted by men, the matter is settled in the divine testimony. "But when the fullness of time was come, God sent forth his Son."—Gal. iv. 4. He had a Son to send, and he was a son before he was sent, when he was sent, and shall continue to be the Son of God after he shall have delivered up the kingdom unto the Father, and the Son, as such, shall be the subject to him that hath put all things under him, that God may be all in all.—1 Cor. xv. 28. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things."—Eph. iv. 9, 10.

It being established that Christ did exist, not only as God, but also as the Son of God, the only begotten of the Father, and as the First-born, and before all things; and at the appointed time, when the fullness of that time had come, he was sent forth, and the Word was made flesh, and dwelt among us; so the doctrine of the incarnation of his children, together with that of their previous existence in him, is exemplified. They were created in him, chosen in him, preserved in him, saved and called, according to the purpose and grace which was given them in him before the world began. And all spiritual blessings (past, present, or to come, that the saints ever have, or ever will or can enjoy) were given them, according as God hath chosen them in him, before the foundation of the world.—Eph. i. 3, 4. Their spiritual, eternal life was given them in Christ before the world began, as their earthly, fleshly life was given them in the earthly Adam, in time. John says, "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.

We now pass to consider the development of these relations, and in doing which we shall probably more directly discuss the theme of sister Neill's inquiry. These children in Christ were, in the matchless wisdom of God, destined to partake of the life of the natural Adam. This participation, however, had nothing to do in making them the children of God, any more than the incarnation of Christ had in constituting him the Son of God; for the relationship of sons or children was, as we have

proved, as perfect before as subsequently to that participation. The two headships were, according to the counsel of God, to be developed. The first, in the order of time, was that Adam which is of the earth; the second is that Adam, or seminal head, which is the Lord from heaven. The one is natural, the other is spiritual. In the creation of the earthy Adam we have the creation of all that constitutes the outward man, or earthly bodies of the children of God; and the reception by them of this earthly nature is that wherein they are made partakers of flesh and blood. This, of which they were to partake in Adam, was provided for them in his creation, marked and identified in the foreknowledge, predestination and election by which they were chosen and ordained to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will.

Viewed now in either headship, they were the chosen and peculiar people of God. And as there was a fixed period when the Son of God should take upon him the seed of Abraham, or in other words, when also himself should likewise partake of flesh and blood, so there was and is an appointed time when this spiritual, eternal life which was given to the saints shall be made manifest in them personally and individually, and when they shall be born of the Spirit, of an incorruptible seed, by the word of the Lord, which is immortal.

In the exemplification of this by the incarnation of Christ, we have to consult the inspired record. The explanation of the angel Gabriel, who was sent from God to a city of Galilee, unto the virgin Mary, is clearly in point. The inquiry of the virgin Mary embraced the mystery. How can that spiritual, eternal life which God gave his people before the world was, become identified with that natural, earthly life which he gave them in the earthly Adam? To which Gabriel replies, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God."—Luke i. 35.

So, after this example, that life by which God's people were identified in Christ before all time, is implanted in those persons, by which God's chosen people were identified in the earthly Adam. The Holy Ghost comes upon them, and the power of the Highest overshadows them. The incorruptible seed, not by the agency of man, but by the Word of the Lord, which liveth and abideth forever, implants in them that spiritual, eternal life which was and is hid with Christ in God, by which is given to them power to become (manifestly) the sons of God; and they are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i. 13.

That body which Christ assumed

when he was made of a woman, was a body prepared for him, and he adopted it, or in other words, took it on him, and thus became a partaker of the same flesh and blood that his children are partakers of; in that adopted or assumed body he suffered death, that body was laid in the grave (but saw no corruption), was raised up from the dead, and finally ascended up into heaven, a spiritual, immortal body. And so these earthly bodies of his saints are predestinated to the adoption of children, and have received the spirit of adoption, or implantation of the Spirit, and are sealed unto the day of redemption. Yet even we who have received the first fruits of the Spirit (in receiving the spirit of adoption), even we ourselves do groan within ourselves, waiting for the adoption, to wit, the redemption of our body. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11-33;—Eph. vi. 30. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50. But though there is no flesh and blood heirship securing to us an incorruptible inheritance of glory, these adopted bodies from the Adamic stock shall be changed by the Spirit of him that raised up Christ from the dead; and this spirit of adoption shall quicken the mortal bodies in the resurrection of them from the dead, and they shall put on incorruption and immortality, and mortality shall be swallowed up of life.

That life which is born of God requires no adoption, for it was never out of the family; it was always identified with Christ, who is our Life; but that which is to be raised up from the dead, being alienated, must be made nigh, and brought by adoption into the family of God. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20.

As Adam is our natural life, and in him, and in all that is Adam (which includes all that is born of the flesh), we all die, so Christ is our life, our immortality, and in him we live. "I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." "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. And every man that hath this hope in him purifieth himself, even as he is pure."—Psalm xvii. 15; Job xix. 25-27; 1 John iii. 2, 3.

The subject contemplated in the foregoing remarks is by no means exhausted; it is rich, boundless and glorious; it involves the ground of our hope for heaven and an incorruptible inheritance. If we have answered the mind of sister Neill, or if what we have suggested shall be blessed to the edification and comfort of any of the lambs of our Redeemer's fold, we shall not have labored in vain. Let the readers compare what is written with the divine standard. What is not sustained by the Scriptures reject; but see that ye reject not what the testimony of God sustains. And may the Lord give you understanding in all things, for the Redeemer's sake; so prays one who claims to be the chief of sinners, and less than the least of all saints.

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#### ORDINATIONS.

GAYLORD, Kansas, Nov. 5, 1890.

ELDER G. BEEBE'S SONS:—At the regular meeting of the Little Zion Church of Regular Predestinarian Baptists, held five miles east of Alton, Osborne Co., Kansas, the council having been called, took into consideration the ordination of brother JACOB ODLE to the full functions of a gospel minister.

The council consisted of Elder W. F. Jones, of the Council Bluffs Church, Iowa, who was elected Moderator, Deacon G. W. Ulmer, and W. S. Aydelott was chosen Clerk.

The candidate was presented and examined in regard to his call to the ministry, which was satisfactory to the church and council.

Proceeded by prayer and laying on of hands.

The charge was delivered by Elder W. F. Jones.

Our next regular meeting will be held at the same place on the first Sunday in December and Saturday before.

W. S. AYDELOTT.

#### OBITUARY NOTICES.

DIED—In Versailles, Mo., Sept. 27th, 1890, after a lingering illness since the first week in June, little **Rufus C. J. Bolton**, son of Effie J. and Lewis D. Bolton, and grandson of R. M. Johnson, deceased, aged 19 months and 2 days.

He was born in Jefferson City, Mo., Feb. 25th, 1889. He was possessed of an unusually affectionate and happy disposition, and beautiful, bright, dark eyes.

"He was too dear to stay below—

God called him up above;

He called him from this earthly clay,

To sing redeeming love."

HIS MOTHER.

DIED—July 3d, 1890, after a long and painful illness of six months' duration, **George S. Howell**.

He had been a strong believer in Christ for many years, and earnestly contended for the truth to the last. He was baptized in the Old School Baptist Church less than a year before he died. He was seventy years old. His wife and eleven children were left to mourn; but we have evidence that he is now with his dear Savior, whom he talked so much about while here. His funeral will be preached in the near future. He lived a long and peaceful life with all mankind. We heard him say, "Father, if it would please thee, pass this cup from me; but not my will, but thine, be done."

"The light is gone out, and our dwelling is sad,

For the father that loved us is laid with the dead;

Yet so ready and willing, how could we say nay,

When the Father who gave him hath called him away?"

GEORGE HOWELL.

CEDAR GROVE, Mo.

DIED—In Bowdoinham, Maine, Oct. 23d, 1890, **Deacon N. H. Williams**, aged 73 years.

He had been in poor health for about three years before his death, but was not wholly confined to his bed. He passed away very quietly at last, almost without warning. He had everything done for him that loving hands could do. He was a worthy member of the Bowdoinham Old School Baptist Church for about fifty years, and served as Deacon nearly thirty years. He was baptized by Elder Elihu Purington. He was a brother beloved by all the Old Baptists who knew him. He and his family made their home a quiet, happy resting place for all who visited them. He was firmly rooted, grounded and settled in the truth, and was sound in the faith of God's elect from first to last. I believe it was the desire of his heart to walk worthy of the vocation wherewith he was called, with lowliness and meekness, long-suffering, forbearing in love, ever endeavoring to keep the unity of the Spirit in the bond of peace. He leaves one son, four daughters, quite a number of grandchildren, with a large circle of relatives and friends, to mourn their loss; but their loss is his eternal gain.

HIRAM CAMPBELL.

OUR beloved sister, **Lydia Garland**, was born July 5th, 1837, and departed this life Oct. 7th, 1890, aged 53 years, 3 months and 2 days.

Her maiden name was Cowalt. She was united in marriage to Jacob F. Garland in December, 1857. Our beloved sister was baptized with her husband in the fellowship of the Sidling Hill Church, a number of years ago, by the late Elder Joseph Correll, at which place she faithfully filled her seat, which was seldom vacant unless providentially hindered. She was strong in the faith of God, as being the absolute Sovereign over all

things. In her death the church has lost a faithful member, her husband a faithful companion, and her children a kind mother. Our sister was sick only about three days. She had a paralytic stroke on Friday evening, and passed from the shores of time on Monday evening, being unconscious from the first. She leaves her husband, four children, and her aged mother-in-law, in her ninety-second year, to mourn their loss, which to her was great gain. She was laid to rest in the cemetery of the church where she loved so much to meet.

AHIMAAZ MELLOTT.

NEEDMORE, Pa., Nov. 2, 1890.

DEPARTED this life at his home in Southampton, Pa., Oct. 13th, **Isaac Purdy Hellings**, in the 78th year of his age.

He was baptized in the Delaware River at Philadelphia, by Elder T. J. Kitts, in the fellowship of the Salem Church, of which church he was Deacon eleven years. He was married by Elder Kitts, April 21st, 1836, to Catharine H. Keyser, who survives him. He came from Philadelphia to Southampton in March, 1855, and united with the church in this place, in the fellowship of which he lived and died. He was appointed Clerk April 19th, 1856, which office he held as long as he lived. He was a faithful member, very seldom absent from any of the meetings. The interests of the church and the welfare of her members seemed to have an uppermost place in his mind. For the past two or three years there appeared a special solemnity and devotion in his mind, which was manifested particularly at the conference and prayer meetings.

His death was occasioned by a fall from a load of hay, which overturned upon him. He lay about two weeks, suffering very much. He frequently said, "It's all right." Our dear sister, though herself suffering much pain and weakness, was able to be by his bedside until the last. His three daughters also were in constant attendance upon him. He manifested much patience and resignation. He seemed to enjoy very much the reading of some hymns and portions of Scripture, though not able to talk much, nor to hear reading often. He is and will continue to be much missed in the church and in the community. A great loss is felt by both; but how lonely his home is! After a union of more than fifty-four years, characterized by mutual love and devotion, our dear sister is left alone; but she has felt the supporting grace of her dear Savior in this her great bereavement. Her daughters, with their husbands and children, are devoted to her. One of them is a member of this church, and it is hoped that all of them may realize the source whence all true comfort is received.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

DIED—In Lawrenceburgh, Ky., Jan. 19th, 1890, our dearly beloved father, **R. M. Johnson**, aged 56 years, 3 months and 13 days, having been born in Henry Co., Ind., Oct. 7th, 1833.

He was a son of Elder J. F. Johnson. He was married to Martha A. Riggs, May 16th, 1860, by Elder J. A. Johnson, and both were baptized by the same as members of the Lebanon Regular Baptist Church in August, 1871, where they remained as worthy members until death claimed them—not quite three years apart. Our father was Deacon of the church after the death of his great-uncle, Joshua Hickman. This world had few charms for him after the loss of his companion. His health had been failing for almost a year, and he had taken a trip to Missouri in the fall to visit his only married daughter and four grandchildren, thinking also that it might improve his health; but on his return home he was

taken worse. All was done for him that medical skill and kind, loving friends could do; but he was called (as we have every reason to believe) by the Savior, whom he so humbly and sincerely worshiped, to that peaceful rest which he so much longed for. Words fail to describe his mild and gentle disposition and character; for none knew him but to love and respect him. As a citizen, he was intelligent, honest and honorable; as a father, ever loving and indulgent; as a church member, much loved.

He was laid to rest beside his loving wife, there to await the resurrection morn, when by the grace of God we hope to meet them in the realms of bliss.

#### HIS CHILDREN.

**DIED**—In Gibson City, Ill., at the home of her son Ebenezer, Aug. 23d, 1890, **Mrs. Annie Langford**, aged 87 years, 2 months and 23 days.

She joined the Old School Baptist Church, I think, called Big Creek, at Cynthiana, Posey Co., Ind., about forty years ago, being baptized by Elder Louis Duncan. She was a member of that church about six or seven years, with her husband, Wm. Langford, who had been a member a number of years, with whom she attended that church regularly, and believed strongly in the doctrine of salvation by grace, and not of works. They moved about seven miles from the Salem Church in the year 1856, where they attended until about 1868, when they moved to Gibson County to live with their son Samuel, as their children were all married and they were growing old. They there attended the Pigeon Creek Church until the year 1874, when they moved to Livingston Co., Ill., to live with their son Ebenezer for about four years, and then with their son George for two years, in the same county, where in 1880 her husband died, in the ninetieth year of his age. After a time she returned to southern Indiana to visit some of her children and friends, where she remained a good portion of the time with her oldest daughter, Semira Onyett. In the year 1887 she returned to Livingston Co., Ill., where she lived with her son Ebenezer until her death.

She was afflicted with "La Grippe" last winter, and never fully recovered, it leaving her with a disordered liver and stomach. She was very patient through all her sickness, and was ready and willing to bid farewell to this world. She always took great pleasure in reading the **SIGNS OF THE TIMES**, and often read it over several times. She was married first to Dennis Aldrich, and raised a family of three boys and one girl, her husband dying and leaving them to her care. She next married Wm. Langford, and raised a family of five boys and two girls, all of whom survive her excepting two sons in the first family and one daughter in the second family. She was laid to rest beside her late husband.

E. LANGFORD.

**Christopher Snyder Lockwood** departed this life at his home near Star Prairie village, St. Croix Co., Wis., on Sunday morning, Oct. 19th, 1890, in the 64th year of his age.

"Uncle Snyder," as we all familiarly called him, was an intense though patient sufferer during the last three months of his sojourn on earth. His affliction was dry gangrene. It first made itself manifest in the left limb about a year ago. By careful attention the disease was finally stopped, and it was thought that all would be well. However, it was not the will of our Father that it should be thus, and about the first of last July the same disease appeared in the right foot. He was soon confined to his bed, from which it was destined that he should never rise until he should quit this house of clay.

Mr. Lockwood was born in Olive, Ulster

Co., N. Y., Feb. 27th, 1827. In June, 1849, he was united in marriage to Miss Catharine DuBois. In April, 1860, they came to the state of Wisconsin, building for themselves a home on the farm where they have since lived. Going back to his birthplace in 1872, he intended to join the Old School Baptist Church of Olive. However, on account of unexpected circumstances, he had to come back to his western home without accomplishing his heart's desire. But having so important a matter on his mind, he could not rest until it had been fulfilled; and again returning to his native place he finally was permitted through God's grace to join with the church. He was immersed near the Old Olive Bridge, in the same place where both his father and mother were born in the faith. On account of living so far away he was unable to attend the meetings of his church, but he used to write communications of faith and love to those who were privileged to meet in worship. The writer spent several nights watching by his bedside during his last weeks, and was with him in his last hours. During all his terrible suffering he never forgot the wisdom and grace of his Maker; and sometimes when enduring untold agony he would sing a part of one of the many old hymns with which he was familiar. It was his great delight, as long as his strength would permit, to have some of the friends join him in hymns of praise, or spend the time in reading a portion of the Scriptures. He used to say, as he would request us to sing or read, "It is only by words of prayer and praise that the Lord helps me to endure." He retained full possession of his strong mental powers until the last, and during his entire affliction never complained. Sometimes in his painful dreams we would hear him say, "How long, O Lord, how long?" But when awake he always bore up with christian fortitude, which, considering his constant and awful agony, seems clearly to have been given by him who is able to bear all our sufferings. In conversation with the writer he often told of his faith in the tender mercy of Christ, and stated the wish that we all might follow him. During the last few days he failed rapidly, and we knew that the end was near. About two o'clock Sunday morning he called to his faithful wife, who was near, and who at once went to his bedside. Those were the last words he spoke, and at four o'clock he quietly passed away. By his death the community loses one of its most upright and honored citizens, and the family circle one of its best members. For more than forty-one years Mr. and Mrs. Lockwood have journeyed together over the path of earth's pilgrimage in quiet, useful peace, and she who was always tenderly cared for during his life is now left alone. May the Lord sustain and comfort her.

There being no minister of the Old School Baptist faith in this locality, H. P. Blake, of the New Richmond M. E. Church, conducted the funeral services, taking for his text the words, "Let me die the death of the righteous, and let my last end be like his."—Num. xxiii. 10.

In thinking over his past life, and especially his final illness, one cannot help recalling the words of Paul in his second epistle to Timothy, iv. 7.

GENTZ PERRY.

STAR PRAIRIE, Wis., Nov. 5, 1890.

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 47.

## POETRY.

### THE CHRISTIAN PARADOX.

WHEN of myself I take a view  
What wonders I behold!  
I am both black and comely too,  
I am both hot and cold.  
My wealth in poverty begins,  
My loss becomes my gain;  
A deep abyss of filth within,  
Yet free from spot or stain.  
The things I practice I abhor,  
And do what I detest;  
The more I have I want the more;  
Am restless, yet at rest.  
I am a stranger, though at home;  
A servant, though set free.  
I'm held in firm and lasting bonds,  
And yet at liberty.  
Although my debts are all discharged,  
I am a debtor still;  
And when my heart is most enlarged  
Most straitness then I feel.  
I sin, and yet it is not I;  
I work, yet grace does all;  
I slowly creep and swiftly fly;  
I stand, and yet I fall.  
I'm dead, alive, feeble and strong;  
Empty, and yet abound.  
Alas! in this poor heart of mine  
What contraries are found.

### FATE.

A SCULPTOR once, 'twas said, confessed  
He only sought and then undressed  
These forms that long and yet unknown  
Lay hidden in the rugged stone.

This truth I feel will illustrate  
The just realities of fate;  
For skill as best we can the mind,  
Its faculties we only find.

Our life but shows the true extent  
For which those faculties were lent;  
Whate'er of thought or skillful care,  
Will only show their nature there.

To illustrate and reason this  
Conclusion ne'er will lead amiss;  
For naught can e'er itself create,  
In matter or the moral state.

The marble in the quarry lies,  
And waits the sculptor's will to rise;  
And from the block his chisels cast  
Each chip that shows the form at last.

So in man's nature, find who can,  
There lie the elements of man;  
Love, hate, ambition, sin and truth,  
The care of age and guilt of youth.

Each block of stone in nature's quarry  
Can have no choice of statuary;  
Nor man, by vainly taking thought,  
Can change his state by nature wrought.

But while this truth is ever clear,  
Each block and sculptor in their sphere,  
Yet none so wise (except 'twere given)  
To know the matchless will of heaven.

Be this my wisdom then to wait,  
Before I judge of future fate,  
As one who sees the sculptor's steel  
With chip by chip his will reveal.

And when the statue stands complete  
I'll be for judgment made more meet;  
But meanwhile heed the will elect  
Of the universal Architect.

A. B. BRES.

## CORRESPONDENCE.

HORACE, Texas, Oct. 1, 1890.

EDITORS SIGNS OF THE TIMES—

DEAR BRETHREN:—I see in a number of the *Texas Baptist and Herald*, dated August 21st, 1890, a short communication over the signature of W. S. Keith, of Alexander, Tex., in which he undertakes to confute the doctrine held to by the Old School or Primitive Baptists; and no doubt he feels somewhat exultant over his unanswerable (?) argument. I propose to notice a few of his statements and inconsistencies. Not that I expect him to be benefited; for while I conclude that he is wrong, both in his own position and in his charges against the Old School Baptists, I can hardly doubt that he belongs to that class of people who know too much to be instructed by a "Hardshell." Were it not for another motive, I certainly would pay no attention to his misrepresentations; i. e., if this should come before the eyes of any who may to any extent be entangled in the nets which Mr. K. and his companions have set to catch the unsuspecting children of God, I hope they may be led to investigate for themselves, and not take the word of Mr. Keith and his companions for what Old Baptists believe and teach.

The first charge he brings against those he is pleased to call "Hardshells" is, in substance, that they deny that the Bible means what it says. Does Mr. Keith mean to say that the Missionaries (Softshells, of course, as he denounces the "Hardshells") believe literally what it says in every instance? If so, they believe that Jesus had a literal sheepfold and flock of sheep, for which he laid down his life, and to which he gave eternal life, and those sheep shall never perish.—See John x. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Primitive Baptists believe that in the first instance, where he said "sheep," he meant his people; and in the last named, where he said "water," he meant Spirit. How is it with you, Mr. Keith? Divine truth is often set forth in the Scriptures by figures and parables. This no conscientious and intelligent Bible reader will deny. Jesus said that it was given unto some to know the mysteries of the kingdom of heaven; but unto others the word was spoken in parables, that, seeing they might not see, and hearing they

might not understand, &c.—Luke viii. 10. "Hardshells" believe that the spiritual import of the Scriptures is understood by a sinner only when revealed by "the Spirit of truth, whom the world cannot receive."—John xiv. 17-26. As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." Softshells teach that this understanding comes through the preacher, Sabbath School teacher, and a host of other agencies, all of which have to be run by money; for it is as impossible to operate those means without money, as it is to run a locomotive without steam. Mr. Keith says, "The Bible says that Christ tasted death for every man. Hardshells say, No, it means that he tasted death for the elect only. Again, God sent not his Son into the world to condemn the world, but that the world through him might be saved. Hardshells again say, No, it does not mean what it says; it only means that he was sent to save a part of the world—the elect only. Again, the Bible says that Christ came not to call the righteous, but sinners to repentance. Hardshells say, Not so; he came to call the believers, or the righteous, which are the elect only. Again, 1 Tim. ii. 3, 'For this is good and acceptable in the sight of God, who will have all men to be saved, and come to the knowledge of the truth.' Hardshells again say, This does not mean what it says. They say that all men means only a few out of the world. Again, they say, If God will have all men to be saved, and come to the knowledge of the truth, they will all be saved, if that is true; and we say it is true, if the Bible is a true book. And yet they say they believe the Bible, and take the liberty to say it does not mean what it says. Again, 'It pleased God by the foolishness of preaching to save them that believe.' Now you see some one was saved, and saved by preaching, too. Then, of course, they were not saved before they heard the preaching; neither were they eternally saved. If so, they could not have been saved by the foolishness of preaching."

It cannot be expected that I will notice every item of Mr. Keith's charge, nor expound, nor harmonize with Primitive Baptist views, every

passage of Scripture he has quoted at, for time and space will not allow; so I will briefly notice the charge and the passages in a general way. I will say first, Mr. K. seems very bitterly opposed to that "Hardshell doctrine" of election. Why not revise your articles of faith, Mr. Keith? I have before me a minute of "The Salem Baptist Association," a Missionary body. The third article of their "compendium of faith" reads as follows: "We believe in the doctrine of election: that God chose his people in Christ before the foundation of the world, that they should be holy and without blame before him in love; having predestinated them into the adoption of children by Jesus Christ, according to the good pleasure of his will.—2 Tim. i. 9-12; Eph. iii. 4-14; 1 Peter i. 1, 2; Rom. ix. 15, 16; 1 John iv. 19." This, Mr. K., is the doctrine you carried out (in the letter) when you were excluded from the fellowship of those you are pleased to denominate "Hardshells." But while you publish this doctrine in your articles of faith to the world, you have as a general thing preached Arminianism, and opposed the doctrine set forth in your articles of faith. So until you repent of your error (if an error) in publishing such doctrine in your articles of faith, or harmonize the quotations you have made with it, I shall not feel under much obligation to harmonize for you. Right here I would call your attention, Mr. K., to one other thing. If those "Hardshells" be so inconsistent, and guilty of such bad things as you charge them with, they certainly cannot be by you considered sound and orderly. The Scriptures say, "A man that is a heretic, after the first and second admonition reject." We are commanded to "withdraw from every brother that walketh disorderly." Now, why is it that your people will receive a letter of dismission from one of those "Hardshell" churches, without baptizing the holder? Why is it that you will receive a "Hardshell" letter, and will not receive a Methodist, Presbyterian nor Campbellite letter? These last named agree with you in your free agency doctrine, and in all your missionary operations; while "Hardshells" are opposed to your doctrine and practice. Why, you like the "Hardshells" much better than you think you do—so well that in some instances your church has received them into full fellowship, when they stood excluded—received

them without either letter or baptism. I fear, Mr. K., that you are not an educated man. The Bible says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. ii. 15.

Mr. Keith says, "Neither were they eternally saved; for if so, they could not have been saved by the foolishness of preaching." The difference between Mr. K.'s position and that of the apostle Paul is that the apostle said that the foolishness of preaching is to save believers, and Mr. K. says it is to save unbelievers. To be a believer is to be born of God; and to be born of God is to be manifest as a child of God. "Who-soever believeth that Jesus is the Christ, is born of God."—1 John v. 1. If a believer, then a child of God; if a child of God, then an heir of God, and a joint heir with the Lord Jesus Christ. Paul teaches that this character is the subject of that salvation which is accomplished by "the foolishness of preaching;" while Mr. K. teaches that this cannot be so. This only shows a deficiency of power on the part of Mr. K. to rightly divide the word of truth. Now we will prove by the Scriptures that some were eternally saved, and yet needed to be saved, and are saved by "the foolishness of preaching." (All the spirituality there is in preaching is to the unbelieving world foolishness.) To prove eternal and unconditional election, read the passages referred to as proof of the articles of faith quoted above; also, Eph. i. 4, 5; Rom. viii. 28, 29. If one would not believe those Scriptures, he would not believe though one should rise from the dead. "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with 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. 8, 9. I suppose that none will deny that Timothy was one of the characters spoken of when the apostle says, "Who hath saved us." Then he was saved, and that not according to his works, but according to God's own purpose and grace, which was given him (us) in Christ Jesus before the world began. The same apostle says to this same Timothy, "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."—1 Tim. iv. 16. How could he, who "hath" been saved, save himself? Why, by taking heed to himself, walking an orderly walk, and using a godly conversation. He could thus save himself from the evil consequences of a contrary walk and conversation. By preaching "the doctrine," he could save himself, and those that had "an ear to

hear," from the evil consequences of false doctrines, or doctrines of devils, of which the apostle had been telling him in the first part of the chapter. So the God-called and qualified preacher of to-day preaches the truth, and saves himself from the lashes of a guilty conscience (that he would receive were he to preach to the contrary), and his hearers (believers) from many hurts and harms—from the false systems of speculative religion of the day, in which many are made merchandise of by the hireling clergy. Thus God, and not preachers, makes believers in Christ; and "by the foolishness of preaching" he saves believers. Yes, if those foolish (to Mr. K.'s sort) ideas of election and salvation by grace, and the fact that "ye are not redeemed with corruptible things as silver and gold, but by the precious blood of Christ (1 Peter i. 18), be proclaimed and heeded, they will save the hearer from such doctrine as is contained in the following, from the pen of the "Rev." H. A. Tupper, Corresponding Secretary of the Southern Baptist Convention: "The conventional year is rapidly drawing to a close, and this amount (\$29,963.61), with the sum of other drafts from our Missionaries, must be paid before the first day of May, 1890. This money has been borrowed on the faith and good will of southern Baptists, and in the name of the Lord Jesus Christ. His honor is really at stake. Were it possible to conceive that his friends and lovers would not pay the sum, his holy name and religion would be injured in the eyes of the banking houses of this city." (Richmond, Va.)—*Texas Baptist and Herald* for April 2d, 1890. They would be saved from the idea that Jesus Christ is doing a monstrous credit business, and that he has a horde of agents, collectors, &c., conducting that business for him. If the people at large could believe the truth, they would be saved annually millions of dollars, and perhaps would render nearer obedience to the divine injunction, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." They would be more able to relieve the necessities of the poor widow and orphan, and help their poor fellow-man when in distressed circumstances; and they then would see the fruit of their liberality, and be made glad. They would not waste their substance on the "beggar in broadcloth," under the title of "Rev. D. D.," &c., and thus spend their surplus where they can never see the good of it. There are thousands to-day preaching up the unsearchable poverty of Jesus Christ, based on the false idea of human merit and a preached gospel salvation; unlike the apostles, who preached "the unsearchable riches of Jesus Christ," based on his electing love and atoning blood.

Mr. Keith quotes John iii. 17. "For God sent not his Son into the

world to condemn the world, but that the world through him might be saved," and adds, "Hardshells again say, No, it does not mean what it says; it only means that he was sent to save a part of the world—the elect only." What, Mr. K., if we should show that the elect are the "world" spoken of in this verse? You seem to think that the whole race of mankind is the world here spoken of; yet your people do not believe that all mankind will ultimately be saved. Then if your position be correct, Jesus failed to accomplish the work his Father gave him to do; which is a contradiction of his word; for he says to his Father, "I have finished the work thou gavest me to do." Learned men tell us that the word "world" in "Greek is *cosmos*, and in Hebrew is *thebal*. Sometimes in the Scriptures it is taken for the whole universe, comprehending the heavens, earth, sea, the elements, the angels, men, animals; in a word, all created things." "Sometimes it is taken in a more restricted sense. It is put for the wicked in the world, for unregenerated, unrenewed persons." "It is put likewise for God's chosen people, whether Jews or Gentiles."—See *Cruden's Concordance*, word "world." Now I believe it is in this restricted sense that the word "world" is used in the above quotations, and that Jesus did do just what his Father sent him to do—save the world; for he 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."—John vi. 28, 29. "And the tongue is a fire, a world of iniquity," &c. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend to the world is the enemy of God." Reader, do you suppose for a moment that either of the above is the world that God so loved that he sent his Son to die, that they might be saved? And yet, if you be a friend to that world, you are the enemy of God. Yes, Mr. Keith, we believe that

"He loved the world, his own elect,  
With love surpassing thought;  
Nor will his mercy e'er neglect  
The souls so dearly bought."

He tasted death for every man in this "world," and he will have them all to come to the knowledge of the truth, in spite of all that men or devils can say or do. God's people are called his children. Then they bear a near relation to him. They are born of incorruptible seed, by the word of God, which liveth and abideth forever. Now, Mr. K., if you have a child, you have a great love for that child; and if your power were equal to your love, you would save that child from every evil, social, moral or otherwise; and should he or she go be-

yond all restraints, and commit some crime that would bring it to the gallows, such would be your love for that child that you would save it from the just merits of its crimes. But alas! your power is not equal to your love. Not so with Jesus. He loved his people with an everlasting love, a love stronger than death. And he said, after he had died for them, and rose again, "All power in heaven and in earth is given into my hands." And as it is "not the will of your Father which is in heaven that one of these little one should perish,"

"Not one shall perish or be lost;  
His blood has bought them—dear they cost."

Then,

"Glory to God! they ne'er shall rove  
Beyond the limits of his love;  
Fenced with Jehovah's shalls and wills,  
Firm as the everlasting hills."

With love to all the household of faith, I am, as ever, yours in a humble hope,

H. B. JONES.

KELLY'S CORNERS, N. Y., Nov. 2, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—It is in my mind this morning to put some of my thoughts on paper, for publication in the SIGNS, which I submit to your disposal as editors.

"When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech, that the cruelty done to the three score and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them, and upon the men of Shechem, which aided him in the killing of his brethren."—Judges ix. 22-24.

The glorious triumph of the Lord in the salvation of his chosen people is the principle thing throughout the written word, as set forth in defeat and victory. The weakness of the flesh and the power of the Spirit are realized by his dear believing people. The Comforter, which Jesus sends to his people when passing through severe trials, and when all earthly friendship and strength fail, takes of the things of Jesus and shows them unto them; and the things of Jesus are all the will of his Father toward the people of his choice, whom Jesus loved as the Father loved him; and for their sakes he bare them and carried them all the days of old (from the foundation of the world to the crucifixion), and in his love and in his pity he redeemed them.

How evident it appears, all through the Scriptures, in the prophets as well as in the apostles, that "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" and as to be born is to be brought forth in an earthly life, and to be born again is to be brought forth in another life besides the first, it is applicable to the heaven-

born only. There is a sense, of which I wish to speak, in which the servants of God were led by his Spirit which came upon them, and which led them in the good and right way for a time; and afterward it departed or left them; which, to my mind, sets forth the flesh and the Spirit, and the conduct of a child of grace when led by the Spirit and when led by the flesh. The one yields all the heavenly fruits that are enjoyed by the saints in the house of God; the other the full accounting of hatred, envy and murder as shown in the Scripture under consideration. So we have a figure and its fulfillment; a type and its antitype; a king given in wrath, and taken away in anger; a king given in love, and his kingdom continued forever; the one the pride of his father's family, anointed with oil from a vial; the other but a strippling, tending his father's flock, but anointed with oil from a horn. The one had another heart given him, and the Spirit came upon him; the other had a new heart given him, and the Spirit within him. The one, from the strength of an arm of flesh, and bearing the loss of his kingdom, seeks to destroy his rival; the other, from the fear of the Lord and the weakness of his flesh, flees before his avenger, yet becomes bold as a lion. So, by the characters which two men bear, as actors before the Lord, of different families or tribes, as well as those of the same family, with different mothers, or of twin brothers, the saving power of God is more or less set forth; constantly showing his dear people that it is only the Spirit that quickeneth, and that the flesh profiteth nothing.

Thus while my mind has rambled somewhat, my desire was and is to try and show wherein the word of the Lord is certain, and how the saint does trust in that word. It certainly is not by the strength of an arm of flesh that one of the people of our God have been delivered, when all their own wisdom, strength and righteousness have failed them; and salvation cannot be a matter of account to any but the lost. So far as any consideration with the nation of Israel was in their own strength, the power of God was lost sight of; and when all hope of success or comfort failed them, the arm of the Lord appeared for their defense, and they could then sing, "His holy arm and his right hand hath gotten him the victory." So it was in the battle fought by the three hundred under Gideon: in themselves like defenseless sheep, but in the Lord doing valiantly; not by might or power, but by the Spirit of the Lord; for that was the sword of the Lord (for it is the sword of the Spirit) and the sword of Gideon (one that cuts down), a "mighty man of valor," as he trusts alone in the Lord. The Lord gives the Midianites into his hand, or disperses them before the little army with simple weapons; thus illustrating the work of Jesus

as the Mediator of his people, as the Spirit of the Lord God was upon him to blow the trumpet in Zion. He became obedient unto death, even the death of the cross. As the work is done, and the full glory of the Father is revealed in Jesus, all his enemies are put to flight and destroyed. Gideon in the Spirit will not admit the desire of the men of Israel, nor that he has delivered them from the hand of their enemies; neither will he accept the rule over them, nor allow his sons to rule; but he declares that the Lord shall rule over them.

Thus the pleasure of the Lord is revealed in a mysterious way, in that he whose name is "that which cuts down," also throws down the altar of Baal, and cuts down the grove; whose family was poor in Manasseh, and who himself was least in his father's house; as was also our blessed Redeemer, who became poor, that his people might be rich. The Lord himself avenges his own elect, who cry unto him day and night. Although Midian is subdued before the children of Israel, so that they lift up their heads no more, it is only while the spiritual Gideon is alive, in the interest of his saints. Christ is in them the hope of glory. The one son of Jerubbaal shows no kindness, but goes to his mother's brethren with the plea that it is better that one should rule over them, than that three score and ten should; and that they should remember he was their bone and flesh. And his mother's brethren spake of him, and said, He is our brother. And they gave him three score and ten pieces of silver, with which he hired vain persons to follow him. And he went into his father's house and slew all his brethren, except Jotham, who hid himself. Herein is the wisdom of God portrayed; for Jotham's voice goes forth from the top of mount Gerizim, saying, "Hearken unto me, ye men of Shechem, that God may hearken unto you." How clearly the insincerity of the generation of vipers, spoken of long years after, was manifest among the Jews as a nation; only showing the letter of the law, and as such held under its curse; and only by divine grace should they be able to say, "Blessed is he that cometh in the name of the Lord." Thus the word of Jotham, in parable to the people who made Abimelech king (though he reigned three years), has its fulfillment. Though the olive tree cannot leave its fatness, wherewith God and man are honored; the fig tree cannot forsake its sweetness and good fruit; neither can the vine leave its wine, which cheereth God and man; yet the bramble accepts the situation, to be promoted over the trees, and the people assay to put their trust in his shadow. But fire comes out of the bramble and devours the cedars of Lebanon. For the Lord has put enmity between the seed of the woman (Christ) and the serpent's seed. Though children of wrath by

nature, yet they are distinguished by God's special favor and care, as seen in the many figures and types set forth to show the spiritual interest and development. As the Savior sent forth his disciples as sheep in the midst of wolves, they were to be wise as serpents, yet harmless as doves. They were told by the Savior to beware of men; for "the brother shall deliver up the brother to death, and the father the child." "And ye shall be hated of all men for my name's sake." "The friendship of the world is enmity with God." God shall send them (not leave them to choose) strong delusions, that their condemnation may come through the wickedness of their rule; and no delusion is greater to man than the fulfillment of his earthly desire for the mastery over his fellow; and no deceivableness and lying wonder will prompt him faster or carry him farther in iniquity. It was the selfish thought of Haman against the interest of the meek Mordecai, as well as this of Abimelech against his seventy brethren, that led them on. "Who-soever hateth his brother is a murderer." Yet our God is just in the punishment of all evil; and he has sent the word of truth for the comfort of his saints upon the earth, that he that doeth wrong shall suffer for the wrong, and God is not a respecter of persons in this. His holy law demands satisfaction and strict justice, only approving as the life of the transgressor is given up; and the law can pursue no farther. There is no goodness but of God. All evil is of the devil, as manifested by men. Yet the Lord has the glory of triumphing over evil, as it must do nothing that he did not will to be just as it is when done. Therefore the deceitfulness of sin, ruling in the mind of the wicked king, and in those who have set him on the throne, is that which (when the Lord is pleased that it shall) acts to separate or to set at variance those allied in the government. When God sends an evil spirit between two, as a king and his kingdom, the house becomes divided against itself, and its fall is certain; and as a sequence the blame is turned on the wicked one, and revolves again to censure those who have aided or abetted in the crime. This is the lesson, I believe, that is taught in this wonderful saying, twelve hundred years before our Savior came to earth to be mocked, spit upon, and finally crowned with thorns and killed. These fearful and ghastly things had been done to his dear people; and this example of destruction by Abimelech, who murders sixty-nine of his brothers, and begets his own destruction, and which is charged home upon him by the youngest son of Gideon, proves the searching by the Spirit of the deep things of God, and the revealing of the hidden things of dishonesty; as experienced by the seventy disciples whom Jesus sent forth to preach and to

work miracles in his name, who were to shake off the dust of their feet against those who rejected them. "He that heareth you heareth me." Love works no ill to its neighbor, but is a fulfilling of the law. All opposition to truth and righteousness is showing the mystery of iniquity working, as the carnal mind- edness of men is acted out against all that is good; yet God disappoints the devices of the crafty, so that their hand cannot perform their enterprises. While the spirit of evil that is acted out in propagating the doctrines and commandments of men, which are contrary to the doctrine of God our Savior, may be opposed even to death, yet death cannot separate the dear people of God from his love, which is in Christ Jesus our Lord.

J. D. HUBBELL.

"AND the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And 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." —Rev. xii. 16, 17.

In the Bible we find the word "woman" used to designate the Lamb's bride, the church of the true and living God. And the words "dragon" and "serpent" are used to represent the great whore, or idolatry, the opposite of the bride, the Lamb's wife. This chapter spans across that period of time from the birth of our Savior to the time in which we live; from the time when there was a promised Savior about to be born in the city of Bethlehem of Judea, when the virgin Mary should conceive and bring forth a child, whose name should be called Jesus, for he should save his people from their sins. Yes, "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." "And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule the nations with a rod of iron; and her child was caught up unto God and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God." "And there was war in heaven." "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly 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. And the earth helped the woman; and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth. And 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." Human reason cannot throw one ray of light as to what is here taught by the holy Spirit. But when that light which clothed the woman, the true church, is around and about us, and we find that it is above wisdom, then it is that we can realize there is a God who said, "Let there be light, and there was light," even to clothe this woman. So earnest and urgent were the powers of darkness to destroy the holy child Jesus, that a decree was sent forth to destroy all the male children from two years old and under. Here are the powers of darkness executing their sacriligious orders; an emblem of the dragon portrayed. But thanks be to God that giveth us the victory, the moon was under her feet, and futile were their efforts; and while thousands were slain by the law, or moon power, or power of darkness, that decree could in no wise affect the babe in the manger; for he was caught up unto God and to his throne. Yea, and to-day, brethren, the law is under her feet. "For I will contend with him that contendeth with thee, and I will save thy children," is the blessed assurance. Now this dragon of seven heads and ten horns is still the embodiment of all false doctrine and the powers of darkness. Now the woman, (true church) fled into the wilderness, where she hath a place prepared of God. Are any of these incidents accidental? did they happen by chance, or in the fulfillment of the plans, purposes or decrees of Jehovah? If not by the will and intent of the sovereign Arbiter, then by some other not yet named or known. God prepared a place for the woman; and are we, who feel that we are in the wilderness of sin and sorrow, to decide there is no place for us? But there is a place of refuge from that dragon who pursued the church from the birth of Christ up till now, and to whom many have fallen victims even to death. But in this safe retreat, protected as we are by the laws of the land, a new device is resorted to, to destroy the woman. The serpent or dragon casts out a great flood out of his mouth after the woman (notice, brethren, he is behind, not in front, as the Arminian world claims), that he might cause her to be carried away with the flood. The Arminian sings, "I am running from the fire," which is strictly true, because for them was it prepared. But the true church, the woman, is running from the flood; and to-day many

true disciples are afraid of the water. But the true picture is the flood of doctrine that to-day fills the world; and the true church not only is aware of the danger of this false religion, but of the power she has usurped from time to time. Yea, lies and treachery had a power to co-operate with fate, and demons wild improved the hour to slay the King they hated. Yea, they were gathered together for to do that which was before ordained they should. So with this flood, it is cast out for a purpose in the mind of the serpent, to destroy the true church, the woman, the Lamb's bride; but in the mind of God it was to the opposite; for the earth helped the woman, the church; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Brethren, can the earth act of itself? Is it a free agent? or is there a permission here given the earth to open and to swallow? Then it might, or it might not, be so; and the woman might, or she might not, be safe from this flood; and we who constitute the true church may, or we may not, be saved; for to-day the Arminian church and the world are one—one in every part and parcel. They feed from the same table, and eat the same bread; and there is not a man living to-day but is good enough or fit for membership in some of her six hundred and sixty-seven so-called churches; and but for these, brethren, what could we do? They would be coming into the church militant with dissension and discord, and O the grief it would bring! But they find all they want in those societies. Let them alone; they are joined to their idols. So instead of being carried away of the flood, the debris floats upon its seething and troubled waves; for out of weakness God has ordained strength. Like the crossing of the Red Sea, that which seemed to threaten us with destruction effected the destruction of our enemies. Can it be, brethren, that these six hundred and sixty-seven churches (so called) stand out as severed branches from the true trunk? and has this thing got to continue? are there more slabs to be taken off? If so, God will do it; that those who to-day would trouble the woman may be swallowed up of this flood; may be satisfied with a form of godliness, but deny the power thereof. But, brethren, the picture grows darker. When idolatry fails, as she must, by the word of God, and sees that her multiplying creeds only protect the true church from innovation, and instead of destruction secures life, then the dragon becomes wroth with the woman. All unite under one head and turn back to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ. I believe, brethren, the dragon is now beginning to see that the true church is benefited and protected by her many churches; and the question

now is how to wipe out that remnant still upon the earth, that poor and afflicted people. Shall the smoking flax not be quenched, or the bruised reed be broken? The smoke troubles their olfactory nerves, and the reed gives them no support; and their motto is, "If I can't, you shall not." As though this woman should be debauched by them. They go not in themselves, and will not suffer others to go. If I can understand the signs of the times, the day is near at hand when we who keep the commandments of God will be required to make brick without straw; and those who have the testimony of Jesus Christ will be imprisoned, and proscribed, and persecuted even unto death. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" This was the cry of the souls that were under the altar, slain for the word of God and for the testimony which they held. Brethren, the time is near when we shall see fiery trials; when our enemies will be those of our own house. "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 be fulfilled." But thanks be to God, who shall separate us from the love of God? I am persuaded that life nor death, principalities nor powers, things present nor things to come, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

J. P. BAKER.

CAMP HILL, Ala., July 4, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—Again I feel a desire and an impression to write for the SIGNS. I hope you will bear with me when I tell you I cannot help it, nor do I try; yet I feel to hesitate, for fear I may occupy space that would be better filled by abler pens; but this I submit, with all other letters, to your judgment, to publish or lay aside as you may feel to do, as you are prepared to judge what will be best for the paper. I must express my appreciation of the Circular Letters in the last issue, and the farewell address of deacon Johnson to his old chums in Babylon. The solid truths he uttered must have produced a bewildering effect upon his hearers, for I expect that was more solid truth uttered in a few words than they ever heard before, if indeed they were able to hear it. I could say, Amen; truth, Lord. I had been in the same fix, and came out about the same way, giving my reasons why I left them, and explaining to the four congregations I was serving why it was necessary for me to resign and leave them. I was thoroughly convinced they were not the church; and as I was seeking for the church I had to leave them to find it. When I was enlightened ("the eyes of your understanding being enlightened"), I could never be con-

tent to stay there any longer, but was made to arise and go to my Father's house, even to the house of my Master's brethren, the city of habitation, where God's honor dwells. I thought all those things were right, but it was only the doctrine of the head, and not of the heart. Training by influence and teaching in Sunday School and books may teach a man such, but in his heart he fails to feel these things. This may be called the doctrine of men, the mere works of the flesh, fleshly doctrine, taught by fleshly men, upon fleshly principles; and it will die with the flesh, and perish with the using. I found to my sorrow that this was the doctrine of men, when I had thought it was the truth. I also found that the flock did not rest at noon with the Missionaries; but it was a brick and mortar establishment; and instead of teaching the doctrine of "Come unto me, and I will give you rest," it was, Come unto me, and I will put you to work. They are the ones who have begun to build, but did not count up the cost, but went at it, and have not been able to finish, and will not finish it. "Ever learning, but never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds," "teaching for doctrine the commandments of men." They do not know what rest means, in the true sense. They have never ceased from their own works, as God did from his. We may justly style them work mongers, who are under the curse which God has pronounced against such characters. They have been spoiled by philosophy, such as Andrew Fuller spun years ago, when he taught the lie in Israel that faith was a duty, and the act of the creature, and the turning point of salvation. That clearly evinces the fact that Babylon is on its own base, and is founded in the dust, and built on the sand; and she will as certainly fall, and great will be the fall of it. To God's children who are there I would say, "Come out of her, my people, that ye be not partakers of her sins." Her fall is sure to come, for it is decreed by God, and must come to pass. The only remedy for getting rid of may-pop vines on a farm is to move away from them; so the only sovereign remedy for God's children in Babylon is to "Come out of her." Christ has a flock, and he makes them rest at noon; and that flock is revealed to the heirs of promise. They are upon the high mountains of Israel. They believe in the high doctrine of the new birth, predestination, justification, faith the gift of God, separation from the world, dwelling alone, and separate from the isms and ites of men; the everlasting, unchangeable love of God, his immutable promise, salvation by grace alone; the preservation of all the elect of God; the omnipotence, omnipresence and omniscience of God; the perfection of

Jesus, the mighty Savior and his people complete in him, who is the head of all principality and power below and above, without the aid of man, whose breath is in his nostrils. Poor, puny, fallen, hell-deserving sinners; the idea of their help! It is an insult to the dignity of heaven. They may call on the Lord for help, but the idea of their helping God is blasphemous. I am of the opinion that when these people become enlightened they will quit all such foolishness, such as trying to save the heathen, and teaching the unregenerate to know the Lord. They are in the dark. When they become enlightened they, like Elders P. D. Gold, H. J. Redd, H. M. Curry, J. G. Eubanks, S. Hess, J. E. W. Henderson, J. A. Mills, and many others, with myself, will not only leave it off, but rise up and testify against such false doctrines.

Yours in hope,

W. LIVELY.

POMEROY, Washington.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Having just received and read the SIGNS of Oct. 29th, I feel impressed to write a little by way of approval of some of its contents. Brother Keene writes with the pen of a ready writer, and, as it were, speaks with the tongue of the learned. Write on, my brother. And brother A. C. R. Morgan in his short article gives the trumpet the certain sound. If he is young, as he claims to be, "out of the mouths of babes and sucklings thou has perfected praise." And brother Hanks and brother Lively both wrote for the instruction and comfort of the little ones. Surely our little sister, I. N. Trott, can get encouragement and comfort from all these. And now I come to the caption of the editorial article; and before seeing anything else, it is revealed to my understanding that the "heaven of immortal glory" is the church of Christ; for there is the place of immortal life, and hence of immortal glory, Christ being the head and life; Christ in God, King of kings and Lord of lords, who only hath immortality dwelling in the light.—See 1 Tim. vi. 14-16. So then we see the state and place, not with carnal sight, as natural men and women, but with eyes that have been opened by that anointing which only can open the eyes of one born blind. Yes, brethren, every member of that body must be born again (born from above) before they can see that kingdom, that heaven of immortal glory. The members of the body, while sojourning in this time state, are so surrounded by chaotic darkness that they see only as through a glass darkly. Now, having noted this much, I will say more of this revelation to me this evening; for in the past I have had much thought on this subject; and I here confess that many of these thoughts have been vain, although I never indorsed the doctrine of car-

nal recognition in the heaven of ultimate glory. Never before had I such a soul-ravishing view of the immortal glory of the church. It is beyond my power to find language to express its height, depth, length or breadth; for verily nothing short of the power of God can portray to finite minds the mystery. O, my dear brethren, it is too wonderful for such a poor worm to contemplate. Only think of it, that the effulgent glory of the true God and eternal life in the church (the true or second heaven) should be revealed to such an one as I. Then marvel not that I write this, for it is no purpose of mine to try to press my opinion, as though I were something or somebody; for truly I am only a babe, if a child at all.

Now, as I have a little space on this page, I wish to present a query relative to the view presented in the first part of the Circular Letter of Lexington Association. "And there appeared a great wonder in heaven," &c.—Rev. xii. 1. Was it not the legal or Jewish heaven where that wonder appeared? and was it not Jesus, the man child of which the woman was delivered, that should rule all nations with a rod of iron? If so, then how could it be as set forth in that circular? I am not seeking controversy, but the truth, and the truth is light.

Looking over this, I am almost persuaded to burn it, but will simply submit it to your judgment; and if it merits destruction, it is well.

Yours to serve, though unworthily.

A. H. HAGANS.

WAVERLY, N. Y., Nov., 1890.

BRETHREN BEEBE:—Please publish in the SIGNS the inclosed letter, if you think proper and have space.

D. M. VAIL.

NO. 65 SWEET'S AVE., TRENTON, N. J., September 13, 1890.

DEAR BROTHER VAIL:—I was glad to receive your letter of the 9th instant—glad to be assured that one so sinful and unworthy as I, am sometimes thought of by the Lord's chosen people. But how little they know about me. I fear that if they knew all they would not, could not, have the confidence in me as being a child of God that they now seem to have. But O! how could I live without their confidence and fellowship? Sometimes I feel that if I ever had a birthright to the blessed privileges of the church, I have sold it. But suppose such a thing should be revealed to the brethren, and they had to tell me so, what a life of death I should live. When I asked for a home among the saints my feelings were,

"Brethren, where your altar burns,  
O receive me into rest."

And I have no wish to-night paramount to the desire that I might live and die with them. Yet your complaints are mine, "Darkness, deadness, guilt and sin." But why am I much of the time so unconcerned, so

little troubled over my sins, and my unlikeness to Jesus and his true disciples? I call to mind times in the years gone by when I so ardently desired to know whether the Lord loved me that I could not rest. I think I then felt as Jacob did when he said, "I cannot let thee go except thou bless me."

I am glad, dear brother, that you wrote me such a letter. I wondered when it came why you should write me thus. I read it over and over, and felt that I ought to try to answer it; but I did not know how to commence. Now I feel that it was to awaken me to a sense of the goodness and faithfulness of our covenant-keeping God, and to melt once again "this heart, this frozen heart of mine;" for I have had to stop and weep as the past came vividly to mind, the years that I wandered in a solitary way, when the Lord brought a famine upon the land. He broke the whole staff of bread. Yet he kept me alive in famine, and did not allow me to perish; and in his own time he brought me to his banqueting house, under the banner of his love. I sat down (nothing to do) under his shadow with great delight, and his fruit was sweet to my taste. This was true rest.

"Where fear and sin and grief expired,  
Cast out by perfect love."

Right here comes a place to answer one of your questions—have I ever told my experience satisfactorily to myself? No, I do not think I have ever told the half. As to my sinfulness, I would be ashamed to. God knows it all. Into his hands I would fall, for he is merciful. And how can the infinitely glorious opposite be told? Love that passeth knowledge, joy that is inexpressible, and peace that passeth understanding. It can be experienced, but cannot be told. There have been times when I wished for some one that could hear, to try to tell my experience to them; but there have been many times when I have feared that I would be asked for the reason of my hope; times when the past seemed but a blank, and I could not call to mind the way the Lord my God had led me all those years, if indeed I had been led by him; that is, in a spiritual way.

You say you wish you could preach and write and talk like some others, and you feel that you are of little use in the world. Now, pause and look back over the past. Think how many have expressed themselves as greatly comforted by your preaching and writing; the Lord using you, his earthen vessel, for his own glory and praise. Can you think of the faces you have seen lighted up with animation (and I might say rapture) while you have been telling "the old, old story of Jesus and his love," and the tears that could not be restrained when you had, perforce, to speak of your trials, temptations, ignorance, and entire dependence upon the Lord, thereby revealing the secrets of many hearts, and opening a door of hope to hearts discouraged

and distressed? I say, can you think of these things and yet doubt your high and holy calling, or wish to resign and quit the field of conflict? There are afflictions to be borne. Paul knew all about it, and did not try to hide or keep the unwelcome truth from young Timothy. But he did not tell him this to fill his mind with fearfulness and shrinking, for he says, "God hath not given us the spirit of fear, but of love, and of power, and of a sound mind." How well the Lord fortifies his servants for the work whereunto they are called, the great apostle knew; for what did he not suffer for the name and cause he loved? And now I think I hear you say, Though neither sun nor stars appear for many days, yet will I not distrust the loving watchcare and faithfulness of the Lord. He hath brought me into darkness, but his word cannot fail. He will come again, my light and my salvation, and I shall sing,

"Thus far upon my journey,  
Surrounded by his love,  
His rod and staff my comfort,  
I seek my home above.

"And this shall be my heaven,  
At his blest feet to fall,  
And 'mid its brightest glories  
Own him my all in all."

Yours unworthily,

RUTH A. HOLCOMB.

ORRSBURGH, Mo., Oct. 26, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—On account of losing our hogs by cholera, and a very destructive hail storm that swept over this country, we are financially embarrassed. Many others have lost their crops, so that they have to buy everything to keep their families. I would like to send you more money now, but do not see how I can at this time. The communications of the brethren and sisters are of great comfort to me. That able communication from our dear old sister Hassell is a comfort indeed. None but those who have had to pass through such sore affliction as to lose a beloved companion can sympathize with such. I thought I could sympathize with others, as I had lost a father, mother, brothers and sister, with a dear one that went before its mother; but when I had to give up a dear companion then I could sympathize with others who had thus been bereaved. But God works all things after the counsel of his own will, and none can hinder. And he has willed that all he gave to the Son shall come to him, and that none shall be lost. I think I can bear witness with the poet when he writes,

"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."

If I am ever saved it must be through the mercy of the once crucified, but now highly exalted Savior, who is at the right hand of God, and ever liveth to make intercession for his people. "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. Brethren, I am a poor sinner, and if there is anything for me to do I am forever lost. But I have not so learned that there is anything good we can do. "There is none that doeth good, no, not one." Jesus says, "I am the way, the truth and the life. No man cometh unto the Father but by me." Also, "I am the resurrection and the life." He is the great fountain of life, in whom all his redeemed should place their trust in every time of need. May I every be found trusting in him, is the prayer of one of the least of all.

Yours, as ever, in tribulation,  
WILLIAM BLOOMFIELD.

KELLER, Texas, Oct. 19, 1890.

DEAR BRETHREN BEEBE:—Not being able to go to meeting to-day, and having read the last number of the SIGNS OF THE TIMES, I feel to take courage, and feel thankful to the Father of all grace that we have such a paper, so that we can hear from each other, and know of one another's welfare. Brethren and sisters, write on. Do not get discouraged in well doing. I feel sure that the Father of all grace will bless you in your pilgrimage, and give you the victory over death. I noticed a piece written by our brother T. L. Morton, of Texas. Now, dear brother, you say that God has not called you to preach to a rebellious people. I will not bring any argument against predestination, for I believe it just as our old brother Beebe preached it, and just as our younger editors believe it. If there has been any change in the paper I have not been able to see it. But the paper has enemies here, even in our church, and some whole churches are against it. Even our old pastor said in the pulpit that he would fight it as long as he lived. I told him if he did he certainly would break fellowship in the church and rend it to pieces. Well, those brethren here I have all confidence in as being children of God; but they think that to believe the doctrine of absolute predestination of all things is to believe that when one sins God makes them to sin; that if one kills his fellow-man, God makes him to do it; forgetting that such are children of the devil, and the lust of their father the devil they do. Man sins because he is a sinner. Man in nature is darkness, and loves darkness rather than light, because his deeds are evil.

Now to return to our brother Morton. He says that God has not called him to preach to those people; and he says he does not know that he will preach any more. He says there are a few who believe as he does. "Where two or three are gathered together in my name, there am I in the midst of them," says Jesus. Noah was a preacher of righteousness. How many were saved? Ezekiel was commanded to prophesy, whether they would

hear, or whether they would forbear. Paul contended with the men at Athens, who generally worshiped the unknown God. If they persecute you in one city, flee to another; but shake off the dust of your feet as a witness against them; and tell them that the kingdom of heaven is at hand. Now, my dear brother, and all the ministers of our God, if you can find in the Bible where God has called a man to preach his everlasting gospel, and taken back the call, or told him to quit, for he was doing no good, I wish you would show it to me. I remember reading of a servant who buried his one talent, and he had to give an account for that. Now, my dear brother, I have been with the Baptists nearly forty years, and this is my first attempt to write for publication; and I do pray to the God I profess to worship that the next time I hear from you I will hear that you are preaching Jesus Christ and him crucified, the Savior of sinners.

Brethren Beebe, I am no scholar, and if it will be too much trouble to correct my bad spelling it will not take you long to burn this little piece of paper.

J. F. DALE.

WAVERLY, N. Y., Nov. 5, 1890.

BRETHREN BEEBE:—Inclosed you will find a short letter from sister Fackenthall. If you have space, and it is agreeable to your mind, you may publish it. Some poor sinner like myself may be comforted by it.

D. M. VAIL.

WELCH, Wash., Aug. 16, 1890.

ELDER VAIL—DEAR BROTHER IN HOPE OF IMMORTALITY AND REST BEYOND THE GRAVE:—I will try to answer your most welcome letter. It is with much hesitation I take my pen in hand; and if it were not that I want to hear from you again I would not attempt it. I feel very sensibly my unworthiness and my inability to write anything that will be of any interest to you or any of the dear children of the most high God, who rules and reigns in the armies of heaven and among the inhabitants of the earth. But you will have charity for me, a vile, hell-deserving sinner, saved by grace, if saved at all. You say you hope I am happy. How could I be happy while sojourning in this vile, sin-polluted body? Not many peaceful moments do I enjoy. Sometimes I get a glimpse of the dear Savior of sinners as my Savior. Then I can rejoice in a finished salvation, in which the dear Savior took me up out of an horrible pit, and placed my feet on the Rock, and put a new song in my mouth, even praise to his holy name. But it is only for a moment that I am permitted to be, as it seems to me, absent from the body and present with the Lord. Then I can view him as my wisdom,

my righteousness, my sanctification, my redemption, my all in all. But as soon as self comes into view, or I get, as it were, back into this old tenement of clay, and see myself the vilest of the vile, yes, the very chief of sinners, then I fear mine is an outside case. But then, as you said in your letter, and as Paul says, "Christ Jesus came into the world to save sinners, of whom I am chief." Then there may be hope for me. I am glad that you spoke of sometimes feeling that you were a devil. That has worried me so much. I often feel that I am surely the evil one, the basest hypocrite on the face of the earth; and I know the hope of the hypocrite shall perish. That is what makes me so sad and sorrowful almost all the time. Judas Iscariot was one of the chosen disciples, yet he was a devil. I have had some very peculiar trials since I have been here; trials, it seems to me, if the Lord had not been on my side and my helper, I should have been swallowed up. But, bless his holy name, he has said, "As thy days, so shall thy strength be." And I have been made to realize that they that put their trust in the Lord shall never be confounded; but their strength shall be renewed. I can say with poor old Paul, I have been "cast down, but not destroyed; perplexed, but not in despair." O what a comfort it is to believe in the absolute predestination of all things; to know that nothing can occur but what the Lord of life and glory has decreed in his will, and that all things work together for good to them that love the Lord, the called according to his purpose. Dear brother, it seems I could write on, but my sheet is full, and my writing is so mixed up I will stop.

Your sister in hope,

M. J. FACKENTHALL.

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



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## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 26, 1890.

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

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

#### ISHMAEL AND ISAAC.

DEAR BRETHREN BEEBE:—Will you be so kind as to give your views on Genesis xvii. 20, 21? Your compliance with this request will oblige a poor old sinner, whose only hope for salvation is in the grace of God which was given in Christ Jesus from the foundation of the world, for all the elect of God. Your brother in hope of eternal life, although often troubled by doubts,

W. L. MCPHERSON.

HOOD Co., Texas, March, 1890.

#### REPLY.

"AND as for Ishmael, I have heard thee; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."—Gen. xvii. 20, 21.

So strong is our sympathy with a consciously "poor old sinner," it would be a most delightful privilege if we could in the least degree minister to his comfort by presenting such views as are committed to us in reference to any portion of that Scripture which is given by inspiration of God. All such Scripture is the testimony of Jesus, which is the Spirit of prophecy. Recognizing this fact, even the historical records of the Old Testament glow with heavenly luster, which is not seen by the wisdom of this world. To the natural mind only earthly and temporal events are recorded in the book of Genesis; but when they are by the Spirit of truth revealed in their spiritual import with heavenly radiance they all unite in bearing witness of the grace which shines in the face of Jesus Christ. Many of these lively types are defined by inspired authority in the New Testament. The application thus revealed is certainly correct; and no theory of human invention must be accepted by the believer in Jesus, unless it is strictly in harmony with such inspired explanation. Paul has left for our instruction the true definition of this expressive type. He says, "It is written that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."—Gal. iv. 22-26.

In the light of this revealed explanation it is evident that Isaac represents the whole seed of our Lord Jesus, who is the antitype of Isaac in that he is the true child of promise. Time and space would fail us to trace every point in which this lively figure is descriptive of Christ Jesus as the embodiment of his chosen generation, whose election of God is in their ever living Head. It is of him that Jehovah speaks by the voice of inspiration, saying, "Behold my Servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."—Isa. xlii. 1-4. The inspired apostle applies this prophecy to our Redeemer, and interprets the last clause plainly, "And in his name shall the Gentiles trust."—Matt. xii. 17-21. In no other sense can our Lord be called the Servant of God but in his unity with his people. Aside from this relationship, there is no revelation of his glorious character except as being one with the Father, in which glory he thought it not robbery to be equal with God.—Phil. ii. 6. Certainly in that infinite Godhead he could not be under bondage as a servant, yet he did not cease to be the very and eternal God when he was made flesh, and dwelt among us. While no finite intelligence is competent to solve this great mystery of godliness, by faith the subjects of salvation are enabled to know the truth as it is revealed in the Scriptures and in their own personal experience. All the study and research of the best and wisest of men has never penetrated this mystery beyond that which Paul has left on record, and it is still "the mystery of godliness." He says, "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. He is the promised Seed of the woman who has bruised the serpent's head. Our Jesus is not anywhere in the Scriptures called the second person in the Godhead, or the third part of the eternal God. "For in him dwelleth all the fulness of the Godhead bodily."—Col. ii. 9. No less than the perfection of divine holiness and immortality could qualify him for the work of saving his people from their sins. For this purpose he is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."—Rom. i. 4. In this omnipotent glory he is the true Isaac, of whom it is written, "Unto us a child is born, unto us a son is

given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. ix. 6, 7. He is the promised Seed of whom the patriarch Isaac was but a faint type. Every circumstance recorded of the natural Isaac is profitable to the saints in all ages only as it is seen to foreshadow the glory of this Child of promise, in whom all the chosen seed of our God are made holy and without blame before him in love. So, Paul says, "For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Rom. ix. 6-8. Ishmael was as nearly related to Abraham in the flesh as was Isaac; and in that respect he was Abraham's seed, and had as much claim to inherit from him as did the sons of Jacob who were born of the bond women, Zilpah and Leah, to be recognized as his heirs. It was by the express commandment of God that Abraham hearkened unto the voice of Sarah in casting out Hagar and her son, Ishmael. It is for those who dare to charge God with injustice to decide what they will do in the case; but let those who have the fear of God in their hearts confess he is just and true in all his wonderful works, whether in loving Jacob, or in hating Esau, when "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her [Rebecca], The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." The sovereign purpose of God chose Isaac as the type of the election of grace in Christ Jesus, just as the same sovereignty is displayed in giving Jacob the precedence over his older twin brother Esau. However reason may be lost in contemplating this mystery, the fact cannot be controverted by any believer in the truth of the inspired record of the Scriptures. With infidels, who deny this truth, we have no desire to contend. They must be silenced by the word of him whose authority governs all the legions of the bottomless pit, and makes them tremble at his name. The precious truth of the electing love of God is the very foundation of the hope of every saint; and it is to them that this article is written.

The denial of this doctrine of God our Savior would remove the only ground upon which any sinner can trust in the salvation which is revealed in Christ Jesus. Every conditional system of salvation is built upon the quicksands of human reasoning, and must sink to the bottomless pit of falsehood, from whence it originates. When this truth is revealed in the experience of the subjects of divine instruction every form of false doctrine is at once exposed and overthrown; for error can no more stand in the presence of the light than Dagon could retain his position before the typical ark of God. No saint can afford to entertain a question of this fundamental truth of the gospel of the grace of God, on which alone his whole hope of salvation rests. It must be remembered that in himself Isaac had no more claim upon the favor of God than Ishmael. The election of grace alone gave him the inheritance of the blessing which of his own sovereign will God gave to Abraham when he called him, out of Ur of the Chaldees, and gave him the promise, "In thy seed shall all the nations of the earth be blessed."—Gen. xxii. 18. Both the sons of Abraham were by nature the children of wrath even as all others of the sinful children of Adam. If Isaac had any merit by which he was entitled to divine favor, then there could be no grace in the election by which he was blessed of God. And if the blessing came on the ground of natural relationship to Abraham, Ishmael was entitled to the preference as being the first-born son. But the election of God directed in the matter, so that the blessing must come upon Isaac, as the promised seed, thus presenting him as the type of Christ in whom is the election of all who were chosen in him before the foundation of the world. So, Paul says, "Now we, brethren, as Isaac was, are the children of promise." The birth in which this relationship is developed, is not according to nature, but by the sovereign power of God. The inheritance of the saints in light is not upon the principle of natural relationship to earthly parents, but by virtue of "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter. i. 23. This heavenly birth is in no sense dependent upon the earthly parentage of its chosen subjects. It is exclusively according to the will of God. Therein is manifest the grace of God in the election of his chosen vessels of mercy, which choice was in Christ Jesus before the foundation of the world. Much of the unbelieving doubt which troubles the saints in their sojourn here in time, arises from the incapacity of their natural mind to receive the gracious truth of the sovereignty of God in choosing guilty sinners in Christ, and ordaining that they shall be in him holy

and without blame before God in love. This infinite sovereignty is one point of the truth which is typically expressed in this case of the two sons of Abraham. Under the shadows of that prophetic night the testimony of Jesus was dimly revealed in all the types which were ordained of God; but when the Spirit of truth takes those symbols and shows unto the saints their spiritual signification, they all unite in proclaiming the glory of Jesus as the Savior of his people from their sins. When this truth is realized by the believer, the assaults of the adversary are powerless to disturb his comfort in believing, since it is only their conscious sinfulness which gives force to all the cruel suggestions of unbelief and doubt in the experience of the saints. The shield of faith quenches all these fiery darts of the devil with the divine assurance that the blood of Jesus Christ cleanseth us from all sin. He is our immortal Isaac, in whom we are already justified freely by his grace from all things from which we could not be justified by the law of Moses. Since he is the end of the law for righteousness to every one that believes, it is evident that they whom he has redeemed from under the law of sin and death can no longer be subject to its condemnation. They are no more under the law, but under grace. To every accusation of the adversary their only and sufficient answer is that "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come upon the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."—Gal. iii. 13, 14. Every unbelieving doubt is predicted upon the denial of the birthright of the saint as an heir of God and joint-heir with our Lord Jesus Christ. When this divine heritage of freedom is acknowledged, all the infinite righteousness of Christ is the perfect justification of every child of his grace. Even the inflexible judgment of eternal justice then commands, "Deliver him from going down to the pit; I have found a ransom."—Job xxxiii. 24. The heritage of the free-born children of God in Christ Jesus is all the righteousness which is ordained of God in him as their omnipotent Redeemer. In him they have righteousness and strength. "In the Lord shall all the seed of Israel be justified, and shall glory."—Isa. xlv. 25.

(Concluded next week.)

#### RECEIVED FOR CHURCH HISTORY.

Mrs. A. H. Ross 2.50, Mrs. Frank Witherspoon 2.50, Wm. B. Southerland 2, J. S. Bailey 2, Sparrell T. Thomas 2, R. S. Belknap 2.50, E. H. Reeves 13.50, J. C. Gilbreath 2.50, A. B. Jeffrey 2, F. Pringle 11, J. H. Green 2, I. N. Wamble 2, Elder M. Phillips 4.—Total, \$50.50.

## MARRIAGES.

Nov. 20th, 1890, by Elder Benton Jenkins, at the residence of the bride's parents, near Guymard, Orange Co., N. Y., Mr. Abram Wyckoff, formerly of Hope-well, N. J., and Miss Eva Kate, only daughter of Mr. and Mrs. Ephraim Manning.

## OBITUARY NOTICES.

DIED—Near San Benito, Cal., Sept. 6th, 1890, Wm. Harris, aged about 70 years, as supposed.

He was sick about three weeks before he was released by death from this body of sin, sorrow and suffering, at the home of his married daughter, Mrs. N. D. Page, with whom he had lived since the death of his wife, who preceded him to the grave about three years. He was a loved and much-esteemed member of the Scio Church of Old School Baptists, in Oregon, for twelve years, having been received by relation in May, 1878. He adorned his profession by a humble, godly walk and conversation, being strong in the faith that "salvation is of the Lord." Although the particulars of his earlier life are not known to the writer of this notice, yet are they well known unto him without whom a sparrow shall not fall on the ground; and "The Lord shall count, when he writeth up the people, that this man was born there. Selah."

He left a dying testimony of his love to the brethren, in that he requested his daughter, named above, to inform the Scio Church of his departure, and of his desire that his and his lady's funeral sermon should be preached in the Baptist Church at Scio. This she did.

ALSO,

SISTER Lucintha J. Harris, wife of the foregoing, died at her home near Scio, Oregon, Aug. 17th, 1887. Her age is unknown.

She also was a member of the Scio Church six years, and walked in peace and love. She was received by experience and baptism in July, 1881, and was buried with Christ in baptism by Elder John Stipp, the pastor of the church.

In compliance with the wish of the departed brother, on Sunday, Oct. 5th, 1890 (our aged pastor being now in very poor health), Elder Wm. L. Matthews was invited, and kindly undertook to bring to notice the two solemn visitations, doing so in an affectionate discourse it was given him to preach on the text, 1 John iii. 1, 2.

EDWARD LOAT.

Scio, Oregon.

Nathaniel P. Rhodes died Nov. 8th, 1890, at his residence, Hindsburgh, Orleans Co., N. Y., aged 90 years and 1 day.

He was born Nov. 7th, 1800, at Sand Lake, Rensselaer Co., N. Y., and came to western New York and settled on his farm in May, 1833. He was married to Sallie M. Baker on Dec. 31st, 1829, she being a daughter of Elder Alderman Baker, a Baptist minister, at Poestenkill, Rensselaer Co., N. Y. Both father and mother were baptized by him the following year, on Nov. 30th, 1830. Mother died March 6th, 1879, and her obituary was published in the SIGNS. Both were members of the Riker's Hollow Primitive Baptist Church, as was also a departed son, Benjamin Franklin Rhodes. Three sons and six daughters are left to mourn our father's absence, which is his great gain. A telegram came to me at Logan, Ohio, and my husband accompanied me and our babe to the last resting place of my father. The funeral was conducted by Mr. Wm. Decker, at the Transit Baptist meeting-house. Father was the last one who aided in building this house, and was a member here until modern Missionism split them off, after which father and mother stood alone until they attended the Old School Baptist Conference meet-

ing at Dansville, N. Y., where they related their experience in the presence of the late Elder Gilbert Beebe and others.

How lonely the old homestead now seems, with but one child remaining there, Selecta, all the other children being married and moved away. The eldest son, Walter, is living in Wisconsin, and failed to attend the funeral. May the Lord sustain us in our deep affliction:

M. J. BREHM.

LOGAN, Ohio.

DIED—Near Pataha City, Garfield Co., Wash., August 16th, 1890, brother Joel Shearer, aged 67 years, 5 months and 5 days.

The subject of this notice was the oldest of seven sons of Wm. and Anna Shearer. He was born in Ashe Co., N. C., March 11th, 1823, and was married to Mary Farmer Aug. 11th, 1840. On the fourth Sunday in July, 1842, he united with the Regular Baptist Church called Three Forks of New River, and was baptized by Elder David Cook. In the fall of 1842 he moved with his parents to Buchanan Co., Mo., and united by letter with the Bee Creek Church, and a short time afterward with the Sugar Creek Church of Regular Predestinarian Baptists. After the death of his wife he married Emily J. Tyler, Jan. 25th, 1849, and in the spring of 1849 moved to Page Co., Iowa, and united by letter with the Old School Predestinarian Baptist Church called Three Forks of Nodaway. After the death of his second wife he was married to Mary Boling, Nov. 23d, 1845. After the death of his third companion he married Luvisa Bridgewater, in Oct., 1862, who survives him. In 1864 he moved to Washington Co., Oregon, and in May, 1865, united by letter with the New Hope Church, of the Siloam Association. In 1877 he moved to Garfield Co., Wash., and united by letter with the Harmony Church, in Columbia Co., of the Columbia River Association. In all his church relations he has been a worthy and faithful member, and a firm advocate of the doctrine of free and sovereign grace to God's elect, and the predestination of all things. He was a brother beloved for the truth's sake, and was always in attendance on the regular meetings of his church, when not providentially prevented. His first three companions were members of the Old School Predestinarian Baptist Church.

Brother Joel Shearer was the father of seventeen children, ten of whom are still living. He was afflicted about nine years with Bright's disease. His sufferings and afflictions were great, but he bore them all patiently, being resigned to the will of his Lord and Master, with a desire to be released from pain and affliction and be at rest. About his last words were, "O how sweet will death be to me!" and shortly afterward fell asleep. Our dear brother, husband and father has gone home to rest; his voice is stilled in death. We do not sorrow as those without hope, but feel to be resigned to the will of our Lord and Master, and to say, "Thy will be done." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May God's choicest blessings be bestowed upon the bereaved family, and grace be given them to bear up under the heavy stroke, is the prayer of his brother in affliction,

THOMAS SHEARER.

MORSMAN, Iowa, Nov. 11, 1890.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 3, 1890.

NO. 48.

## POETRY.

### REFLECTIONS.

How great the God of love appears  
To one who pleads for grace!  
How near he draws to wipe the tears  
From off the languid face.  
He stoops to hear the mournful cry  
Of penitential grief;  
And will the needed grace supply  
To give us sweet relief.  
How near the faltering heart he draws,  
And soothes the doubting mind;  
How good, how just his holy laws,  
And all his deeds combined.  
I am a worm; how great thou art  
To give me daily breath!  
Thou canst direct the deadly dart,  
And lay me low in death.  
Sweet Jesus, still the sinner's Friend,  
I put my trust in thee;  
To me thy love and aid extend,  
And take me home to thee.

LUCY A. CRAWFORD.

LOGAN, Ohio.

### THE LIGHT WITHDRAWN.

AND must the gospel fly  
Into a land unknown?  
And must my trembling spirit sigh  
O'er sins that I have done?  
I feel the smartings, Lord,  
Of thy almighty hand;  
I get no gleanings from thy word  
In this poor, barren land.  
I would it were with me  
As in the days of old,  
When all thy goodness I could see,  
Nor love nor zeal grow cold.  
When with thy saints I talked  
Of God's abounding love;  
When in thy fear and truth I walked,  
And spoke of things above.  
Ah, those were happy days;  
But little did I know  
The dark and winding, fearful ways,  
That thou wouldst have me go.  
Bright was thy candle, Lord,  
That then shone round my head;  
My hope still hovers round thy word,  
But I am good as dead.  
O when wilt thou return,  
And comfort my poor soul?  
When shall I see thy candle burn  
As in the days of old?  
I'm sinful, O my God,  
Polluted and defiled;  
But let me meekly bear the rod,  
And thus be reconciled.  
How precious to believe  
In thy almighty power;  
That all the chastenings I receive  
Are needful for the hour.  
Thou know'st what I desire,  
And how my love grows cold;  
When thou hast tried me in the fire  
I shall come forth as gold.  
Then help me, O my God,  
This ponderous load to bear;  
For if I meekly bear the rod  
I shall thy glories share.  
I'm but a stranger here,  
And this is not my home;  
But I shall sing, when over there,  
"Deliverance has come."

H. J. REDD.

## CORRESPONDENCE.

WOODSONVILLE, Ky., Oct. 24, 1890.

ELDER S. H. DURAND—MY DEAR BROTHER:—As you have been informed, I am here alone, and have but little communication with brethren, that I might compare my views with theirs, and that I might discover my errors. I have no dogma to fight for. If any brother sees an error in my writing or speaking, he is my best friend that will in love show me my fault. I gave you my thought in relation to the unjust steward, and you gave me yours. I do not know which is right. Now I want to give you some thoughts about other parables.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Luke xvi. 19-24. This parable is much set to by the proselyting class, and is always misapplied, if I understand what a parable is. It seems to me that our Lord gives his faithful servants an understanding of certain parables and other portions of Scripture as keys to other portions. It seems to me that the rich man in this place is the Jew, or national Israel, who, or to whom, were given all the riches of God in a certain sense, as the oracles of God were committed unto them.—Rom. iii. 2. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." It seems that above all others this nation might properly be called the rich man. Now let us look at the beggar as the Gentile. Peter says, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation."—Acts x. 28. It took a miracle to convince Peter. A Gentile woman cries, "O Lord, thou son of David; my daughter is grievously vexed with a devil." Jesus would not answer her; and his disciples besought him to send her away.

But he answered, "I am not sent but unto the lost sheep of the house of Israel. Then came she 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 she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt."—Matt. xv. 22-28. Jesus did not accept her as a Gentile, for he was only sent to the lost sheep of the house of Israel. Her faith declared that she was one of the lost sheep of Israel; and the Lord could not reject her, though she was by nature a Gentile. The Jews were rich in the good things of God. The Gentiles were poor, having none of those good things. They were full of sores, and desired to eat of the crumbs that fell from the table of the Jews, as did the Canaanite woman; and so every Gentile who believes. Also the centurion, who said, "I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed." This is the experience of every child of God among the Gentiles. Thus stood the two nations: the Jews under covenant with God, blessed above all other nations; the Gentiles strangers and foreigners from God, without hope or blessing or covenant with God; poor, and covered with sins (sores), lying at the door of the kingdom of God, which was in or upon the Jew. But God winds up his covenant with the Jew, and he is dead to the condition he was in under that covenant, and in hell, where they are even at this day as a nation. The apostles and ministers of Jesus Christ (the angels) preach the gospel of God to the Gentiles, and they are carried into Abraham's bosom (the love of God), and are dead to the state of unbelief in which they were. Many more Scriptures bearing upon this subject might be added, but it is unnecessary to you, who are so well acquainted with the word of God, except this one, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Matt. xxi. 43, 44. The Gentile in faith falls upon that stone and is broken; and that stone fell upon national Israel and ground them to

powder. I gave this view in part to brother Samuel Trott many years ago. His reply was, "I do not see any Scripture that says the Jew or Gentile died." He was free to communicate with me upon other subjects, but did not give me his views upon this parable. I suppose he thought I meant natural death.

I purposed to give you some of my thoughts upon the thirteenth chapter of Matthew; but in looking over that chapter last evening as a little refreshing, the seven parables (seven, you know, is a complete or whole number with the Gentile church), the subject opened so wonderfully that I could not write it, and must waive the subject at present, except to say that the seven parables are a declaration of the entire travel of the church, from the mustard seed, the beginning, with the twelve apostles, or the one hundred and twenty upon whom the Holy Ghost fell upon the day of Pentecost, to the fullness of the Gentile church, as appears from the leaven which a woman took and hid in three measures of meal; and the forty-first verse declares the cleansing of the church from all things that offend. I was brought up under the idea that the devil, under all his titles, was outside of the church; but from what I see with dim vision it is just the opposite, and that the condemnation in the Bible (in the main) is against the wickedness in the church, or professed worship of God. For instance, we see the serpent in the garden of Eden, with God's creature man, made in God's likeness; and we find him again among the children of Israel under the style of Belial, &c. When Jesus chose his twelve apostles we find one of them that the Father never gave to the Son—a Judas, the son of perdition. Again, we find him joining the church under the ministry of the apostles, that holy tabernacle of God. "And of the rest durst no man join himself to them." "And believers were the more added to the Lord, multitudes both of men and women."—Acts v. 13, 14. So you see that the slaying of Ananias and Sapphira deterred the uncircumcised in heart, and they were afraid to join the church at that time; but we find them coming down from Jerusalem, from among the apostles, teaching the Gentiles at Antioch, the first Gentile church, that they must be circumcised and keep the law of Moses, or they could not be saved—virtually denying the Lord Jesus Christ.—Acts xv. Paul,

on his return to report, meets those Judaizing teachers at Antioch, and labors to overturn their delusive doctrine, but finally had to take Titus up to Jerusalem and lay the matter before the apostolic church, or the mother church; and they decided that Titus should not be circumcised, and sent decrees by the apostles for the establishing of the churches in the doctrine of God. The apostles said to Paul that the Judaizing teachers went out from them, but they gave them no such commandment. Paul says, alluding to that system of things, "The mystery of iniquity doth already work."—1 Thess. ii. 7. John says, alluding to the same thing, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."—1 John ii. 18, 19. It seems that the antichrists could not be made manifest in the church at Jerusalem, but must go to the Gentile churches, the appointed place for them to do their work and be destroyed. "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. 3. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."—2 John vii. I will refer to Exodus xx. 10, the sabbath being the gospel day, in which no work is to be done, as all the work has been done by Jesus Christ. Jude says, "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." It would be useless for me to commence quoting the prophets upon this subject.

Dear brother, I lay these thoughts before you. Think of them; and wherein they are wrong tell me. I say tell me; for I do not want to hold error, nor be classed with the wicked.

Yours in affliction,

A. L. WOODSON.

P. S.—My dear brother, your very welcome letter, upon your return from Canada, &c., was duly received, as comforting and encouraging to a poor old sinner struggling, being lame on both feet. I have read over this scribble, and it seems that there is nothing in it, and you may so decide. If you do, I shall not fall out with you. My writings are poor things to me. I have written a good many pieces for the SIGNS, but on examination they have appeared so poor that I could not send them to be placed beside such able commu-

nications as I find in the SIGNS, with the editorials. I am much pleased with brother Beebe's view of the natural and spiritual understanding, both in the regenerate and the unregenerate. I have been much hindered from reading, and from meditation and writing. I have had a brother-in-law sick nigh unto death for the last five months, and the attention of my wife and myself is constantly required. I failed to get to my last meeting on his account. I also was prevented from attending on a funeral occasion within three miles of me. An old lady, who always attended my services in her neighborhood, and seems to gladly receive the truth, discovering this, I told her one day that I had fallen in love with her, as she seemed the only one in the congregation that appeared to appreciate the things pertaining to God and godliness.

Well, I have written enough to wear you out. Pray for me, and accept my best love in the Lord.

A. L. W.

MATVILLE, Ohio, April 25, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—I feel that in my mind I am directed to write to the brethren concerning the things which I hope the Lord has done for poor, unworthy me, and in weakness I undertake it.

I was born naturally in the year 1870, and spiritually in the year 1836. But I had many strange thoughts when I was about the age of ten or twelve years. The thought came to me that I must praise my Maker, and so I was engaged in prayer every night. It seemed to me as though I wanted to live right, but depended on myself for all I might do, not knowing the weakness of the flesh. But it seemed to me the more I prayed the more wicked I became; and when I began to feel that I was a very wicked boy, I ceased praying for a season; but a week or two afterwards I felt as good as almost any man feels in his natural state. Then I began to try to praise the holy Being again; but it seemed to me the same thing over and over. I do not recollect how many times I was led in this way. From that time on, until the Lord appeared to me, in my natural state I had settled my mind to be a christian as soon as I grew up and got settled in life. Often the thought came to my mind, I will show the people what a christian is. I will show them the good works of man. But the Lord did not wait for the time I had set. In my natural state I firmly believed I would do this; but O how deceitful is the heart of man! All his ways are vanity. He is as the grass of the earth, which springeth up for a little while, and then fadeth away. But an inheritance that fadeth not away is reserved in heaven for the children of God, who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time.—1 Peter i. 4, 5.

When the time came that the

Lord revealed himself unto me, I was where some were singing and praising his great and reverend name. He touched me with the tender cords of his love, and I was made to rejoice in him who was once crucified, but is now risen. But when I left the meeting house all things began to seem very dark to my mind. It seemed as though my time on earth would soon come to a close, and I would be hurled into eternity, forever from the presence of God. I returned home and went to my bed, but was so troubled on account of my sinful condition that I could not sleep. I tried to get this trouble off my mind, but the more I tried the deeper it seemed to be pressed on my mind. I lay the whole night in great agony, and the next night went to meeting again. While the people were singing and praising the God of peace, I again felt blessed; but when I went away I felt the same as before. For three days and nights I was so troubled that I could not sleep. As well as I can recollect, I do not believe I slept for a moment during that time; and in the daytime I had to work. This trouble was with me by day and by night. Before and since that time, when I have lost half a night's sleep I have felt very stupid and weak; but during those three days and nights I felt about one way all the time, only that I seemed more troubled on account of my sinful condition. It is a mystery to me how I stood up to my work as well as I did. But the next night I never will forget. O what a blessing I received from on high! I sang at the top of my voice when I began to feel that the Lord was gracious to me. I was so blessed with the spirit of love that I could not utter a word. It seemed almost impossible for me to keep from clapping my hands for joy. My sore afflictions were now ended for a season, and everything was going to please me. I could now give up all malice and hatred that I ever had against any person or thing on earth. I felt "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."—2 Tim. iv. 18. I then enjoyed the presence of God, and received blessings from his bountiful hand almost continually until I united with the church. I thought I never would suffer affliction again. Knowing some that had belonged to the church, but had drawn off, saying there was too much enjoyment in the world for them to belong to the church, I thought it the strangest expression I had ever heard from the lips of mortal man. I thought, when united with the church, I would be happier than ever. Several times I had resolved that on a certain day I would join the church; but when that time came everything seemed dull to me, and I failed to do so; but when the meeting would be over, and I would return home, I could see what an unworthy being I was. Finally the time came, which I

believe the Lord appointed, that I should unite with the church. When the invitation was given for the reception of members, O what a miserable wretch I felt myself to be! My flesh seemed so heavy that it was almost impossible for me to rise from my seat; but I arose and offered my hand to the pastor, Elder G. N. Tusing, while my eyes were almost flooded with tears. It seemed to me one of the hardest things I ever undertook to do. But I had such a desire to be buried in the liquid grave, and love for the brethren of the church, it seemed impossible for me to keep away from them.

When the meeting was out I felt so miserably bad that I wanted to get by myself; so I started immediately for home. As I went out to go home the church began to sing, and a lady united with the church. This was on Saturday. The following day another one was received into the church, and we were all baptized the same day. When we had met at the water and begun to sing, O what a miserable wretch I felt myself to be. It seemed to me that when I united with the church it was one of the most wicked acts I had ever done, in deceiving the church; for I felt to be in the sight of God as a worm of the dust. After I was buried beneath the waves I went home, hoping to receive blessings from on high. I prayed to God to send his loving-kindness upon me; but my prayers seemed to be in vain. I read the Bible to see if there was any reward offered to one so wicked as myself; but all seemed to be the contrary way. What a terrible state I now was in. I was seeking for peace, but no resting place could I find. I was led in this way until I had no confidence in myself of ever recovering. When hope was nearly gone, the thought came to my mind, Jesus was tempted forty days and nights by the devil. Then I thought it was Satan tempting me, and that I would not be tempted any longer than Jesus was. I thought that was an example, and that christians must follow it. I thought much upon the subject, and was made to rejoice that day in the name of Jesus, and expected that when the forty days should come to an end I would enjoy the Lord's presence again. When I reached my home I hunted up an almanac to see how long I would be tempted yet. I saw it had been thirty-eight days already since I was baptized. The forty days rolled around, but it was the same with me as it had been during the forty days. Then I remembered that in Revelation ix. 4, 5, it speaks of certain ones that should be tormented five months. Not understanding the passage thoroughly, I thought I was one of that number. But that time passed by and left me in the same condition. When I would go where any were praising God, I would tremble all over. I

thought, Was there ever such a wretch on God's footstool as myself? But such dark clouds do not now hover over me continually as they did at that time. I have had many sore afflictions since, but have enjoyed the presence of God many times. When the light of Jesus appeared to me, after having had so much trouble, I firmly believed that it was through the sustaining grace of our Lord Jesus Christ I yet had a little hope during so much trouble. There is one thing I did not then believe in, which I now do believe, and that is God's predestination. Many times that was thrown to me, but I denied it, and said, "We Old School Baptists do not believe that. The Hardshells believe that." I went so far as to say that they surely had the right name. But I believe I am able to bear the name now, if any have a mind to call me so. There came a time when it pleased the Lord that I should believe that doctrine. Elder J. G. Hanover visited our church, and we had quiet an argument on the subject of predestination in all things. I argued on the negative side; but before we had much argument brother Hanover told me I never could understand it except the Lord would reveal it to me. My mind seemed to be satisfied, until about one month afterward, when I was troubled on the subject. I tried to get it off my mind, for I hated the idea of believing it. But the more I tried to get it off my mind, the deeper it was impressed on my mind. I was troubled so much that I had no rest; so I thought I would search the Bible on the subject. As I began to read it seemed as though everything proved predestination. I could not keep from believing it. Now I pray the God of peace that whatever is in accordance with his will he will teach it me, no matter how contrary it is to the nature of man. "God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you."—Rom. vi. 17. "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."—Psalm lxxiii. 26. "The root of the righteous shall not be moved."—Prov. xii. 3. "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."—Psa. xxxvii. 23, 24. "Man's goings are of the Lord; how can a man then understand his own way?"—Prov. xx. 24. The words in Psalm xl. 2, 3, have been very comforting to my soul: "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."

I hope these lines may be of some comfort to some brother or sister in distress.

Your unworthy brother, if one at all,

THOMAS DITRICK.

VALEDA, Kansas, Oct. 21, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The time for me to send my remittance for the SIGNS is past some time ago, and the only excuse I have to offer is that I have been away from home some, and partly through negligence in me. I do not wish to withhold sending you the money for so welcome a messenger as the SIGNS is to me. I do not wish to do without it so long as I am able to contribute to you. Sometimes I get very indifferent to my duties as a professed follower of our meek and lowly Savior, and think that if I am a child of God I surely am a very disobedient one; for I am very often found doing the things that I should not, and leaving undone the things that I should do. We often feel that we are alone in our many sorrows in this world of trouble; but again our minds are brought to contemplate God's love toward his children. Sometimes I can hardly see why he should place his love on such a poor sinner as I often feel myself to be. Jesus has said that he came to save sinners, of whom the apostle Paul said that he was chief. I sometimes feel so glad that poor sinners are made to love God, and to put all their trust in him for their salvation in time and in eternity. Paul has said that there is none other name given under heaven or among men whereby we must be saved, only in and through the Lord Jesus Christ; and God's children are all taught to see that they are sinners in the sight of God, and are saved by grace, and grace alone. The apostle Paul so understood it, for said he, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." 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 (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Paul would not have a mixture of works and grace; for said he, "At this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Again, "Who hath saved us [not going to save], 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." Therefore this grace (or favor) being given to his children prior to their partaking of flesh and blood in Adam, precludes the idea of works in order to their salvation; for they were chosen, predestinated, and set apart in Christ by a fixed and unalterable arrangement. The apostle Peter understood it so; for said he, "Elect according to the foreknowledge of God the Father." Therefore this choice was made according to the wisdom and foresight of God. They being flesh of his flesh and bone of his bones, he loved them with an everlasting love. It is written, "God so loved the world [his children] that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Yes, he "gave himself for our sins, that he might deliver us from this evil world, according to the will of God and our Father." It is written, "Behold, I and the children which God hath given me." Therefore the children being partakers of flesh and blood in Adam, "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." "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." Therefore, my dear brethren, we are persuaded that Christ Jesus has a people, and that people he came to save, and that people he did save; for by one offering Jesus Christ, on the Roman cross, finished the work of redemption, and hath perfected forever them that are sanctified; and by the Spirit of our God they are called with a holy calling to a knowledge of the truth as it is in Jesus. "For God, who commanded the light to shine out of darkness," doth shine in the sinner's heart, causing the poor soul to rejoice, and to see those things pertaining to Christ's kingdom. Our blessed Redeemer hath said that no man can see or enter into his kingdom unless he be born again, or twice born. Said Jesus, "Marvel not that I said unto thee, Ye must be born again." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jesus hath said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." All they thus born are new creatures in Christ Jesus; and old things are passed away, and, behold, all things have become new with them, in reference to the things of Christ's kingdom. They are made to believe on the Lord Jesus Christ. An apostle hath said, "He that believeth that Jesus is the Christ is born of God." "Not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Jesus said, "Fear not, little flock; for it is

your Father's good pleasure to give you the kingdom." He has prepared a kingdom for his people, and is now preparing them to enter into it; but no man can enter into it without regeneration, or a new birth. Again, says Jesus, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." He has also said that with loving-kindness he will draw them to his banqueting house (the church); and his banner over them is love. "They shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me," said Jesus. He that believeth on Jesus hath everlasting life; and they believe on him according to the working of God's mighty power. "It is the Spirit that quickeneth; the flesh profiteth nothing," says 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." Yes, he has power over all flesh, to give eternal life to as many as the Father gave him. Says Jesus, "I give unto them eternal life; and they shall never perish."

A few more thoughts and I will stop my scribbling, for I have written more than I thought of writing when I sat down, and am afraid that I will weary you. I have thought often that I would like to write (if I had the ability) to that afflicted and poor people scattered over the earth; but there are so many of the brethren and sisters writing for your valuable paper, the SIGNS, who can tell it so much better than I can, that I had better be still. I have looked over this scribble, and it looks so much like myself that I have been tempted to lay it aside; but I have concluded to send it to you. Do with it as seems best, and all will be right with me. I hope that you will correct and overlook mistakes.

Dear brethren Beebe, my desire and prayer is that you may long live to wield "The sword of the Lord and of Gideon;" and that the Lord may give you great strength and wisdom from on high, that you may continue to feed that poor and afflicted people with the good things of the kingdom of our blessed Redeemer. I will close by saying that the apostle Paul was persuaded by the Spirit that neither height nor depth, principalities nor powers, nor any other creature, is able to separate these poor and afflicted people from the love of God which is in Christ Jesus our Lord. Then, if God be for them, who can be against them?

I. McCARTY.

PHILADELPHIA, Pa., Oct. 21, 1890.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—I have a desire to write some thoughts; and if you deem them worthy a place in the dear old paper of the household of faith, I hope they will not crowd out better matter. I sometimes find myself doubting whether I have any

of the love of God in me; yet I hope I have a strong love for the dear saints, who are scattered broadcast in our land; and with that love comes a desire that I might tell them what the blessed Lord does for poor, unworthy me. There came to my mind with sweetness to-day the words, "Them that have obtained like precious faith." There seems to be such a wonderful amount of comfort in this that I thought penning what was running in my mind might give me relief. Should some child of the same precious faith see it he might rejoice, if it is from the Lord; but if it emanates from my brain or imagination it will be of no comfort to any one. Leaving the matter in the hands of him who is so much wiser than I, and who knoweth what is best in all things, I sincerely hope that I shall sink into insignificance, so that his great and precious name shall have all the praise, honor and glory. The whole story is Jesus, from first to last; and all those who have obtained this like precious faith must have obtained it through him, by his death and suffering, and his glorious resurrection. Having conquered death, hell and the grave, he now sits at the right hand of God, and maketh intercession for his dear people. This poor and afflicted people all travel the same path, a highway cast up, a path they had not known, through dangers seen and unseen, through a waste, howling wilderness, where no water is; and through all their infirmities, afflictions and dire distresses he leadeth them about and instructeth them. How gently he leads them. Through what dangers seen and unseen doth his hand guide them when it is night, and the darkness is so dense that it can be felt. He is there just the same. Then does it seem that the eye of that faith of the saints has become so dim, and the darkness so thick, that we would be sure to lose our way were it not he has promised that he would never leave nor forsake any of his dear children; and his promises are yea and amen in Christ Jesus. Dear child of grace, having obtained like precious faith, I wonder if we ever can be able to grasp one idea or feel one jot of the terrible sufferings of the ignominious death that our dear Savior Jesus Christ suffered for us, that we might so obtain this inestimable boon. Could we go over it all, from his first being led by the Spirit to be tempted of the devil, to the last expiring breath? All nature shook, the earth could not be still, the rocks must be rent, and the sun had to be darkened, to hide its face, when the Prince of glory died. There was none found to help him, none able to tread the wine-press with him; he must do it alone. It seems to me terrible to think of, when I think that I, in my miserable, wretched rebellion, caused him to suffer in a sense. O how many times do I think of this depraved heart of mine, this sink of sin, when I am made to stand aghast

in horror at the wickedness of thought, word and deed that I find continually welling up within me; and I am made to cry, "O wretched man that I am! who shall deliver me from the body of this death?" I know that if there is deliverance for me it has only come because Jesus died, shed his precious blood on Calvary, and the third day arose from the grave, more than conqueror over death, hell and the grave.

I have wandered far away from what I thought when I started out to write, but my thoughts will run; and as I have no control over myself, I find that I cannot control them. I seemed to see some of the precious truth as it is known only by the saints of the living God, who have the only hearing ears, and of whom it is said, "I will take away the stony heart out of your flesh, and will give you a heart of flesh;" who by blessed experience have been made to see their lost and ruined condition. I say blessed experience. If it were not for this state there would have been no Savior, no love of God, no grace. The only thing we would have had, if we had anything at all, would have been hope in this life; and Paul says we then would be "of all men most miserable." But now, by being sinners in the true sense, and having been made to see in the light of divine truth that we are sinners, we have obtained through the death and suffering of Christ a good hope through grace, both sure and steadfast, being anchored within the veil; and in this way we are made partakers of his death and sufferings. The dear saints do feel, when exercised by the love of God in their hearts, when their hearts are warm, when the mark is plainly visible upon their foreheads, when the hand is grasped, and there runs as it were an electric current from heart to heart, when the countenance is all aglow, and the eyes are sparkling with the light of the knowledge of the glory of our God, that their hope is indeed in Jesus. It is then, it seems to me, that Zion is shining in all the perfection of her beauty. O how precious then are the dear saints to one another, whether they ever met in the flesh or not, when they read words written, letters exchanged, experiences read. How heart leaps to heart; how tears flow for those who are afflicted; how sorrow fills the heart when some poor one is mourning an absent Savior; and how joy comes when some have felt that they had a ray of glorious light, and others take it up. It goes from heart to heart, filling the soul that is lean with fatness. The watchmen standing upon the walls of Zion proclaim words of comfort and peace, a gospel of peace; tell of a wonderful love that passeth all understanding; talk about a present Savior, one who is near and dear to his people, and who can be felt and seen by those who worship him in spirit and in truth; when they tell the saints of

what the saints know to be glorious truth; talk of travel that they know they all have had, ways that they could not tell of themselves; how Jesus gently leads them; how he never leaves them nor forsakes them, though in this barren land, away from home, having no abiding city to dwell in. It seems to me a glorious thought that all those who are led in this way are that precious body of saints, the church, the Lamb's wife, redeemed by her spiritual Husband, even Jesus Christ, who will bring his bride with him when this earth is done, and time is no more, to be presented to the Father in spotless robes, having been washed in his most precious blood. Though I know that I am not fit to be one of the dear saints of that precious faith, yet I do feel that I have a strong desire to feel the precious love of Christ in my heart, that it might always be kept warm to those dear ones who are the chosen and elect of God. Whether I am one or not, I am sure there is such a people.

Yours unworthily,

E. B. WALTON.

STATE ROAD, Del., Nov., 1890.

BRETHREN BEEBE:—A request has come to me from a distant state, and from a person of whom I have no knowledge except what is shown in the letter received, for a communication for the SIGNS on the following passage: "All things were made by him; and without him was not anything made that was made."—John i. 3. I state the particulars thus because I should not have sent what I may have to say to the SIGNS if I had not been specially requested to do so.

My first thought is that the passage means just what it says; and what it says is so definite and explicit as scarcely to admit of comment or explanation. Still I suppose that a becoming courtesy to an honest inquirer calls for some attempt at exposition of the passage.

The evangelist is here evidently speaking of Christ, that Word which was made flesh and dwelt among us. As we are told that in the beginning God created the heaven and the earth, &c., the query may be, "Why is the work of creation here ascribed to Christ?" There is a passage corresponding to this—Colossians i. 16: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." In the first chapter of Hebrews we are told that that God who had in former times spoken to the fathers hath in these last days spoken unto us by his Son, "By whom also he made the worlds." I have cited these other passages to show the harmony between them, and also to allow them to both confirm and expound each other. While in the former passages the work is ascribed directly to Christ, in this latter it is

ascribed to God by him. I might say that all the knowledge we have of God, and all communications we have from him, come to us by and through Christ. Christ himself said that the Father dwelt in him, and that it was the Father that dwelt in him that did the works. It pleased the Father that in him should all fullness dwell; and it was the power and perfections of Deity that shone forth in Christ. The reason why the work of creation is ascribed to Christ I understand to be that the creation and the things created were a secondary and subordinate work to that of redemption. It was a necessary appendage, as the scaffolding of the great superstructure, the church; and for this purpose they are and were created. If there is to be a display of the divine attributes to the praise and glory of God, as in the salvation of men, there must be somewhere a place (a theatre shall I say?) for the display to be made. Everything then that was created was necessary for the church of Christ, and designed for her development, and in all respects for her sake. "All things are yours," says an apostle; and all things are for the sake of the people of God, and come to them through Christ, and because they are Christ's. Therefore the Lord hath need of them, because his people need them, and they are the heirs who inherit them. There are thrones and dominions and principalities and powers in the world, but they are all held in subjection to the word and will of him who is the blessed and only Potentate, the King of kings and Lord of lords. As God was in Christ reconciling the world unto himself, so God was in Christ in the creation of all things, whether they be things in heaven or things of earth, that were needful to the interests of his church and people in this time state; and yet, notwithstanding the magnitude and wisdom of creation's work,

"God, in the person of his Son,  
Hath all his mightiest works outdone."

I am not disposed now to indulge in any speculations as to the length of those days or periods of creation when there was no sun to rule the day, nor evening and morning to regulate its length. We are simply told that "He spake, and it was done;" and there I will leave that point. There may have been other questions in the mind of the writer, or perhaps more likely made subjects of unprofitable debate among the brethren in his vicinity. Most of the descendants of mother Eve have followed her in a vain curiosity to know about the evil as well as the good. Somebody may have been querying whether the devil was among the all things created by the Word of God and for him; and if so, was he created an enemy of God and truth, or was he among the creatures of God when "God saw everything that he had made, and, behold, it was very good," and afterward fell from that blessed state? If such queries

are disquieting the minds of brethren in that section of the country or elsewhere, I would suggest that such discussions are unprofitable and vain. An esteemed brother once wrote to me that he knew all about the devil that he wanted to; and I might say the same for myself. The spirit of evil, of opposition to God and holiness, was in existence as far back as we have any account. It is not a corporeal being, but a spirit, and it is "the spirit that now worketh in the children of disobedience." "He was a liar from the beginning;" "and when he speaketh a lie he speaketh of his own." The Son of God is manifested to destroy the works of the devil. He has his ministers in the world; and there is a place prepared for the devil and his ministers, as there is also for the people of God. That God should create the spirit of enmity and rebellion against himself and his righteous government, and then pronounce it very good, is a proposition the mere statement of which is, it seems to me, its complete refutation. I feel to hope that no questions of this nature led to the sending of that passage of Scripture to me. More important questions, and those which more immediately concern us all, are open to us for investigation; and their solution may be found among the things which God has been pleased to reveal.

I will say in summing up, to the inquirer as well as to others, that I have regretted to hear from some sections of our country of debates and disputations that tend to alienation and strife. There is another course open to us that tends to godly edifying.

Yours to serve in the gospel,  
E. RITTENHOUSE.

[THE following relation of christian experience, written nearly seventy years ago, is published by request of a granddaughter of the writer, sister Jane J. Anderson, of Hughesville, Loudoun Co., Va.—ED.]

JULY, 15, 1822.

AT an early period of my life I felt frequent conviction for sin, though more particularly at about twenty years of age. I began to be much concerned for the salvation of my soul, and finally concluded that I was endowed with the power of working out my own salvation whenever it seemed most convenient; and I actually commenced, as I supposed, in an infallible way, by frequent supplication at a throne of grace, and by covenanting with myself that I would live a renewed life. But these covenants soon proved ineffectual, and left me in a worse situation than before; for I thought I had sinned against light and knowledge, and had actually committed the unpardonable sin. I thought I knew the way to holiness, and did not walk in it. I pursued this course for some years, frequently making those covenants, and as often breaking them, but would not give up the principle of "do and live." One evening, while

walking pensively alone, and meditating on divine things, there was a sudden impression came on my mind, and gave me so plain a view of the frailty of morality that I thought I could see the very origin of it. Having this view then caused me to earnestly implore a throne of grace for mercy, seeing that without the interposition of divine providence I must inevitably be lost. But in the midst of my distress there was a comfortable text occurred to my mind, and seemed to apply with such force, and so applicable to my case at that time, that it gave me a joy that I had never before experienced; as the apostle says, "unspeakable and full of glory." The words are these, "The Lord is able of these stones to raise up children unto Abraham." I felt myself as hardened in sin as those Jews which our blessed Lord addressed with those words. But this joyful season was soon at an end, and doubts were frequently arising whether it was a work of grace; and in the midst of all my doubts, and almost ready to conclude that it was altogether a delusion, this passage seemed so impressive on my mind that it seemed uppermost in all my serious meditations, which is as follows: "By the grace of God I am what I am." This relieved my distress considerably. A short time after this I was at a visitation meeting at Long Branch, and had the pleasure of hearing a sermon. The preacher spoke considerably on experience, and I began to conclude that if he was a christian I certainly had a christian experience, for he actually described by thoughts much better than I could do it myself; and since having this exercise I have had a different view of the palm of salvation, and am well assured that if ever I am saved it must be alone through the merits of the crucified Redeemer. I know by experience the inability of man to perform any meritorious act, for I have used every effort that I have been master of to obtain a reconciled conscience by my own works. But the more I strove the worse I got, and at last was brought to know in whom I must depend for salvation; for the heart of man is deceitful above all things, and desperately wicked, as the prophet says, and who can know it? And since having this exercise I have been filled with doubts, and many times ready to conclude that it is altogether a delusion. Sometimes faith suddenly springs up in my mind, and I am fully persuaded that the Lord will accomplish his designs; and if it is a work of grace he has promised that he will carry it on, and will never leave nor forsake his elect. And lastly, I have been much exercised about baptism. I long, since I have believed it to be the duty of believers, to be baptized; but never could I reconcile it to myself until now; and this text has given me considerable satisfaction on the subject, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." This occurred to me in my inquiry as to whether or not I was entitled to the privilege of baptism; and it came so forcibly that I considered it was applicable to my case.

JOSEPH HAINS.

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 3, 1890.

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

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

G. BEEBE'S SONS.

### ISHMAEL AND ISAAC.

(Concluded from last number.)

DEAR BRETHREN BEEBE:—Will you be so kind as to give your views on Genesis xvii. 20, 21? Your compliance with this request will oblige a poor old sinner, whose only hope for salvation is in the grace of God which was given in Christ Jesus from the foundation of the world, for all the elect of God. Your brother in hope of eternal life, although often troubled by doubts,

W. L. MCPHERSON.

Hood Co., Texas, March, 1890.

#### REPLY.

"AND as for Ishmael, I have heard thee; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."—Gen. xvii. 20, 21.

"And as for Ishmael, I have heard thee." Notwithstanding the fact that his son of the bondwoman was cast out from the house of Abraham by the commandment of God, the prayer of Abraham was that he might live before God, and this prayer was accepted of God. In the literal circumstance it appears that the desire of Abraham was only a natural regard for his son who was born after the flesh. But the purpose of God was that this fleshly son should live as the typical representative of that legal covenant which should be given four hundred years afterward from mount Sinai. As Hagar is mount Sinai in Arabia, and is in bondage with her children, so Ishmael is the embodiment of all those children of Abraham who look to their own works for acceptance before God. While these do not enjoy the liberty of the free born children of promise, they are yet subjects of the blessing of God. In their bondage they are in no sense different from others who toil under the hard servitude of the law, which cannot give life. Is there not a sense in which those saints who foolishly desire to be under the law, are represented by this son of the bondwoman? They certainly seem to be "entangled again with the yoke of bondage." If the churches of Galatia were thus entangled, may not the saints still be liable to fall into such bondage? These questions may be worthily of earnest consideration by the saints now, even though in the past it may be said of them, "Ye did run well." "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 12. There was need that our Lord should say

to his disciples, "Watch and pray, that ye enter not into temptation!" Are his disciples now beyond the need of this admonition?

In the allegory Ishmael is the son of Hagar, who is defined as being mount Sinai in Arabia, and answering to that literal Jerusalem which was in bondage with her children. The prayer of Abraham on his behalf was heard, and God blessed him with the promise of temporal prosperity and fruitfulness; in this is figuratively expressed the truth which is plainly written by Paul, "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."—Rom. x. 5. This blessing is all that can be bestowed upon such as are held in bondage. Hence the inspired admonition to those who sought justification by their own obedience to the Sinai law, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing; for I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. v. 2-4. This is the only portion of Scripture in which anything is said of falling from grace; and it is manifest in this text that the meaning is not those addressed were so fallen for want of righteousness in themselves, but that the justification by the law for which they were striving was only the approval of an obedient servant: which is far below their justification in the perfect holiness of their Redeemer, by which they were made free from the law. When the child of grace looks to his own works for justification, it is as if Isaac had attempted to perform the slavish service which was the duty of the bond servant, Ishmael, thereby seeking to obtain the inheritance of the blessing which was already secured to him by the appointment of God. Certainly such action on his part would have been falling very far below his standing as the divinely appointed heir of Abraham. The same is true of every saint who desires to be justified by his own works of obedience to the law of Moses.

In the giving of the legal covenant to the natural children of Israel God did bless them with temporal favors, such as were never bestowed upon any other people; but there was no promise of eternal life in that covenant. Its penalties for disobedience and its blessings for obedience were all limited to this natural life. This was the blessing of Ishmael.

"Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." The literal fulfillment of this promise concerning Ishmael is recorded Gen. xxv. 13-15. There is evident sig-

nificance in the number of the sons of Ishmael being the same as the number of the sons of Jacob; but it is not our purpose now to consider this coincidence further than to remark the fact that the appointment of God was not less positive in the one case than in the other. The blessing of God made Ishmael a great nation, although the covenant of the Mosaic law was not given to his children. In this fact it is manifest that the will of God is as positive in fixing the circumstances surrounding the natural children of Adam as in establishing the condition of his own chosen people, who are in our text represented by the free born son of Isaac. In what is written both these sons of Abraham are evidently presented as embracing their respective generations, as their mothers represent the two covenants. In the casting out of Hagar and her son from the house of Abraham is typified the rejection of that carnal people to whom the first covenant was given; and as it was said that the son of the bond woman should not be heir with the son of the free woman, so there is no possibility that the servants under the bondage of the law of a carnal commandment shall ever attain to the inheritance of divine righteousness, which is the gift of electing love to the children of the covenant of grace in Christ Jesus. In the antitype, the Jew had much advantage every way; "chiefly, because that unto them were committed the oracles of God." They enjoyed the special protection and favor of God in his temporal providence, and had his law written upon tables of stone, in observing which they were assured of all earthly blessings. No enemies could oppress them while they observed the statutes which God had given them, and they were never to suffer from blighted crops or unfavorable seasons so long as they were obedient to the conditions enjoined upon them in that covenant. These peculiar marks of the blessing of God exalted them above all the nations of the earth as the people whom God had chosen from among the inhabitants of the world. All this is presented in the blessing of Ishmael; but it did not include any promise beyond what was afforded by this earthly existence.

"But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." Three prominent points of the doctrine of God our Savior are clearly shown in this declaration of the Lord to Abraham. First, the unchanging purpose of God controlling all events, whether to man they appear to be good or evil. Second, the special and personal election of the subjects of divine grace without reference to any merit in themselves. Third, the time for the manifestation of the purpose of God is so set by his own appointment that it can neither be delayed

nor hastened by any efforts of created beings. These essential principles of the gospel enter into the personal experience of every sinner who has received the hope of salvation from sin through the blood and righteousness of Jesus Christ. It is therefore profitable to the saints to understand the truth of the doctrine in these particulars, since their assurance of hope in Christ is built upon these immutable principles.

Nothing but the sovereign purpose of God could have determined the selection of Abram from among the idolatrous Chaldeans, when God called him out of his native land, and gave him the promise that in his seed all the nations of the earth should be blessed. This purpose must have been immutable, or there could have been no certainty that it should be accomplished. Finite intelligence can assign no reason why Abram was thus called instead of Lot, or any other man. Neither is there any intimation that Abram was consulted in the matter. God did not submit to him an offer conditioned upon his acceptance; nor did he issue a general call to all the idolatrous Chaldeans proposing to bless such of them as should accept his proposal. Abram had no more power to resist the voice of God in calling him, than did the dead Lazarus to refuse to come forth at the command of our Lord Jesus. As when God said, "Let there be light!" his word was irresistible, so when he called Abram the same omnipotence secured the accomplishment of his will. Neither men nor devils could prevent obedience to his word. The iniquity of the Amorites could not be full until the time appointed of God; nor could it fail to be full when that set time had been fulfilled. In the purpose of God this was as firmly established as was the favor which was bestowed upon Abram.

In the establishment of his covenant (that is, the counsel of his will) with Isaac, the sovereign choice of God is manifested. Notwithstanding the evident desire of Abraham that the promise of God might be fulfilled through Ishmael, and the impossibility according to nature which forbade the birth of Isaac, the choice of God secured its own fulfillment at the time which God had set. Reason cannot explain why it was needful that Isaac should be born contrary to the laws of nature; but by faith it is revealed that in this peculiarity there is a plain declaration not only of the miraculous manifestation of the Son of God in the flesh, but also a typical revelation of the spiritual birth of the whole family of them that believe on the name of Jesus, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This is settled beyond the possibility of failure by the election of grace; and sin, death and hell are powerless to prevent its development in the fullness of the time which God has set.

Until this set time, there is nothing to indicate that the vessels of wrath fitted to destruction differ in any respect from the vessels of mercy, which God had afore prepared unto glory. Manasseh may cause innocent blood to flow in the streets of Jerusalem, and Saul may persecute the saints even to strange cities; but when the set time is come they must call upon his name in prayer, and the Lord will hear them in his infinite mercy. This next year in which Isaac is manifested is the year of the redeemed of the Lord, and it is in this year only that the Lord appears in his glory in building again his spiritual Jerusalem. The covenant of the grace of God is established with our spiritual Isaac, who is the antitypical Seed, even Jesus Christ, in whom alone is revealed the salvation of his people from their sins. This glorious consolation of Israel does not appear under the night of the legal dispensation. Jesus must close that legal year by being made a curse for his people, before he is revealed as the triumphant Savior of his chosen Israel from their sins, in which they were lost. This is the everlasting covenant which God has established with our spiritual Isaac, in which he is revealed as the Life of every member of his body, which is cleansed from all sin by the one offering of himself without spot to God. "When the fullness of the time was come, God sent forth his Son [the true Isaac], made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." This covenant includes no provisions for Ishmael; it is the heritage exclusively of the children of the promise of God, which is received only through the faith of the Son of God. It is not given conditionally, but confirmed by the oath and promise of God that cannot lie; therefore it affords strong consolation to them who have fled for refuge to lay hold upon the hope which is set before us, which is sure and steadfast, and enters into that within the veil, whither our Isaac is already entered for us. In him alone is all our salvation, and all our desire. To him be glory evermore. Amen.

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#### CIRCULAR LETTERS.

*The Maine Old School Baptist Association, convened with the Whitefield Church, at Whitefield, Maine, Sept. 5th, 6th and 7th, 1890, to the churches composing the same.*

DEAR BRETHREN:—A part of the proclamation of the gospel is in connection with the whole plan of salvation. "Repentance toward God, and faith toward our Lord Jesus Christ."—Acts xx. 21. This was spoken by the inspired apostle to the Jews and Gentiles, saying, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Genuine repentance is the effect of divine calling; therefore the Lord Jesus assures us that he came not to call the righteous, but sinners to repentance. Repentance is of two kinds, according to the Scriptures; one is legal, and is common to the carnal mind; the other is spiritual, and exists only in renewed minds. The first deprecates the consequence of sin, but leaves the sinner in love with it; it exists only in the apprehension of suffering punishment, and is described by the apostle as the sorrow of the world, that worketh death.—2 Cor. vii. 10. Esau and Judas were instances of this legal repentance; but both were strangers to that godly sorrow that works by love. But godly sorrow, which worketh repentance that needeth not to be repented of, is sorrow that comes from God, and leads to God; it is produced by the Holy Spirit, by opening the eyes of the poor sinner to see his guilt, and creating in him hatred of sin. This godly sorrow, coming from God, must of necessity lead to God, as is testified in Jeremiah xxxi. 9. "They shall come with weeping, and with supplication will I lead them." Wherever godly sorrow or genuine repentance is bestowed there will be a coming to God for pardoning mercy; and the poor sinner, feeling his own depravity, sinfulness and weakness, knowing that God alone can help him, cries to God to perform all things for him. This the apostle calls "repentance toward God;" because it comes from God, and leads to him. This godly sorrow is entirely distinct from legal dread and a hardened heart, which views sin with indifference, and the sufferings of Christ with presumption. Repentance produces a great change in the sinner; it is such a change as produces a change of conduct. The things that were before his very element, are become disgusting to him. Therefore as long as sin exists in our nature there will be daily cause for repentance; not under the apprehension that sin can finally ruin the child of God, but on account of its very nature being offensive to him.

Now, dear brethren, let us look into our own experience and see whether one day passes without repeated cause for grief that we live so little like an heir of God. Was our repentance one solitary act, which took place at the commencement of our experience, and died in its performance? or is it a grace of the Holy Spirit which first melted us into contrition, then turned us unto God, and now produces regret daily on account of our backslidings from God? This godly sorrow is not obliterated, but is increased by a sense of forgiving love. And that person is most grieved and annoyed by sin who has the sweetest and best evidence of divine pardon in his heart; so that repentance does not give place to faith, but dwells with it. They are like twin graces; and the very grief we feel on account of sin, puts faith in lively exercise, and is the expression of our need of Christ. It is a holy melting of soul to receive the image of Christ. It is spiritual regret, arising from the want of likeness or of living more like Christ. It is the pure stream of love, produced by the Spirit of God. It is a sense of our insignificance, brought to our view by the glories of Christ, dissolving our heart in humility at his footstool. Genuine repentance is not the mere fervor of the passions, excited by human powers, but is the sacred emotion of the heart; and many of the children of God are living under the influence of this grace, who are incapable of venting their godly sorrow, otherwise than by groanings which cannot be uttered.

These, dear brethren, are some of the evidences of godly sorrow, not to be repented of. How, dear brethren, can sin exist within the soul without causing grief, except where it is loved? Paul exclaimed, under a sense of interest in the righteousness of Christ, and having received of the divine nature, "It is no more I that do it [evil], but sin that dwelleth in me." But hear him immediately cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Did not his believing, confidence and godly sorrow go hand in hand? Hear what the Lord said by the mouth of his prophet Jeremiah (xxxi. 18, 19), "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke. Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth." So we see that God in all ages has made known his sovereign power, by first opening the eyes of poor sinners, and then turning them from darkness to light, and from the power of Satan unto God. Genuine repentance is the gift of Christ. "Him hath God exalted

with his right hand, to be a Prince and a Savior, for to give repentance unto Israel and forgiveness of sins." Here we see that he is not only declared to be a Savior, but also a Prince, to bestow a divine grant, in which his eternal power and Godhead are proclaimed, and his everlasting love to his children is testified; for he never gives repentance without giving remission of sins. And while it is certain that without repentance the poor sinner must perish, it is equally so that every sinner who is brought to the footstool of divine mercy, in deep contrition, and taught to hate the evils which exist in his heart, is the subject of repentance unto salvation; his remission of sins is passed, his acceptance with God in the person of Christ is made known to him, and his eternal bliss is sure.

And now, dear brethren, before we close this letter, we will try and mark the difference between legal and spiritual repentance. The one comes from Sinai, and the other from Calvary; the one moves the passions, but leaves the heart hardened; the other melts it before God; the one drives to moral observances, instead of believing; the other is accompanied with believing, which produces good works; the one originates in self, and never leads us out of self; the other comes from and leads to God. In fact, legal repentance is a compound of ignorance, pride and rebellion, while spiritual repentance is the union of humility, wisdom and love, descending from above, to qualify the soul to enjoy God and heaven.

And now, dear brethren, fellow-travelers to eternity, may we all be made to feel that we are the happy recipients of this repentance which is unto life, which is eternal, secured in Christ Jesus our Lord, is our prayer.

HIRAM CAMPBELL, Mod.  
JOSEPH C. CLARK, Clerk.

## CORRESPONDING LETTERS.

*The Maine Association of Old School Baptists, to sister associations of like precious faith with whom she corresponds, sends love in the Lord.*

DEAR BRETHREN:—Although around us are many people who profess to believe in the true and living God, but are turned aside, and boast in the inventions of men, yet it is with gratitude to our covenant-keeping God that we say we have been kept from idols, and enjoy true fellowship. We humbly trust that we abide in his word, and know the truth, which has set us free. Love and harmony prevailed at our association, which was held with the Whitefield Church, and our hearts were filled in measure with love to the dear Savior as we listened to the glad tidings of great joy.

Brethren, we hope you will continue to correspond with and visit us. We hope you will meet with us at our next association, which will

be held, God willing, with the Bowdoinham Church, Bowdoinham, Me., Sept. 6th, 7th and 8th, 1891.

H. CAMPBELL, Mod.  
JOSEPH C. CLARK, Clerk.

## EXTRAORDINARY OFFER!

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

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## CHRISTMAS PRESENTS.

ARE you trying to think of a Christmas present for a friend? If so, we would suggest that you look over our list of books advertised on last page, and see if you cannot find something among them to suit you. You will also find there a *fac-simile* of page 350 of both our large and small hymn books, showing their comparative size. From now until the first of January, 1891, we will mail the cloth-bound books of the "Editorials," first and second volumes, at one dollar each. The other books are quoted so low that we cannot afford to make any reduction from regular prices.

## CHANGE OF ADDRESS.

DEAR BRETHREN:—Please give notice in the SIGNS OF THE TIMES that my post-office address is changed from Fort Worth, Texas, to Arlington, Texas.

J. S. COLLINS.

BRETHREN BEEBE:—As there is a free mail delivery in this place now, my correspondents will please address me at No. 188 Center Street, Waverly, N. Y.

D. M. VAIL.

## MARRIAGES.

At the residence of the bride, in Newark, Del., by Elder Joseph L. Staton, Mr. Wm. H. Kelly and Miss Elizabeth A. Fisher, both of Newark, Del.

At the residence of the bride's parents, near Cramer, Peoria Co., Ill., Aug. 13th, 1890, by Elder S. Ketchum, Mr. Frank Meeker and Miss Lizzie Varnes, both of the above named place.

## OBITUARY NOTICES.

DIED—Near Athens, Ga., March 2d, 1888, our dear father, **Robert Jennings**.

ALSO,  
OUR dear mother, **Louisa Jennings**, died Nov. 16th, 1889.

Father was born in Taliaferro Co., Ga., July 26th, 1812. Mother was born in the same county and state, Jan. 26th, 1815. They moved to Clarke Co., Ga., and were married about the year 1831. There were born to them thirteen children, eight of whom have preceded them to the grave. Father and mother were baptized in the fellowship of the Primitive Baptist Church at Mar's Hill, June 17th, 1843, by Elder Jeremiah Daniell. Father was ordained Deacon of the church July 27th, 1849. The church at Mar's Hill separated from the New School or Missionary Baptists, built a new house, and changed the name to Mount Zion. After remaining there several years they moved again. Father gave the land to the church near his residence, and they built a good and comfortable house of worship. Father had been afflicted many years, but bore his afflictions patiently, knowing that they were of the Lord. He was a great lover of the doctrine of grace, and his house was always open to the brethren and sisters of the Primitive faith and order. He dearly loved and enjoyed their company, and always attended his meetings as long as his health would permit him to do so. He was conscious to the last, and had no fear of death. He expressed a willingness to depart and be with Jesus, and died in the full triumphs of the faith of the Son of God.

Our mother also was afflicted for eight months before her death, but never complained of suffering from any pain. She had been a member of the church forty-six years, and attended the meetings regularly, unless providentially hindered. She was a great lover of the truth, as preached by the Primitive Baptists—salvation by grace, and grace alone. She seemed to know that the time was near when she would leave this world, and called the children that were with her to the bedside, telling them what she wanted done, and how she wanted them to do. Just before she died she called for Elder F. M. McLeroy. Her last hours were spent in praising and blessing Jesus.

Truly a precious and lovely father and mother are gone. Five children (three sons and two daughters), many friends and relatives, together with the church, mourn; but we should not mourn as those who have no hope. May the Lord bless the bereaved children, and give us grace to be submissive to his will, and to say, "Thy will be done."

WM. J. JENNINGS.

BETHLEHEM, Ga., Nov. 9, 1890.

My mother, **Mrs. Ellen Kaufman**, departed this life Oct. 31st, 1890, aged 68 years, 4 months and 27 days.

She was born in Highland Co., Ohio, and moved with her parents to Union Co., Ohio, where in 1840 she was married to James C. Baldwin, locating in Marion Co., Ohio, where he died in 1854, leaving her with eight children, five of whom preceded her to the grave. She remained a widow eighteen years. In 1872 she married Joel Kaufman, who preceded her to the grave about one year. She had made her home with her youngest daughter, in Auglaize Co., Ohio, where she died, having been sick only a day, when she was suddenly taken away with heart disease. She was a member of the Pleasant Hill Old School Baptist Church, in Delaware Co., Ohio, for thirty years, having been baptized by Elder Mason. She was ready to go when the Lord called her, having made the remark a few days before her death, "I am only waiting for the Lord to call me." She leaves two daughters, one son and eighteen grandchildren to mourn their loss.

JANE RAUB.

LARUE, Ohio.

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(ESTABLISHED 1832.)

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REPENTANCE.

572

L. M. Newton.  
*Not in Word, but in Power.*

- 1 **H**OW soon the Savior's gracious call  
Disarm'd the rage of bloody Saul!\*  
Jesus, the knowledge of thy name  
Changes the lion to the lamb!
- 2 Zaccheus, when he knew the Lord,†  
What he had gain'd by wrong, restor'd;  
And of the wealth he prized before,  
He gave the half to feed the poor.
- 3 The woman who so vile had been,‡  
When brought to weep o'er pardon'd sin,  
Was from her evil ways estrang'd,  
And show'd that grace her heart had chang'd.
- 4 And can we think the power of grace  
Is lost, by change of time and place?  
Then it was mighty, all allow,  
And is it but a notion now?
- 5 Can they whom pride and fashion sway,  
Who Mammon and the world obey,  
In envy and contention live,  
Presume that they indeed believe?
- 6 True faith unites to Christ the root,  
By him producing holy fruit;  
And they who no such fruit can show,  
Still on the stock of nature grow.
- 7 Lord, let thy word effectual prove,  
To work in me obedient love!  
And may each one who hears it dread  
A name to live, and yet be dead.§

573

L. P. M.  
*Returning Backslider.*

- 1 **W**EARY of wand'ring from my God,  
And now made willing to return,  
I here, and now, beneath the rod  
To him with penitence I mourn,  
To have an Advocate above,  
A friend before the throne of love.
- 2 O Jesus, full of pard'ning grace;  
More full of grace than I of guilt;  
Yet once again I seek thy face,  
Whose precious blood for man was spilt;

\*Acts ix. 6.  
†Luke vii. 47.‡Luke xix. 8.  
§Rev. iii. 1.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 10, 1890.

NO. 49.

## POETRY.

### COULDEST THOU NOT WATCH ONE HOUR?

THE night is dark—behold, the shade is deeper  
In the old garden of Gethsemane,  
When that calm voice awoke the weary sleeper,  
"Couldst thou not watch one hour alone with me?"

O thou so weary of thy self-denials,  
And so impatient of thy little cross,  
Is it so hard to bear thy daily trials,  
To count all earthly things a gainful loss?

What if thou always suffer tribulation,  
And if thy christian warfare never cease;  
The gaining of the quiet habitation  
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely  
The path that Jesus once himself hath gone;  
Watch thou in patience through this hour only,  
This one dark hour ere the eternal dawn.

The captive's oar may pause upon the galley,  
The soldier sleep beneath his plumed crest,  
And Peace may fold her wings o'er hill and valley,  
But thou, O christian, must not take thy rest.

Thou must walk on, however man up-braid thee,  
With him who trod the wine-press all alone;  
Thou wilt not find one human hand to aid thee,  
One human soul to comprehend thine own.

Heed not the images forever thronging  
From out the foregone life thou liv'st no more;  
Faint-hearted mariner, still art thou longing  
For the dim line of the receding shore.

Wilt thou find rest of soul in thy returning  
To that old path thou hast so vainly trod?  
Hast thou forgotten all thy weary yearning  
To walk among the children of thy God?

Faithful and steadfast in their consecration,  
Living by that high faith to thee so dim,  
Declaring before God their dedication,  
So far from thee because so near to him.

Canst thou forget thy christian super-scription—  
"Behold, we count them happy which endure?"

What treasure wouldst thou, in the land Egyptian,  
Repass the stormy water to secure?

And wilt thou yield thy sure and glorious promise  
For the poor, fleeting joys earth can afford?

No hand can take away the treasure from us  
That rests within the keeping of the Lord.

Poor, wandering soul, I know that thou art seeking  
Some easier way, as all have sought before,  
To silence the reproachful inward speaking—  
Some landward path unto an island shore!

The cross is heavy in thy human measure,  
The way too narrow for thine inward pride;  
Thou canst not lay thine intellectual treasure  
At the low footstool of the Crucified.

O that the faithless soul one hour only  
Would comprehend the christian's perfect life!

Despised with Jesus, sorrowful and lonely,  
Yet calmly looking upward in its strife.

For poverty and self-renunciation  
Their Father yieldeth back a hundred-fold;

In the calm stillness of regeneration  
Cometh a joy they never knew of old.

In meek obedience to the heavenly Teacher  
Thy weary soul can only find its peace;

Seeking no aid from any human creature,  
Looking to God alone for his release.

And he will come in his own time and power  
To set his earnest-hearted children free;

Watch only through this dark and painful hour,  
For the bright morning yet will break for thee.

## CORRESPONDENCE.

SOUTHAMPTON, Pa., Nov. 25, 1890.

DEAR BRETHREN BEEBE:—I feel sure that the following letters from sister Attie A. Curtis will be of interest and comfort to many, and so I send them to you, with her consent, for publication at your convenience. They are breathings of a spiritual life. They express easily and simply what many feel. What comfort there is in hearing from another what has exercised your own heart, and in telling to those who fear the Lord what he has done for your soul.

Your brother in hope,  
SILAS H. DURAND.

BATH, Maine, Sept. 13, 1890.

ELDER S. H. DURAND—MY DEAR BROTHER:—I feel as if I wanted to write some more to you; and if I delay I may not be able to write what is in my mind, for it may be gone, and I shall not be able to reach out and grasp these feelings that I have now. I am still enjoying the association, and the gladness has grown. I have for a few years past been in

a dreadful place to me. I had seemed to forget all my past blessings, and could not feel that sweet peace and joy that was mine for fourteen years. The Bible had been the only book that I cared to read, but now it was a sealed book. I would try often to find some passage that had been much comfort in years past, and if I found it I could not think of anything to bring back that peace. I knew that the Lord was good, and could not change, and that his promises were full of comfort, and that he was with me; but still I could not find him. I had begun to feel that I should never again in this life travel through such green pastures, nor be led by the still waters. I was being made to know the experience of Paul concerning the warfare, and a sad joy was mine. I found that growing in grace was different from what I expected; and it was difficult for me to claim the experience as mine, while I saw so much sin in all my thoughts and deeds. I was looking at self to find a growth in grace; and because I could not see it I concluded there was none. You see how foolish I was, and ignorant of the power of God, and of the way he works. I knew there was trouble among my brethren, and I had written (not being able to speak with them) very plainly to some of them; and although I had told them that I wrote as I did because I loved them, yet I had a fear that I should see a coldness among them, and it would extend to me, and I dreaded to see it.

But when I met them I found the love and fellowship the same as it had been for nineteen years; and I felt that "my cup runneth over." I was lifted above the low grounds of sorrow, and have had another season of rejoicing. The day I was baptized this passage was in my mind, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." I felt that joy in his presence, and now I have experienced it again, and feel that the joy of his salvation has been restored to me. Surely his goodness and mercy have followed me all the days of my life. I feel that I have not got back to earth yet, although I am about sick with a bad cold, settled in my throat. There is nothing in this world that can give such solid comfort, such heartfelt joy, as the love of God in exercise in the soul. You may surround a child of God with everything that this world can give, beautiful strains of music to delight the ear, lovely flowers, costly jewels

and raiment to satisfy the eye, yet without the love of God in exercise he would not be happy. We can see all our hopes and ambitions swept away from us in a few short months, and have this love of God spring up in our hearts, so that we can be made to say and feel, "The Lord doeth all things well." How many times, as we journey along this life, do we find comfort in the thought, "He knoweth the way that I take." Nothing can come in my pathway but what is known to him; and he will give me strength to bear all that he sends upon me. How sweet, how beautiful, to be made to feel this trust in God. I mount up with wings as eagles; I run and am not weary; I walk and am not faint. The Lord is my strength, hope, portion and song; my refuge in times of trouble, and my hiding place from the wind. Every time I am in trouble I cry unto the Lord, and he delivers me out of my distresses; and I am made to say with David, in the one hundred and seventh Psalm, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" How beautifully this Psalm tells our experience.

I must say again, I do feel so glad that the joy of his salvation has been restored to me; and it makes me look forward with joy for the time to come when I shall have finished my work in this life, and shall awake with the likeness of Christ. Sin will be gone forever, and I shall see as I am seen and know as I am known. I desire to be made to wait patiently all my appointed time until the change comes. I feel to sing,

"Now my remnant of days  
Would I spend to his praise,  
Who hath died my poor soul to redeem;  
Whether many or few,  
All my years are his due,  
May they all be devoted to him."

I am glad to feel that he guides me with his eye, and that underneath me are the everlasting arms.

I have not written half what I want to, but will try to have some pity for you in having to read such a long letter with so little expressed. I know you have many correspondents who can write more interesting letters, but you could soon tell if I tried to imitate them; so I see no way but to let this go as it is. You have seen me, and therefore can the better excuse me. I am so glad that I have seen you. You know that sometimes, when we meet one whom we have wanted to see for a long time, we are not quite satisfied.

SEPT. 24.

DEAR BROTHER:—Your letter came this morning, and I wish that I could tell you how much comfort it has been to me; but I do not know how to express it. The Lord gave the comfort; and you no doubt have experienced the same comfort when you have read a letter from the brethren. I am busy now with my everyday work, but my thoughts are with those I love for the truth's sake, and my mind has seemed to be led to write to all of them. The Lord has been good to me in making the saints willing that I should write to them. Those here in Maine, and Elder Chick, who know me well, have given me permission to write to them whenever I feel like it. This is a privilege that I prize very highly; and the church at Bowdoinham have been willing that I should write a letter to be read in conference when I cannot meet with them. I always want to be there, and my mind gives me no rest until I write the letter, and send it to sister Raymond in season for her to read carefully, so if there should be a word or sentiment that would hurt any one, or not giving God all the praise, she can throw the letter into the fire. I am glad now, because you are willing that I should write to you. I will try not to impose upon you. I had written the large sheets some time ago, and thought I would use this smaller one to-day, so that you would feel that in time you would reach the end of this letter. I have one failing in writing or talking—I repeat the same thing many times, and I wonder how the brethren can read or listen; but the desire of my heart is that in everything I do or say I may give thanks unto God. My father and mother were sorry not to see you with me when I reached home, but we all hope that you will come again; and you will come, if it is the Lord's will.

I cannot close this letter without telling you how greedy I was when reading your letter. I wished the whole sheet had been written; and probably if it had been I should have wished for another sheet. Did you think while you saw me that I was so grasping? I excuse myself in this way: their letters are so good, and express so much more than I can, that it fills me with joy to read them. I am afraid that you will find but little in this long letter; but this one thing I do know, that unless the Lord gives it to you, you will not find one word. You may have to lay it aside; and when you read it again it will be a new letter to you. So you see we have no chance to praise ourselves. I am glad it is so. How many times David said, "Praise ye the Lord." My love to sister Durand and Bessie. I cannot express to you how much I want to see them. I shall always be glad to have a letter from you. May God bless us all, and make us love him, is my desire.

Your sister,

ATTIE A. CURTIS.

BATH, Maine, Oct. 1, 1890.

ELDER S. H. DURAND—MY DEAR BROTHER:—I do not know but that I shall make you sorry that you ever came to Maine and met me face to face; but I have been receiving letters from some of those who heard you preach, and they rejoiced in it as I did, and I want you to share our joy. We know the Lord gave you the words, and gave us the understanding hearts to receive them; but it seems to me as if it will cause you to feel glad to know that the Lord used you to give a cup of cold water to those who believe on him. How it will humble you, and make you say, "O Lord, our Lord, how excellent is thy name in all the earth." I am still feeling that the Sun of righteousness has arisen with healing, and shines upon me; and I rejoice in the assurance that the future is all known to my God, and just now I have no fear. Do you wonder that I desire to praise God for his goodness to me, when he blesses me so richly? I have not been out, more than a few steps from the house, since I came home, and have not seen a brother or sister; and yet I have sung for joy. The days have passed so quickly, I can scarcely realize that it is four weeks since I met those I love for the truth's sake, and heard such comforting preaching; but this is more evidence of the goodness of God to me.

OCT. 4.

I HAVE just been reading the experience of sister Yerkes, and am so glad she wrote it. I have been busy all day with housework, and it has been done so easily that I do not feel tired at all. My mind has been feasting on spiritual joys, and I have felt as if I wanted to "make a loud noise," and to "sing aloud;" not to make God hear me, but because I am full of wonder, love and praise for the great blessings he bestows upon me every moment of my life. I do feel so glad that I have to look to him for a thankful heart, because I shall surely have it. I cannot find it in my flesh, for no good thing dwells there. I do think, my dear brother, amid all the joy I have felt for the last month, that my soul has had in remembrance the wormwood and the gall, and is humbled within me. I do know so well what rebellion and wickedness dwell in my heart, ready to burst forth, and I forget all the past blessings. How weak and helpless I am! How good the Lord is to me, to give me such a season of rest. I am more afraid of myself hurting my feelings than I am of any brother or sister doing so. There is more danger of myself grieving the holy Spirit of God, whereby I am sealed unto the day of redemption, than there is of my thinking that my brethren are doing it. The Holy Spirit dwells within me. It is the witness within to the truth as it is in Jesus. It brings many things to my remembrance that Jesus has said unto me. It causes me to have this joy that has been in my heart

the past few weeks, for my natural surroundings are no different; and if they were it would be a different joy, for I should rejoice in worldly happiness; but this sweet joy and peace is far above anything that this world can give. Dear brother, you know all about it by experience, and this is the reason I love to write about it to those who know what I mean, that the kingdom of God is within me. Surely the mystery of godliness is great; and the more I realize my nothingness and sinfulness, the more I am constrained to say, "Jesus is all the hope I desire." "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." If this is not Jesus my hope is vain.

OCT. 9.

I HAVE just received a letter from sister Bessie, and it is full of kindness. I have worried much about the long letter I sent her, but now I feel better about it. Four days have passed since I wrote this, and they have passed so quickly, although I have not even been out of the house. Yes, dear brother, I know that I shall never have one trial too many; and every one thus far has worked for my good. I could not say this in the time of trial; but God has led me along, and made me know that he does all things well. I love him because he first loved me. I am hoping that it will be the Lord's will for me to go to Lewiston next week and spend a day or two with Deacon Moody and family. I do have a pity for them when I think they have got to listen to me; but when I get there I shall forget all about the pity that I had before I started. You know I cannot keep my tongue still when I am with those of like precious faith; it is such a joy to speak of how the Lord has led me, and try to tell what great things he has done for me. Brother Moody knows all the particulars of the trial I have had in my home at Bowdoinham, for I wrote him a letter, telling him all about it, and how I felt; and I was so completely deceived that I thought I was in the Spirit of Christ. It has always seemed to me that his letter to me in reply was a message from God; for it was the work of God that showed me what spirit I was of. He directed brother Moody's pen, and sent the words home to me; so you see I can give God all the praise. I feel that I have many things to tell brother Moody now; not what I have done, but what the Lord has done.

OCT. 12.

IT is a beautiful morning, and mother and father have gone to meeting up to Bowdoinham. I do not know that Elder Campbell will be there, for his daughter is sick; but those who do meet there will have a social meeting if he does not come. Our numbers are few, but the Lord is strong and will care for us. I would like to have peace among us all the time, but I find that is not the

path for the church to walk in in this world. I never can tell you how great my enjoyment has been in years past, in going to conference and other meetings. You saw some of it while you were with me at the association. I know now that I was thinking more of the church than I was of my Lord and Savior Jesus Christ; and the trial had to come in just the way it did, to show me that there was no perfection here, only in Jesus. Dear brother, such a realizing sense of gladness comes to me while writing, that the Lord kept my tongue still, so that I offended and wounded not one of those I love so dearly. I have a very cruel tongue, and can say dreadfully cutting things when left to myself, and have even taken pride in it in years gone by; and I know so well that it was the power of God that kept me, and I do feel that life is too short to speak half the praise that I desire to give him. But the time will come when I shall be free from sin, and have an eternity to praise him. It would not be of any use to hear preaching, which I desire so much, unless the Lord gave me the hearing ear; and he is so powerful that I can have a long sermon all alone, and not a voice to be heard. Have you not thought many times, while reading my letter, that I had great reason to thank God for his goodness to me? I cannot put the gladness into this letter that is in my heart, so as to make you feel it.

OCT. 15.

THE SIGNS has come, with your good letter; and as soon as I read the Scripture I felt sure that I should find your name. The Lord enables you to speak and write very plainly concerning the church.

OCT. 22.

I THINK you will have to call this letter "Sister Attie's Diary," as I have written every few days. I am glad that you feel my letters are not wearisome to you. I did enjoy sister Hassell's letter in the SIGNS, and wished that I could write as she does. I would like to meet with her, but probably I never shall in this life. I was much pleased to receive the books so quickly; and as I was not expecting a letter so soon, it made me as happy as I could be. I hope you can get me the other book; but do not place extra work upon yourself to obtain it. I do hope it will be the Lord's will for you to come in July, so that we can see you again. Elder Campbell's hand trembles so that he can write only a little. He has had much trouble, but the Lord has sustained him. I have not had a letter from him for a number of years; but I write, feeling that if he could he would write to me. I know that I am always glad to see him, and esteem him highly for the truth's sake. He preached the first gospel sermon I ever heard, and fills a place in my heart that no other can. You know what I mean, by your own experience.

OCT. 24.

I HAVE received word that Deacon Williams has passed away. Did you not see him at Bowdoinham? (Elder Chick's first wife's father). He has been sick for some time, and his mind and body shattered, so I do feel glad that he is at rest. I have mourned for him while living, and to-day I have sung for joy that it is well with him. God will take care of the church, so that we shall glorify his name. When I look at our few numbers, and wonder how we shall get along without those we have looked to in all church affairs, I find I am not realizing that "God is in the midst," and will never leave nor forsake us.

Tell sister Durand that a few lines from her would be gladly received. Love for you all; and mother and father send theirs. I hope to hear from sister Bessie by and by. May God enable us to speak and write of the great things he has done for us, and fill our hearts with his love, so that we shall love in word and in deed, is the desire of your unworthy sister,

ATTIE A. CURTIS.

WOODSONVILLE, Ky., Nov. 10, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—For a period of time my mind was much exercised, years ago, upon the words in Acts ii. 38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

This language is plain and positive, and I could not see it in any other light; and to take it in that light it did not suit my experience nor my understanding of the Scriptures; and I was much perplexed about it, as I was thrown into the company of those who held it as literal, and must be obeyed, or there was no promise of the Holy Ghost nor salvation. After a period of time (how long I know not) my mind was led to see that the Jew and Gentile were the same by nature, and also the same in the kingdom of heaven (Acts xiii. 9.); but in coming into the kingdom there was a difference in manner. The same gospel for the Jew was justification by faith, and the Gentile through faith.—Rom. iii. 30. The Jews that assembled at Jerusalem, out of seventeen nations, on that great day, were devout worshippers of God under the law, and doubtless were there under the direction of the most high God, for the purpose of filling their places in the kingdom as set up at Jerusalem, being translated from the kingdom of darkness into the kingdom of light, having the law written in their hearts and imprinted in their minds. The Jews as a nation were under covenant with God, an elect nation, standing as far above every other nation on earth as the rich man was above Lazarus, and by the law they were under, were forbidden to keep company or come unto one of another nation.—Acts x. 28. Paul says,

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God."—Rom. iii. 1, 2. Again he says, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."—Rom. ix. 1-5. Peter says to the Jews, after the lame man at the beautiful gate of the temple was healed, "And now, brethren, I wot that through ignorance ye did it, as also your rulers."—Acts iii. 17. Again he says, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts iii. 25, 26. Every national Israelite was under covenant with God. Not so the Gentile nations. James said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."—Acts xv. 14. Peter said to the rulers, "This is the stone that was set at nought of you builders, which is become the head of the corner."—Acts iv. 11. "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. xxi. 42, 43. When the old covenant was rolled up, and the new was set up, the kingdom was taken from that nation: yet a remnant according to the election of grace still abided in the kingdom, but in darkness, and must be translated from the kingdom of darkness into the kingdom of light, through the power of the Holy Ghost. "For they are not all Israel which are of Israel; neither because they are the children of Abraham are they all children; but in Isaac shall thy seed be called." To allay the prejudices of the Jews, Paul went into the temple with four others and purified himself according to the law. The Gentiles were forbidden to observe the law in any of those things.—Acts xxi. 24, 25. Philip goes down to the city of Samaria and preaches Christ to the Samaritans; and when they believed, they were baptized. John and Peter were sent to that city to

lay their hands upon them, that they might receive the Holy Ghost, after they were baptized. Paul finds twelve disciples at Ephesus who had been baptized by John the Baptist or one of his disciples. When Paul explained their baptism to be in the name of Jesus Christ, they understood it. And Paul laid his hands upon them, and they received the Holy Ghost. Peter preached baptism for the remission of sins to the Jews at Jerusalem. He goes to the house of Cornelius and preaches Christ to the Gentiles; and while he was preaching the Holy Ghost fell upon the Gentiles. Then Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts x. 44-47. Paul goes to Philippi and is thrown into prison; and God sends a mighty earthquake, bursts open the prison doors, knocks off the shackles that bound his faithful servants, arouses the jailor from his slumbers, to behold a greater God than his idol god. He falls down before Paul and Silas, and says, "What must I do to be saved?" And Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Here are three witnesses that the Jews received the Holy Ghost after baptism—Peter at Jerusalem, Philip at the city of Samaria, and Paul with the twelve disciples of John at Ephesus. Nowhere can we find that Peter preached baptism for the remission of sins to the Gentiles. Paul, the special messenger of God to the Gentiles, traveling far and near among the nations of the Gentiles, to the learned and unlearned, says at no place that baptism is for the remission of sins; neither does he say anything of the kind to the churches of the Gentiles, nor to Timothy nor Titus, who is sent to set in order the churches; but he quotes Isaiah concerning his ministry among the Gentiles. "But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me."—Rom. x. 20. He had been showing that the Jews did know, and did ask after the Messiah, but not in faith. The Scriptures fully show that the remnant, or true Israelites, were looking for the Christ (John i. 41-45), and were worshiping God under the law. "And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles)."—Gal. ii. 2, 7, 8. It seems that Paul was in some doubt about the church accepting his manner of preaching the gospel to the Gentiles. But

when the church saw that the gospel of the uncircumcision was committed to Paul, they gave him the right hand of fellowship.

More might be said upon this subject, but I think it unnecessary. Should you publish this, be it known that I set up no standard, neither do I ask any one to adopt my views, unless in their judgment they accord with the Scriptures. If I write or speak the truth, the truth needs no defense; if false, then let them be rejected.

In doubt, fear and hope,

A. L. WOODSON.

HOT SPRINGS, Ark., August, 1890.

ELDER G. BEEBE'S SONS:—If one so unworthy as I am may be permitted to help fill the columns of our dear family paper, the SIGNS OF THE TIMES, and not crowd out better matter, I would love to tell something of what I hope have been the Lord's dealings with me. For years it has been on my mind to write; and as the impression grows stronger day after day, I will put it off no longer.

The first I ever felt that I was a sinner, justly condemned by the righteous God, was on opening a book entitled "The Prince of the house of David." As well as I can remember it was in the year 1862. In the book was a picture of our Savior nailed to the cross. I had often seen the picture, but it never made me feel worse than any other picture, until at this time; and if a dagger had pierced my heart I surely could not have felt worse. I threw the book aside and thought I would think no more about it; but I could think of nothing else. I thought my sins had nailed him there, and that I was the cause of it all. I did not want any of the family to know how I felt. What to do I did not know; but I concluded I would read the book through, which I did, and would try to forget all about it. But instead of forgetting it, I thought more about it, and my trouble grew worse. I would slip out from the family, and into some secret place, to try to pray; but my prayers seemed as empty words that had no effect. I would feel ashamed when I returned, thinking some of them might know how I felt and might question me. Sometimes I would go into company and try to forget my bad feelings; but I only grew worse. I would think, Well, I will go and pray once more; for I had been told from the Methodist pulpit that what we asked for in faith we would receive. I know I tried, but only grew worse. Sometimes I would think I surely was going crazy. I thought an idiot, or a brute, or anything else in the world, far better off than to be as I was. My burden of sin grew harder and harder to bear. I attended a Methodist revival meeting, and the preacher said that all who would come to the mourner's bench and ask for mercy would get it. I thought, Surely that is the place for me; but as I

knelt these words came into my mind, Can any one as wicked as you expect mercy? I then gave myself up as lost, and thought I never would try to pray any more, or be prayed for, as I felt it would be useless. But after a short time I was at another meeting, and saw several of my schoolmates make a profession; so I once more took courage and went to be prayed for; but, if possible, I felt worse when I came away than when I went. I thought God would have mercy upon all but me. How I felt no one knows but those who have traveled the same road. I often think what a comfort the SIGNS would have been to me then, as it is such a comfort now. My parents were Old School Baptists, but had not taken the SIGNS since I was a little girl. Soon after the late war I was married to a man of a gay and lively disposition, and we soon moved one hundred miles away. I thought, Now I will forget all about my old trouble, and enjoy life with my husband, who seemed to enjoy life so well. For a little while I would do very well; then my trouble would come back with so much force that I would go off into the woods and try to pray; but often I could not say a word; yet the cry in my heart would be, "Lord, be merciful to me, a sinner." I searched the Bible through to try to find something that would comfort me, but in vain. I would often throw it down in utter despair. Thus I went on, tossed to and fro. I got to feeling so much worse that one day I could not work. Everything I did was wrong; so I put up my work, went out into the woods, and tried to pray; but not a word could I say. My doom seemed sealed. I lay down upon the ground in agony, thinking I never would live to get back to the house. I lay there a long time. My husband came to the house for his supper, and called for me. I got up and went to get him his supper. The breathing of my heart was, "Lord, be merciful to me, the chief of sinners." I stooped down, praying, but raised up, shouting, the happiest of all beings. I looked around me, and all nature appeared to be rejoicing with me. Behold, all things had become new. There was not a doubt in my mind for several days after that God had pardoned my sins, wicked as I was. I was very anxious to see my dear old mother and tell her what a precious Savior I had found; but when I saw her something seemed to say, "You are deceived. You had better say nothing about it." Yes, that was the first doubt I had; but I have had many since. I said nothing to my mother about my feelings. Sometimes I feel that I have grace sufficient if I were called to die; but some times my hope seems so small I think I will throw it aside. If I ever was made to believe, it was on the 16th day of April, 1868.

I wrote this about one year after I received a hope, and have copied it to send to you. The subject of bap-

tism was on my mind; but we lived twelve miles from the Primitive Baptist Church. I seldom went to hear the "do and live" doctrine, as it was no preaching for me. Thus time passed on for four or five years, until at last an opportunity was offered for me to go to the Old School Baptist Church. When the door of the church was opened I could stay away no longer. I went forward, but do not remember what I said. They gave me a welcome home with them, and I was baptized on the next day by Elder Wm. McDonald. I did not rejoice as some have, but I felt the answer of a good conscience. There is one thing that comforts me more than anything else in this world, and that is, "We know that we have passed from death unto life, because we love the brethren." If my heart deceives me not, I love the Old School Baptists better than any other people. If they knew my heart as well as I do, they surely could have no fellowship for me; for when I would do good, evil is present with me. If I am saved, it is not for anything good I have done, but by grace alone. I know it is not of him that willeth, nor of him that runneth, but of God, that shewest mercy. Let me trust in the Lord, for he is the sure support in all our trials here. How often do I feel that the everlasting arms are underneath. How else could I live? Yet I feel to say with the poet,

"Dear Lord, if indeed I am thine,  
If thou art my sun and my song,  
Say, why do I languish and pine,  
And why are my winters so long?"

"O drive these dark clouds from my sky,  
Thy soul-cheering presence restore,  
Or take me unto thee on high,  
Where winters and clouds are no more."

As ever, your little sister in hope,  
MOLLIE MONROE.

MANORKILL, N. Y., Sept. 29, 1890.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—While meditating on the wonderful works of God, I feel like adding a few lines, to let you see that I am interested in the things that interest the people of God; and no one expression appears to me more sweet than the following, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. lv. 9. So I see it is not in man to direct his steps. I will not go farther back than last June to give a little history of my travel, and show how mysterious the road has been. I was asked by dear brother D. M. Leonard to accompany him to the Warwick Association. As he had attended the year before, and was so bountifully fed, he desired to go this year. I did not see how I could go; yet the desire to attend increased, and the words came, "Commit thy way unto the Lord, and he will bring it to pass." So I was reconciled to leave it to him, and he brought it to pass. I could say, when I beheld your charity, as the

queen of Sheba said, "The half was not told me." I feasted on the word while hearing the different gifts of God's servants, and was made to feel like Jacob, who said, "Joseph my son is yet alive: I will go and see him before I die." While staying with brethren Horton and Beakes, the minds of the brethren were so led as to give me just what I wanted to hear; and I thought I would be zealous for the cause of my God in attending the associations, as I felt that blindness in part had happened to Israel, so that many could no longer see things in the same light. It seemed to me a terrible thing for churches to be rent asunder, and I felt that the wound must be healed. But "what is man, that thou art mindful of him?" Truly our ways are not God's ways; for all his ways are ways of pleasantness, and all his paths are peace.—Prov. iii. 17. But how little do I know of his ways. I am often reminded to "Be still, and know that I am God." I have not been able to attend any meeting but our own at Gilboa; so I see our ways are not God's ways. My mind has been so dark and lifeless, if I had not accustomed myself to attend all our meetings I would have remained at home. But the Lord is very good to me, and the brethren are very forbearing, and I feel it is good to draw nigh to God, in following him in all his appointed ways, and not neglect the assembling of ourselves together, as the manner of some is. It is very seldom that I attend our meetings without feeling stronger in the Lord and in the power of his might. At our last covenant meeting I felt so cold and lifeless that I felt the brethren would be better off without me; but on Sunday following the Lord gave Elder Earl liberty to preach, and I trust he also gave me an ear to hear. My soul did magnify the Lord. The Lord knows just what we need, and also when we need it. Not being able to attend our association, I have been content to leave it all in his hands. I feel that the hearts of all his children are in his hand, and he can turn them whithersoever he will. He has assured us that if his children forsake his law he will visit their transgressions with the rod; but his loving-kindness he will not utterly take from them, nor suffer his faithfulness to fail.

"This was compassion like a God,  
That when the Savior knew  
To ransom us required his blood,  
His pity ne'er withdrew."

Dear brethren, I feel that I ought not to trouble you, as you have enough to occupy all your time without my scribble; but I want to say that I am so well pleased with the SIGNS and its contributors, at times my heart is overwhelmed and my tears begin to flow, to think that so vile a sinner as I am should be so beloved.

"Through all the downward tracks of time,  
God's watchful eye surveys;

O! who so wise to choose our lot,  
Or regulate our ways?"

Hoping the Lord will give you strength to endure, and that the brethren will sustain you by sending on their subscriptions, so you can continue to give us a weekly paper, I remain your brother in the Lord, I hope,

D. S. ELLIOTT.

HOT SPRINGS, ARK., Nov. 2, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel this beautiful Sunday morning that I want to tell you and the dear readers of the SIGNS some of the Lord's dealings with me. I was born in the state of Tennessee, Feb. 3d, 1814, and was raised in Roan County. While a little girl I had a dream which caused me a great deal of trouble, so much so that I told my mother about it. She said she thought it was the work of God. I will here state that I was raised by Primitive Baptist parents. I waited for a call, or for greater evidence that the call was from God. Sometimes I was in a great deal of trouble, and sometimes not so much so. I did not want to hear any preaching except Primitive Baptist, and seldom went to hear any other until I was about fifty years old. There was a Cumberland meeting going on about one mile from us, and I thought I would attend it. There was a great revival going on. They sent out word for all who wanted religion to come; and if they could not come, to send in their names, and they would pray for them. A great many went, and some sent in their names, and a great many made a profession. When I got there I heard an old and shattered voice saying, "My son, come to me." And one reached out his hand and said, "That is father, praying for mourners." The thought struck me, God is here, and now is the time for me to commence in earnest. But I cannot go to the mourner's bench; I am too old; they will laugh at me. My next thought was, Better old than never. I resolved that from that night on I would never cease from praying until I found peace with my Maker. My next thought was that I would have to work out my own soul's salvation with fear and trembling, and would have to break off my sins by righteousness. I took to reading the Bible a great deal, but got worse and worse, all the time sinking deeper and deeper in the miry clay, until five years ago the seventh day of August last. Let me stop to tell you that I had lived within one mile of the Missionary Baptists for six years, and had never seen their meeting house. They had a protracted meeting going on, which had continued for several weeks. I was in so much trouble that I concluded I would attend it. I had become so weak that I could hardly walk. I thought I could not live much longer, and had picked out my place to be buried. I went to the meeting, but

never got my consent to go to the mourner's bench, but would give them my hand to be prayed for. The night before I received a hope that God for Christ's sake had pardoned my sins, I have no recollection of how it passed. I recollect that the next morning I was standing by the table, feeling perfectly calm, and these words, "Peace on earth, good will toward men," were passing through my mind, when something seemed to say, "Is this religion? Are you willing to take this for religion?" I answered, "If I never can get no more." But I said, "O Lord, I know that thou art able to remove every cloud, as thou hast been to remove what thou hast." Then I recollect nothing else until I was on the way to meeting that same morning. The first thing I recollect was, as my son and I were in the wagon, and going on, I slapped him on the shoulder and said, "Why, William!" My doubts were all gone, and I saw everything plainly. We went on to the meeting, and every body seemed to rejoice with me as they took me by the hand. Right there I joined the Missionary Baptists; but I did not stay long with them, as I was not at home. I was not satisfied with them. The longer I remained with them the more I found out. After about one year I quit them and went home to my Father's children; and I can say with Ruth, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go," &c.

I have only given you a sketch in brief of my travels here. I feel it is by the power of God I am what I am. I have gotten a dear sister, Mary Monroe, to write this for me. If you have room in our dear family paper for this, please publish it; if not, lay it aside, and all will be right with me.

Your unworthy sister,  
MARTHA BURNETT.

MASON CITY, IOWA, NOV. 9, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—If one that deems himself the least of all saints, if one at all, should dare to use the endearing appellation. It has been on my mind for a long time to write a few lines for the SIGNS, if in your judgment they would do no harm, and would not be crowding out more valuable communications. One motive I have in writing is that I notice my name comes on the margin of the paper, which shows that there is one at least that comes to this office besides mine; and as I long for the company of those despised Nazarenes, I take this method of finding their location. I am one of the principal gardeners of this city, and am located one-half mile north of Elders Mill. I make this statement so that if this should reach the eyes of any of those poor and despised people, they will know where to find us.

Another motive I have in writing is to hear from some of the precious

brethren that I have been acquainted with, both in Ohio and Illinois, that I have not heard from for years, and have lost their whereabouts.

I have another and greater motive for writing than either of the above, if there were any likelihood of accomplishing it; but that is certainly beyond the power of such a poor, ignorant and sinful mortal as I am to think of; and that is to comfort the sheep and lambs of the fold. God speaks by the mouth of his holy prophet, saying, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."—Isa. xl. 1, 2. Jerusalem was the capital of God's chosen national people; and from the time that God gave them the law by Moses, until the ushering in of the gospel dispensation, they were under conditional salvation. When they were obedient to the law God blessed them in all their travels and business transactions. Their crops were not cut off by the hail and mildew, and their enemies were made to flee before them. But when they were disobedient to God's commands, and worshiped idols of the idolatrous nations around them, then they were overtaken by their enemies, and their crops suffered loss. But nowhere do we find a spiritual salvation offered in the old dispensation, in the types and shadows. It was all a legal or national transaction. If it could have been possible for man to keep the law, then Christ need not have died. Paul, in his letter to the Galatians, says, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people."—Jer. xxxi. 31-33.

The heirs and inhabitants of spiritual Jerusalem are the people that our text is addressed to. "Comfort ye, comfort ye my people, saith your God." Shall we attempt to comfort them by saying that God has done all he can for them, and that poor, despondent sinners must still be doing something to merit their salvation, as old Jerusalem had to do, and as the will-worshippers tell us at the present day? O no. Those days have passed, and the new covenant

is made. The heralds of salvation are now to cry unto them that their warfare is accomplished, that their iniquity is pardoned, and that they have received of the Lord's hand double for all their sins. O what joyful news is this to the trembling sinner that is weighed down with a heavy load placed upon him by the false prophets of our day, to "make brick without straw," to be up and doing, to bring themselves into favor with God! But when this glorious news is revealed to them, that their iniquity is pardoned, that they have received of the Lord's hand double for all their sins, what gladness fills their hearts! They are ready to break forth with the language of the sweet singer of Israel, and say, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."—Psalm xl. 2, 3. We are not to enjoy these seasons long before we are led into the wilderness, (darkness of mind), there to be tempted by the enemy of all righteousness, who tells us that we are not legally one of the heirs of Jerusalem, and that we have no lot nor part with them; and he confirms his argument by saying, "You have just as many sins and iniquities as you ever had." And were it not for the Captain of our salvation, who comes to our relief, revealing to us a clause in the new covenant, which says, "I will forgive their iniquity, and I will remember their sins no more," we would despair. We find, while traveling through this low ground of sin and sorrow, that we are beset with enemies on all sides, wars without and fightings within; but Jesus assures us that he is our friend and protector, and will bring us off more than conquerors through him that loved us. Then what have we to fear? Paul sums up the whole thing in the last verses of the eighth chapter to the Romans: "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."

But I fear that I have made this scribble too long already, and have not said anything that will be worth your while to read. Do with it as your better judgment shall dictate, and all will be right.

As ever, yours in hope of eternal life through the crucified and risen Savior,

A. B. LESTER.

WAVERLY, N. Y. NOV., 1890.

ELDER G. BEEBE'S SONS—Please publish the within letter of sister Miller, if you think proper. I feel that it is the pure language of Canaan. I baptized her and her husband on the first of October, 1890. Your brother in hope,

D. M. VAIL.

EDELL, Pa., Nov. 8, 1890.

DEAR BROTHER, I HOPE, IN CHRIST:—Although I am not worthy, I have been thinking of writing to you for some time, and will now try, hoping the Lord will direct my pen; for I feel too weak in myself, and know that I am dependent upon an independent God for all that I have. Why he should notice such a poor, sinful worm as I am, I cannot tell, unless so it seemeth good in his sight. I know that he does all things right. I have been made to see myself a great sinner, and have thought of such things ever since I was very small, but not in the way that I have for about a year. I have always tried, in my way, to pray to the Lord when in trouble, as I did not know where else to go. I have thought of late that my prayers were very selfish, and it sometimes seems to me that these things were all natural with me. Then I will think, Why do I have such a love for and desire to be with the people of God? I do not care for any other company. And I do love to hear them tell of the goodness and mercy of the Lord to them. Such thoughts give me great comfort at times; but I feel so dead and dark the most of the time that it does not seem that I am a subject of grace. Still I have a little hope. If I am a child, it is for nothing that I have done or can do, but is all of the Lord. "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." There have some very precious things come to my mind at different times, which have made me very happy for a time; but such seasons of enjoyment are short with me. At such times I feel as though I could not praise the Lord enough. But how and where shall I begin? I can only say, "Bless the Lord, O my soul; and all that is within me, bless his holy name." I have thought many times that I would like to talk with you; but when I saw you it seemed as if I could not open my mouth. The first two weeks after I was baptized I was very happy, and it did seem as though I would never have any more trouble; still I knew that such great happiness could not last long. Since then I have had many doubts and fears. It seems as if I could not be one of the children; but the Lord knows them that are his. I hope I am not deceived, nor deceiving others. I would rather die than to deceive such good people, and I hope I may continue to feel that I am the least of them, if one at all.

Forgive me for writing to you. We are well, and hope you and your family are also. Write again to us if you can. I am not worthy the notice of any one.

Your unworthy sister, I hope,  
ADDA MILLER.

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 10, 1890.

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

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

## DELIVERANCE FROM THE FEAR OF DEATH.

DEAR BRETHREN:—I would very much like to read an editorial from you on Hebrews ii. 14, 15, especially on verse 15.

Your sister in Christ,

MARY E. NUNNERY.

LAUDERDALE, Miss., April, 1890.

R E P L Y .

"FORASMUCH then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15.

In attempting to comply with the request of our sister by writing something concerning this portion of the testimony of Jesus, we have no desire to present anything which is not consistent with the truth as revealed in the experience of every one who is led by the Spirit of Christ. Much has been said and written in the way of expounding this text by some of the most gifted ministers, and conflicting views have been advanced by some who were justly esteemed as very able instructors in Christ. We would not presume to judge between the various theories thus promulgated; but desire, if the Lord will, to consider the text in the light of that revelation which is clearly recorded by inspiration, and which is manifest in the experience of every subject of divine instruction.

In the number of the SIGNS OF THE TIMES for Nov. 19, an article by the late editor was copied, in which he treated upon the first verse of this text, and we could not hope to improve upon the clearness with which he has expressed the truth therein contained. Unquestionably it is taught in the doctrine of God our Savior that every sinner who is included in the election of the grace of God is definitely and individually chosen in Christ; and this choice was before there was any material creation, and before time itself was created. So Paul says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly place in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."—Eph. i. 3-6. Finite intelligence cannot com-

prehend this eternal truth, because as creatures of God in time, all our thoughts are necessarily limited to temporal bounds. Even after they have through faith received the knowledge of this wonderful mystery, it is still hidden from the natural reason of the saints themselves. Hence, from their fleshly mind the question of Nicodemus continually arises, asking, "How can these things be?" Yet the assurance is given through faith to every sinner who is led by the Spirit, whereby this truth enables each of them to claim this eternal unity with Christ as the sure foundation of their hope in the salvation which is revealed in him. Since the Word was made flesh in the manifestation of his character as the Savior of his people from their sins, and that Word is the only begotten of the Father, every child of God must be one with him in that life which enables them to cry, "Abba, Father." This is the eternal vital unity of the saints with their Redeemer, by which they are identified as his body, and his members in particular. By reason of this unity alone can justice recognize Christ Jesus as the rightful Deliverer of his lost and guilty people. No provision was made in the law by which they are condemned, by which even a holy substitute might be accepted as an atonement for their sin. Nothing less than the life of the sinner can satisfy the demand of that inflexible justice which proclaims, "The soul that sinneth it shall die." Only as being that very life which was thus called for, could Jesus satisfy that awful sentence by laying down his life for the sheep which were his before they were involved in sin and condemnation. In order that the law of God might be fulfilled, as the Word of God he was made flesh, and dwelt among us, full of grace and truth. Well does Paul say, "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. Not only is this divine mystery too deep for mortal comprehension, but it is impossible that it should be known in any other way except by the direct revelation of the Spirit through faith, which is the gift of God. It is not merely an abstruse problem requiring careful study, but it is purposely so hidden by the will of God that it is unsearchable; that is, it cannot be searched for by any efforts of created intelligence. Yet this great mystery is the only way by which any sinner can be saved from sin and death. Justice must shine in the salvation of the sinner not less gloriously than divine love and mercy.

While the children of God are thus perfectly identified in spiritual life with their holy Savior, in their natural existence they are still one

with the earthly Adam as involved in sin, "and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places (or justification) in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. ii. 3-7. In this earthly flesh and blood there is no difference between the subjects of electing love and those "children of wrath," for whom no provision is made in the everlasting covenant of redemption. By the same one man's offense death reigns alike over all who were included in him in the transgression of the commandment of his Creator. That this effect of sin is universal in its power over all the race of Adam, it is needless to adduce evidence, since even natural intelligence must recognize the fact. "The living know that they shall die."—Ec. ix. 5. This undeniable fact is the sufficient answer to all the arguments of cavilers against the doctrine of salvation by grace. Since the universal reign of death is the perpetual evidence of the condemnation of all men as sinners, the only result of the denial of the doctrine of redemption in Christ must be the closing of the only door of hope for the salvation of any sinner. It is not our purpose now to discuss this point; but assuming that every conscious sinner will admit the need of justification, we would contemplate the revelation which God has given of that provision of his love through which it has pleased God to bring salvation to the chosen vessels of mercy, whom he has ordained to justification and life in Christ Jesus. These subjects of eternal love are in the text denominated "the children," who are partakers of flesh and blood. For their deliverance from the pollution and condemnation which rests upon them in this carnal relationship, Jesus as the Son of God took part (or partook) of the same flesh and blood, and the object for which he did this was accomplished in the deliverance of them who were thus justly condemned. Evidently the love which was attested by giving himself a ransom for his people was not a merely indefinite fancy; it was for those individual children who were under condemnation as sinners, that Jesus suffered and died; "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Tit. ii. 14. Again Paul says, our Lord Jesus Christ "Gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."—Gal. i. 4.

This wonderful display of infinite

love and grace in the salvation of his people from their sins does not involve any inconsistency with the perfection of eternal justice and truth. Although infinite grace is extended to the sinners who are saved from wrath through him, being justified by the blood of Jesus Christ, inflexible justice could not have been satisfied with any other atonement but that life of his body, the church, which was laid down by our Redeemer. All the typical sacrifices whose blood was shed upon divinely authorized altars, from the bleeding lamb of Abel to the last offering brought to the temple at Jerusalem, only declared faith in the one offering by which our Redeemer satisfied the demand of the holy law of God. That faith being the fruit of the Spirit, manifestly proves that those in whom it exists are led by the Spirit of God, and therefore that they are the sons of God. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14. This wonderful display of saving grace does not cease to be an incomprehensible mystery to the saints when it is revealed to them by faith. They yet must wonder, and adore the depth of the riches both of the wisdom and knowledge of God, confessing "How unsearchable are his judgments, and his ways past finding out!" In the satisfaction of all the demands of justice Christ ought to have suffered for the sins of his people; yet their justification comes to them through grace alone. They are made to see themselves utterly lost and justly condemned, "Without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ."—Eph. ii. 12, 13.

In no other way could the children of grace be redeemed from the bondage of corruption, but by the work which was accomplished by Jesus Christ in fulfilling the law; and for the performance of this work "The Word was made flesh," and as such he was God manifest in the flesh. All the omnipotence of God was necessary to qualify him for the work which he came to fulfill. By this power he was able to fully satisfy every jot and tittle of the law in its infinite requirement of truth in the inward parts, and to lay down his life in payment of the penalty for the sins of all his people. This is beyond the power of finite minds to comprehend; but infinitely more is revealed in Christ Jesus. He has power not only to lay down his life, but to take it again. Thus he was revealed as the man of the right hand of God, and the son of man whom God made strong for himself. He was weak enough to be put to death in the flesh for the transgressions of his chosen people, and by the omnipotence of God he

was able to take his life again. All this was necessary in saving his people from their sins. For our offences he must die; and for our justification he must be raised from the dead. No other way of life is revealed. The glory of the Father shines in this mystery of godliness. In this great work he conquered death, not only in breaking the bars of his prison, and coming forth triumphantly, but by the sacrifice of himself he put away sin, thus destroying him that had the power of death, that is, the devil. It is not recorded that in this great victory the devil was slain, or annihilated, but he was destroyed in his control over death. So, after his resurrection and ascension to the throne of his glory, the glorified Jesus said to John, "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death."—Rev. i. 18. This destruction of the devil by our Redeemer was the removal of the sins of all his redeemed people from them as far as the east is from the west. Since "The sting of death is sin, and the strength of sin is the law," it is manifest that death has no power over those whose sins are removed. Hence, he that had the power of death is destroyed so far as that power is concerned when sin, which is the sting of death, is removed. Not only did our great Deliverer save his people from the sins in which they were involved, but by his blood he redeemed them from under the law of sin and death; so that they cannot again fall under its awful sentence of condemnation. Thus the comforting assurance is recorded, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 1, 2. In saving his people from their sins, our Redeemer made them holy and without blame before God in love. His blood cleanses them from all sin, and in him they are already justified freely by his grace. To those who love sin, this truth seems to afford encouragement to continue in sin; but those who are truly subjects of this great salvation hate the sin which still so easily besets them, and long for nothing so much as to be delivered from its oppression. They recognize in it the power of death, and hate their own life because of its polluting presence in their hearts.

(Concluded next week.)

## THREE MORE NUMBERS.

THE second year of the SIGNS OF THE TIMES as a weekly publication is nearly completed, and there is evidently a growing interest among the brethren to have it continued weekly, and we have decided, the Lord permitting, to so continue it another year. Financially the weekly has not been a success thus far, for we are thousands of dollars worse off than if we had continued publishing semi-monthly; but our subscription list is steadily increasing, and mostly where we have been the worst misrepresented. This induces us to still struggle to keep up the publication weekly, and to continue our "Extraordinary Offer" for new subscribers.

Brethren, we need your assistance. Please aid us all you can in increasing our circulation; for it seems to us that there never was a time when the SIGNS was more needed than at present.

## EXTRAORDINARY OFFER!

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

All new subscribers' names will be entered on our list as soon as received, and the paper sent them from now until the end of 1891 for the one dollar.

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

## CHRISTMAS PRESENTS.

ARE you trying to think of a Christmas present for a friend? If so, we would suggest that you look over our list of books advertised on last page, and see if you cannot find something among them to suit you. You will also find there a fac-simile of page 350 of both our large and small hymn books, showing their comparative size. From now until the first of January, 1891, we will mail the cloth-bound books of the "Editorials," first and second volumes, at one dollar each. The other books are quoted so low that we cannot afford to make any reduction from regular prices.

## CHANGE OF RESIDENCE.

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

## OBITUARY NOTICES.

**Mrs. Nancy Steele** was in her ninetyeth year when she fell asleep, which was on Sept. 3d, 1890, near Davistown, Greene Co., Pa.

In giving notice of the death of sister Steele I feel incompetent to speak of her life in this world, and of her calmness and resignation to the will of God as she saw the end (to her) of all things mortal approaching. Sister Steele was a member of the Meadow Run Church about seventy years, and knew much of the history of the Baptists during that period. She was a daughter of Mrs. Bowen, who at the age of twelve years was captured by the Indians, her family (the Spicer family), except one brother, having been slain before their eyes, and they led away captives, Miss Spicer being two years in captivity. Sister Steele had many good traits of the genuine christian character, especially that of caring for the sick. Many times has she left her home to stay days and weeks to nurse the afflicted. Even in old age, at eighty-five years, I know of her being in attendance for weeks with a neighbor afflicted with cancer in its worst stage, when younger people failed to give that attention which the Lord enabled her to give. She was wonderfully blessed in old age; and until the last year she was able to go to meeting and to visit her neighbors without much inconvenience. By her request I visited her on the third of August last. I found her in bed, but her mind seemed as strong as at any time since my acquaintance with her (about seven years). Her mind was almost wholly upon spiritual things, realizing that her departure was near at hand. She sat up and spoke of the goodness of the Lord, how he had blessed her, that his mercy endureth forever, and that all her trust was in him, who ruleth over all things. Her tongue was free to speak of the wonders of redemption, all of which I cannot now rehearse. By her request, on Sunday morning I read a chapter and tried to speak in prayer at her bedside; and at six o'clock p. m. I tried to speak of the glorious way of salvation to her and some friends who had assembled. She rejoiced with us in the hope of eternal life. I was in Missouri at the time of her death, but understand that she peacefully fell asleep.

She leaves several children in Pennsylvania, three in Iowa, besides many grandchildren, and great and great-grandchildren. Elder H. Zinn, of West Virginia, preached on the occasion of her funeral, on Sept. 5th.

ALSO,

**Miss Nancy Steele**, a sister-in-law of the above, died near Davistown, Greene Co., Pa., Oct. 3d, 1890, aged about 86 years.

The subject of this notice had been a member of the Meadow Run Church for about thirty-five years. She had in early life united with the Methodists; but when the Lord taught her the way she joyfully walked in that way, and renounced all Arminianism. She was well established in the doctrine of God's elect, was a close Bible reader, and for several years was a subscriber and reader of the SIGNS, which she highly prized. I think I can safely say that she was truly a spiritually minded woman. Sister Steele had been much afflicted for several years, not able to walk erect, and was closely confined at home. For the last two or three years she was afflicted with cancer on her finger, which finally resulted in her death. I visited her several times during her last affliction, and always found her ready to speak of the love and wisdom of God, and of her unshaken confidence in the Savior of sinners.

By an arrangement of her friends, I tried to preach a discourse to her memory on Nov. 16th, in Davistown, from 1 Cor. xv. 22, to an attentive congregation.

J. BEEMAN.

UNIONTOWN, Pa., Nov. 30, 1890.

**Mrs. Mary F. Huguly**, wife of Z. T. Huguly, was the second daughter and youngest child of Jonathan and Matilda Holmes, who have both passed away. She was born Aug. 1st, 1847, and died June 27th, 1890, making her age 43 years, 10 months and 6 days.

She was married to Z. T. Huguly Oct. 16th, 1871, who survives her, and to whom we extend our heartfelt sympathies in his great bereavement. They had no children of their own. Cousin Mary was a lady possessed of many good qualities, being kind, pleasant, industrious, modest, pious and cheerful, with many others which constitute a noble woman. She had always been a very near and dear cousin to the writer of this notice, and in her death we can but feel to share in the grief of the bereaved husband, brothers and sister. Words fail to express our appreciation and love for her many good traits of character, and it would be unnecessary in this short notice. None knew her but to love her. She joined the Primitive Baptist Church at Sharon, and was baptized by Elder D. W. Simmons, in October, 1873, and lived a consistent and faithful member until her death. She was a devoted christian. While we are made to feel sad, and to mourn our loss in her death, yet we have the comforting assurance that she has gone from a world of sin and death to one of life and peace, where trouble and sorrow will be known no more. She had one sister and two brothers left, all older than herself. The family seems to be passing away rapidly. I would say to the lonely husband, brothers and sister, Try to imitate her virtues, and live as we believe she has lived, hoping in Christ; and when death shall come it will only be the gate to endless joy and happiness, where you can unite with the loved one that is gone, and with all the saints, in singing songs of praise to God forever and ever.

Elder Thomas Bentley preached on the occasion to a large congregation of relatives and friends from Revelation xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Her body was then laid away in the Huguly family grave-yard, there to await the resurrection morn. May the good Lord bless us all, and prepare us for his kingdom, is my prayer.

D. G. McCOWEN.

FORSYTH, Ga., Nov. 25, 1890.

DIED—In Garnett, Kansas, Nov. 10th, 1890, of diphtheritic croup, my niece, **Edna Hutchinson**, daughter of J. B. and Agnes Hutchinson, aged 2 years, 11 months and 1 day.

Little Edna was the pet of the household, and a great favorite with all her relatives; but God has taken our darling to himself. May the presence of him who when on earth wept with his sorrowing children, and is still "touched with the feeling of our infirmities," be with and comfort the sorrowing parents and friends, and help us to bow in humble submission to his will, and to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"Ere sin could blight, or sorrow fade,  
Death came with friendly care,  
The opening bud to heaven conveyed,  
And bade it blossom there."

SARAH VANVELSAN.

GARNETT, Kansas, Nov. 24, 1890.

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REPENTANCE.

572

L. M. Newton.  
*Not in Word, but in Power.*

- 1 HOW soon the Savior's gracious call  
Disarm'd the rage of bloody Saul!\*  
Jesus, the knowledge of thy name  
Changes the lion to the lamb!
- 2 Zaccheus, when he knew the Lord,†  
What he had gain'd by wrong, restor'd;  
And of the wealth he priz'd before,  
He gave the half to feed the poor.
- 3 The woman who so vile had been,‡  
When brought to weep o'er pardon'd sin,  
Was from her evil ways estrang'd,  
And show'd that grace her heart had chang'd.
- 4 And can we think the power of grace  
Is lost, by change of time and place?  
Then it was mighty, all allow,  
And is it but a notion now?
- 5 Can they whom pride and fashion sway,  
Who Mammon and the world obey,  
In envy and contention live,  
Presume that they indeed believe?
- 6 True faith unites to Christ the root,  
By him producing holy fruit;  
And they who no such fruit can show,  
Still on the stock of nature grow.
- 7 Lord, let thy word effectual prove,  
To work in me obedient love!  
And may each one who hears it dread  
A name to live, and yet be dead.§

573

L. P. M.  
*Returning Backslider.*

- 1 WEARY of wand'ring from my God,  
And now made willing to return,  
I here, and now, beneath the rod  
To him with penitence I mourn,  
To have an Advocate above,  
A friend before the throne of love.
- 2 O Jesus, full of pard'ning grace;  
More full of grace than I of guilt;  
Yet once again I seek thy face,  
Whose precious blood for man was spilt;

\*Acts ix. 6.  
†Luke vii. 47.‡Luke xix. 8.  
§Rev. iii. 1.

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 17, 1890.

NO. 50.

## CORRESPONDENCE.

WILLARD, Va., Dec. 2, 1890.

DEAR BRETHREN BEEBE:—I have within a few days had placed in my hands the 9th, 10th and 11th numbers of the current volume of *Zion's Advocate*, containing articles on the subject of predestination, written by Elders W. Lively, J. H. Purifoy and others, and I feel moved to pen a few lines for publication in the SIGNS on the subject, with your permission.

When I united with the Old School Baptists, in 1865, I supposed that the "absolute predestination of all things" was settled and established as a cardinal and fundamental principle of Old Baptist faith—one of those points of doctrine by which they were distinguished from all other religious denominations. For years after my first connection with that people I never dreamed that the occasion would ever arise that we should be under the necessity of contending with those of our own ranks to uphold so plain and simple a proposition, and one so clearly defined in the Scriptures of divine truth. I found at that time, as, in fact, all through my life prior to that, the whole Arminian world at war with the doctrine; and that, to my mind, was a strong evidence of its truth. But we do not rely upon evidence of this nature to prove the truth of the doctrine. There was a time in my experience when I had about concluded that the ministers of Jesus had no longer occasion to contend for this principle, except to show the line of demarcation between true and pretended followers of him; that our attention could be more directly given to comforting and encouraging of the weak, faint and weary ones of the Lord's children, by devoting ourselves to matters more nearly relating to the experience of the saints. I then looked forward to years of rest and sweet enjoyment in the communion and fellowship of a harmonious and united brotherhood, truly sitting under our own vine and fig-tree, having none to molest nor make us afraid. But I have been widely awakened from the fond delusion, and reminded that Jerusalem is yet in a state of siege, and that her enemies are ever on the alert, ready to take advantage of the least neglect or inadvertency on the part of its defenders; and, too, that when the besieged are lulled into a feeling of false security, those who have gotten a footing within, but who are

enemies, are ready to assert themselves, and by their sophistical reasoning produce distrust, discontent, division and strife among the inhabitants, thus weakening her, and making her an easy prey to her besiegers. Truly the faithful watchman needs to be ever on the watch, and to have his armor buckled on, his sword in his hand, ever ready to wield it in defense of the truth. Truly we have come upon the "perilous times" spoken of by the apostle. Even of our own selves men have arisen, "speaking perverse things, to draw away disciples after them." The "perverse things" are perversions of the truth, the truth of God changed into a lie, &c. The church at the present time, it seems to me, certainly presents evidence that the end is near, as depicted in the Scriptures; for truly many have departed from the faith, "giving heed to seducing spirits and doctrines of devils."

In the most heated controversies that have taken place in the church within the past forty years, the doctrine of God's absolute sovereignty, as expressed in the declaration, "absolute predestination of all things," was not once called in question, but it was reserved for a new disturbing element, when the smoke of battle in former conflicts had died away, to renew the fight upon; and now men who have stood shoulder to shoulder with us, many of them not long ago contributors to the SIGNS OF THE TIMES, who must have understood that this point of doctrine was one of the fundamental principles upon which the SIGNS was originally started, are writing articles for a periodical that has ever made war upon the SIGNS, and the purpose of whose founder was to "break down" the SIGNS. Some of these writers, notably one J. C. Denton, is out in a severe arraignment of the Beebes and the SIGNS OF THE TIMES, accusing them with holding to the doctrine of fatalism, as held by heathen philosophers in ancient times. I propose to let the Beebes take care of themselves, as they are abundantly able to do, being able, I am sure, to assign a scriptural reason for the faith that is in them; but I will ask Mr. Denton if he is not aware that in the declaration of principles put forth at the meeting at Black Rock in 1832, which was the standard lifted up at that time by those devoted soldiers of the cross, is found the declaration, "The absolute predestination of all things," and that

Elder Gilbert Beebe was consistent, devoting his whole lifetime to the defense of those principles. Does he not also know that it was to this standard that all lovers of the truth flocked, and under it they gained the distinctive title of "Old School Baptists," given to them as a term of reproach by those who sought to destroy them, and who confidently predicted that they would soon become extinct if they held to that old-fashioned doctrine, and depended that the Lord would gather in his own elect people in his own way, without the use of humanly-devised means and agencies? Was it not known to him that Elder Beebe held this *fateful* doctrine when he was writing articles for the SIGNS, and addressing its editor as "Dear Brother?" Did he not then have fellowship for him and his doctrine? or was his professed fellowship only hypocritical pretense? Elder Purifoy, too, it would seem, is rather a *sent* convert, as he certainly must have known when he united with the Old Baptists that this was one of the distinctive characteristics of the faith of the Old Baptists in this country, and that they bore the name more than a half-century before there was a line written by one claiming their name in question of the doctrine.

But the question is, Is the doctrine true? Has God really and absolutely predestinated all things? In order to prove the matter we must not go to the writings of uninspired men, not even Confessions of Faith adopted by any number of churches or congregations, or by an association, or any number of associations. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." To my mind there is no doubt that the Scriptures abundantly teach the absolute sovereignty of God, his absolute government of the universe, and that he rules in the armies of heaven and among the inhabitants of earth. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." "But we do not deny his absolute sovereignty," say they. Well, what is his absolute sovereignty but absolute predestination? Those who deny his absolute predestination deny his absolute sovereignty in fact, even though admitting it in word. One may ask, Why use the word "absolute?" Is not predestination strong enough? True; but we use words to express our thoughts; and

when we want briefly to speak of God's unlimited, uncontrolled government of all things we use the word "absolute," as a fit word to express our thought. Hence "absolute predestination" means predestination unlimited and uncontrolled by any other consideration than his own will. Those who deny the absolute predestination of all things will admit that he governs absolutely all things, and that he controls all events. Well, does he not have knowledge of those things before they come to pass? Is he like a commander of an army who does not know what move his opponent will make, and must be governed by that as it is developed? Perish the thought! He says, "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power." I may be answered, These Scriptures do not prove that he predestinated all things. No, but they prove the assertion that he does not need to wait the movement of his opponent before he forms his purpose to thwart his designs; and they go a great way to prove his predestination of all things. But further, to argue that anything can possibly occur against his will is to deny his absolute sovereignty. I would like to ask, Did anything ever come to pass in the universe to which God opposed his will? I say not. Moreover, all things are and must be as God intended, or he has failed in his purpose. But surely he has not failed; and the declaration of Paul, that he

"worketh all things after the counsel of his own will," forever settles dispute on that point, or should do so, and will do so, with those who desire to know the truth. He has created all things for himself, for his own glory; nor will he give that glory to another. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." If there were not another passage in the Bible relating to this subject, that just quoted is sufficient to warrant "the absolute predestination of all things." Does he not say, "All things were created by him"—things in heaven, and that are in the earth, visible and invisible? Is there anything left out of this? I should say not. "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created."

I will perhaps be told that God "permits" some things which he does not directly control; and they talk of "permissive decrees." Permissive decrees indeed! It is permissive nonsense, and nothing else. Why, do you not see that it is the height of absurdity to talk of a permissive decree? Besides, where is your Scripture? I confidently assert that there is not a passage between the lids of the Bible that can, by any sensible or consistent interpretation, be construed into a permissive decree. An earthly monarch might show such weakness as to "decree to permit" what he might be unable to prevent; but I cannot for a moment admit that the eternal God was ever in so ridiculous a plight.

Some say, "The predestination of all things will make God the author of sin." Is sin a thing? If it is, God is the creator of it, for he has "created all things." If it is admitted that sin is a thing, then the opponents of predestination are placed in the dilemma of denying that God is the Creator of all things. I do not, however, consider sin a thing in the sense here declared. What is sin? John says, "Sin is the transgression of the law." The rebellion and iniquity in the heart of man exhibits itself in acts of weak and vain opposition to the unalterable decree of Jehovah, accomplishing nothing at all; for even all the powers of earthly monarchs are broken in pieces and made like the chaff of the summer threshing-floor, and the wind carries them away. I cannot accept the theory that God "made man able to stand, but liable to fall." I believe that man's fall was a necessary part of the eternal purpose of Jehovah; and that God was not disappointed, nor his designs thwarted, when man transgressed his law. This earth was not designed as an eternal dwelling place for the people of God, nor was it his purpose that they should

continue indefinitely in this earthly state; so death was appointed. "It is appointed unto man once to die;" and all the appointments appertaining to his redemption and deliverance from death were fixed in the purpose of Jehovah before the world began. His people were chosen of God in Jesus Christ before the foundation of the world, that they should be (not that they were) holy and without blame before him in love; no doubt looking to the fact that they should be defiled with sin, and alienated in the rebellion of their hearts and minds, and enemies to God by wicked works, from which it was necessary that they should be redeemed and cleansed. Hence Jesus was appointed to redeem them, wash and cleanse them, and present them unto himself without spot, or wrinkle, or any such thing; as a pure and spotless bride, meet to dwell with him who is without spot.

One says, "If God willed the sin of Adam, then he willed against his own will." Let us see. It is declared that "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." Not an immortal soul, but a soul in whom is the "breath of life;" not life, not immortality, but the "breath of life." This man of dust had no strength in himself. I do not consider that Adam was possessed of any more strength to resist temptation than are his sons. He possessed all the elements of weakness since developed in his posterity; consequently when the temptation was presented he fell, because he had not the power to stand. Why then did God command him not to eat of the tree of good and evil, if he designed his fall? Why, indeed, for that very purpose; for thereby is shown the weakness of man, and his susceptibility to corruption. Adam, when first created, was not corrupt or unclean, but, like a dry sponge, was susceptible to drink in the mire and filth presented him by the prince of all evil. This very susceptibility and weakness showed the necessity of the intervention of the promised seed, to bruise the head of the serpent, to destroy him that had the power of death, and deliver his chosen ones from that bondage unto which they had become subject. The devil had the power of death; from whence? From God, surely, as "there is no power but of God." Sin is the sting of death, the poisoned arrow by which death was communicated to the subject of it. In all these things are presented the wonderful works of a wonder-working God, who truly "worketh all things after the counsel of his own will," and none can hinder that working; not sin, nor death, nor powers above, nor powers beneath, nor angels, nor principalities, nor Satan and all his works; for all things are wrought together for the accomplishment of God's absolute and eternal purpose of love and mercy to the vessels of

mercy, whom he hath afore prepared unto glory. If this be fatalism, "make the most of it;" but it is not fatalism, nor should the faithful servants of the Lamb of God shun to declare it for fear that they will be considered "fatalists." No, but it is the demonstration of the eternal wisdom of an all-wise God.

The arguments of some of the writers against the doctrine of God's predestination sound as though they believe in a self-existent and independent devil, over whom the Almighty has no power, but against whose machinations it requires all the wisdom and power of God to prevent him being overcome and his people lost through the power of the evil one. I think the Scriptures show clearly that even devils are subject to him, and that they could not move, even to drown the herd of swine, without his will. We are not required to make apologies for God. What he does, even if not consistent with our views of what he ought to do, is right, because God does it, and with him is no evil at all. If we do what God commands us not, we are sinners, because we are subject unto him; but he may do the same and is not guilty, because he is not subject to any law. He could say to Israel, "Thou shalt not kill," and yet cause his darling Son to be put to death by the hands of the Jews, and he be guilty of no crime; while the design of the Jews was murderous, and they were guilty of transgression. They did it with wicked hands. God moved to send Joseph into Egypt (it was embraced in his predestination); but his brethren were guilty nevertheless. They did it wickedly, designing only in their jealous rage to rid themselves of his presence, and the annoyance they felt at the evidences of superior love with which he was regarded by their father; but "God meant it for good, to save much people alive." So we see that what is sin in man, and wickedness when he does it, is right and good when God does it.

The doctrine of God's absolute predestination, the glorious truth that he reigns and rules over all, has been to me a source of comfort in many a dark and trying hour. But for this I feel that I should have been completely overwhelmed in grief and despair. With David, I have been made to cry, "Deliver me from all my transgressions; make me not the reproach of the foolish. I was dumb, I opened not my mouth, because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thy hand." I trust in the Lord that you, brethren, may be sustained of our God in your unwavering defense of the truth, esteeming it a joyful privilege to suffer the reproach of evil men, and even take joyfully the spoiling of your goods, having the assurance, "If we suffer with him, we shall also be glorified with him." I have never been disposed to make an acceptance of the doctrine of absolute predesti-

nation a test of fellowship, being rather disposed to heed the admonition of Paul, "Him that is weak in the faith receive ye, but not to doubtful disputations." I have no fellowship for those who rail at the truth of God; and I hereby declare that my voice will be against entering into any correspondence, on a basis of fellowship, with any such, nor will I give any expression of fellowship for such.

The so-called *Zion's Advocate* is misnamed, unless it signifies the advocating of discord and strife in Zion; for it has been from its beginning a fomentor of strife and a promoter of division among the Old Baptists. That seems to have been its mission, and well has it performed it; and its present attitude is consistent with its former character. I will say of Elder Lively's article that it is full of gospel truth, only that brother L. is disobeying the Savior's injunction, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." I think his experience with them this time will be a warning to him, and he will not do so again soon.

Now, brethren Beebe, I will close my scribble and forward it to you for your disposal. I make but one request concerning it, which is, if you publish it at all, that you publish the whole of it. I have written it with the full knowledge of its import, and personally assume the entire responsibility of all it contains. It has been reported in certain quarters that I did not believe in "absolute predestination;" and I wish here and now to put myself on record as a firm believer in it, and the whole declaration of principles set forth in the original prospectus of the SIGNS OF THE TIMES, and consistently maintained by it for fifty-eight years. I believe these things because the Scriptures, according to my limited understanding of them, teach them; and my experience has, I trust, led me into them. May the Lord be with you, and enable you to stand fast in defense of the truth, wielding "The sword of the Lord and of Gideon," and deliver you from the "fear of man, that bringeth a snare."

I am, I hope, your brother in the tribulations of the gospel, and in hope of eternal life, which God, who cannot lie, promised before the world began,

A. B. FRANCIS.

#### PSALM LXI. 2.

"LEAD me to the rock that is higher than I."

This is the cry of one who is at "the end of the earth," and whose "heart is overwhelmed." He has exhausted earthly strength and wisdom, and has found all earthly righteousness to be but filthy rags. He has "seen an end of all perfection." It is in this way, by vain struggles and efforts to save himself from his sins, and bring himself into the favor

of God, that he has come to "the end of the earth." The waves of trouble, the billows of God's wrath against sin, have overwhelmed his heart, and he now feels himself utterly helpless. While any prospect still remains of deliverance by one's own exertion he is not prepared to cry unto God. Any prayer or cry before the end of earthly power is reached is only uttered as a part of that work through which we expect to effect our deliverance, and for which we look for the reward of salvation. But in the case of all the Lord's people the end of the earth will be reached sooner or later, and then for the first time will they truly cry unto the Lord; for not till then can any one know his entire dependence upon the mercy of the Lord for help and salvation.

It is the Lord himself who brings his people to this extremity, and thus prepares them to cry unto him for that salvation which he has prepared for them. He has "made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isaiah lii. 10. It is he whose voice directs them to the source of that salvation, saying, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."—Isaiah xlv. 22. At the sound of his voice, and at the sight of his wonderful power, "the ends of the earth were afraid [with a godly fear], drew near, and came" (Isaiah xli. 5); "and all the ends of the earth have seen the salvation of our God."—Psalm xcvi. 3.

From the time the poor soul is first made to see himself a helpless, justly condemned sinner, to the end of his mortal pilgrimage, he is at "the end of the earth;" and this is the name by which all such are designated in the Scriptures when they are referred to as conscious of their helpless state, and as having "no confidence in the flesh." It is in this state that the Lord becomes their only trust, "the confidence of all the ends of the earth."—Psalm lxxv. 5.

This is the cry of every such soul when his heart is overwhelmed, "Lead me to the rock that is higher than I." This rock is Christ. We must know that there is such a rock before we can ask to be led to it; and no one can know this who has not been born again. Divine life is necessary in order to any knowledge whatever of divine things. The knowledge of the Father and of Christ is life eternal.—John xvii. 3. No one ever found that rock by searching. It is known by revelation only. With the first knowledge of that rock comes the sense of its being unattainable by us, the consciousness that we must be led to it, as little children; for to babes only is the revelation of salvation made.—Matt. xi. 26. No matter how many times one may have been blessed with an experience of the unspeakable comfort of that rock, no matter how often he may have been led to

it, when he loses sight of it again he must again cry to be led to it, for he can never find the way of himself.

Christ is the rock of our salvation. He is the rock that was smitten by the rod of the law in order that a river of salvation might flow from him to satisfy the thirst of all his Israel through all their wilderness journey. He is the rock that was cleft to be a hiding place for all his dear people while the glory of God in his holy law is revealed to them, and they see all his goodness and glory pass by, and hear him proclaim his awful and blessed name, the last syllable of which they can never hear or pronounce except as they are in that hiding place: "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."—Ex. xxxiii. 19; xxxiv. 6, 7. He is the rock that throws over his people a cool, refreshing shade when they are ready to faint in a weary land.

This rock is higher than we. Not as a rock that rises a hundred or a thousand or ten thousand feet above us is higher than we. Such a rock is not higher than we, not higher than our power, for man can reach the top of the highest rock upon earth. So the rock of salvation that worldly men talk about, who know nothing of Christ, is not higher than they. They esteem themselves competent to attain unto it, and proclaim to all that any man can place himself upon that rock at will. "Their rock is not as our Rock, even our enemies themselves being judges."—Deut. xxxii. 31. It is not by any work of the creature that he comes to Jesus. There is no place where Jesus can be approached by any one in his own strength. No one can show him to another. Those who come to him come by a birth. Those who come unto the Father come by him as the Way. They are made partakers of the divine nature. His Spirit is put within them, and they become manifest as one with him by that one Spirit. Those who follow him experimentally follow where he went, through death. They "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" in their measure. They are buried with him by baptism into his death, wherein they are risen with him through the faith of the operation of God, who hath raised him from the dead.

Those who are favored with this experience are made to esteem the reproaches of Christ and the fellowship of his sufferings as inestimable riches. Whenever they get off into the world, get cold and hard of heart, become forgetful of his love and goodness, and of the sweetness of the bitter herbs that are eaten with the paschal Lamb, then they find themselves struggling in the deep waters of trouble, and are over-

whelmed in affliction, and cry to be led again to that precious rock, that solid foundation, that only sure resting place. What is the world with all its joys at such a time, compared with one hour of sweet communion with Jesus!

I have written thus briefly upon this wonderful subject at the request of one of my dear and most highly esteemed kindred in Christ. If I could put into language the feeling that I have had when this cry unto the Lord was in my own heart, and when the sweet response was felt, I think I would be better satisfied; but it is only at the time when I am feeling the power of any spiritual word that I can write or speak feelingly about it. Much of my time I have to mourn my distance from that Rock of my salvation, my lack of warmth and heavenly zeal and spiritual power; but even in such a state it is a great comfort to recall the sweet seasons of refreshing that have been mine in the days that are past. "I call to remembrance my song in the night," and am made at times to rejoice even in the remembrance of it. It seems like only a remembrance; but I am at times made to know that it is more than a remembrance. There must be a present reality in whatever we remember of former spiritual blessings. I many times entreat the Lord to lead me again to the Rock, to the comfort of love, and the holy confidence, and the joy unspeakable, that are felt in the presence of Jesus; and sometimes I think I am answered, in that I find more and more assuredly that I "have no confidence in the flesh," and that I do have a confidence and trust in the Lord. I do not seem to be spiritually minded, and cannot be satisfied with my feelings and views concerning Jesus and the things of his kingdom, they seem so far, so very far short of the glorious subject. Yet it is a comfort to know that I do love those things above all others, and that I am more and more fixed and settled in the doctrine of God our Savior.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 8, 1890.

#### THE GENEALOGY OF THE LORD'S PRIESTS.

(Nehemiah vii. 63-65.)

G. BEEBE'S SONS—DEAR BRETHREN:—When I was in Maine, in September last, attending the yearly conference at North Berwick, I was requested by brother Thomas Pound, of Dover, New Hampshire, to write some thoughts for the SIGNS upon the above-named portion of the word. I have delayed complying with his request, both because I felt as though I could say but little about it, and also because I have been so constantly traveling since then that I have not had the time. My correspondence since that time has been generally neglected for want of time; and now that I have taken my pen for the purpose of considering this

subject in a brief manner I do not know that I have anything to write that will prove to be to the edification of the people of God, for my mind has been in a very barren state of late.

The Scripture to which my attention was called by our aged brother reads as follows, "And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha [Nehemiah the governor—see chapter viii., verse 9] said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim."

The time was when God brought again the captivity of Israel out of Babylon. In this chapter (Neh. vii.) a list of the families who returned to Jerusalem is given. Out of the multitudes of Israel only a remnant returned. The number is given as only about forty-two thousand, with something more than seven thousand servants. As the bringing of Israel out of their bondage in Egypt was a type of the deliverance of every heaven-born soul out of the bondage and dominion of sin in the Egypt of this world, so this deliverance of the same Israel out of this seventy years' captivity in Babylon is a type of the many deliverances which God vouchsafes to his people after he has chastened them sufficiently for their transgressions against him; and as a Joshua (Jesus) led them at first into the promised land, where Moses could not enter, so a Joshua led them up out of Babylon. Thus setting forth that we owe all our deliverances from first to last to Jesus, of whom both these men were types, as well as bearers of the same name. Is it not an unmistakable evidence of the purpose and sovereignty of God that a Joshua (or Jesus) should lead Israel out of their bondage in Egypt and in Babylon into the promised land, since in both these instances God meant to set forth the wondrous work of our Jesus in saving his people under all times and circumstances?

But now this remnant has returned, and the house of God in her worship and in all her service is to be set in order. Nehemiah (which means, "whom Jehovah comforts") and other leaders of the people were given the Spirit of God, and were devout, God-fearing men. The people who returned were also filled with a sense of the importance of doing all things according to the law which God had given them; and so they desired that each man should stand in his God-appointed lot, and that no one should seek to fill any place that did not belong to him by the appointment of God. Therefore a record of the priests (verse 39) and of

the Levites (verse 43) and of the singers (verse 44) and of the porters (verse 45) was made. Thus we are taught that our God is a God of order in all that he does, and especially in his church. Also we are taught that while to be born of God and to live in the spirit is the chief thing, yet it is pleasing to God that his followers do not violate the order of his house, and that they do all things according to the pattern shown them, whether in the mount Sinai or mount Zion.

Now in the text we are called to note the care and discrimination used by Nehemiah (who was called Tirshatha, or governor) in re-establishing the service of the sanctuary, that all should be strictly according to the law of the Lord. There were some, the children of Habaiah, of Koz and of Barzillai, which took of the daughters of Barzillai the Gileadite, whose register of their genealogy could not be found; and they, as though they had been polluted, were put from the priesthood. Now notice, there was in the first place no question that they were of the number of the tribes of Israel, for Gilead on the wilderness side of Jordan had been given to the tribes of Reuben and Gad, and the second Barzillai named in the text belonged to one of these two tribes; and so the descendants issuing from these marriages would be Israelites indeed. Now, in the second place, notice that there was no question that Habaiah, Koz and the first Barzillai named in the text were all of the tribe of Levi, or of the priestly tribe; and yet they were put out from the priesthood as though they were polluted. And why? Simply because they had married the daughters of a man of Gilead, and were called after the name of their wives. Therefore they had been stricken from the register of the tribe of Levi, and therefore could not be reckoned any more among the priests or Levites, whose especial business it was to wait before God in the sanctuary. They had in the view of the law of the priesthood become polluted, and as such were put out from the priesthood. How careful was Jehovah that no cloud should rest upon the name of those whose business it was to serve in the sanctuary. They must have a title clear from every cloud to be acceptable worshipers there. Moreover, Nehemiah forbade that they should eat of the holy things until there should stand up a priest with Urim and Thummim, or with light and truth or perfection. Those who bore the vessels of the Lord must be clean. No defilement of any sort could be allowed. These were not mere matters of form. They were not trivial matters, to be lightly regarded. They enshrined wonderful spiritual truth, such truth as pertains to an experience of vital godliness, and the true spiritual worship of the church in this gospel day.

As all the service and worship under that typical covenant were

limited to national Israel, so all the service and worship of God under the new covenant are limited to those who are of spiritual Israel; and as priests alone could then minister in the sanctuary, so those only who are spiritual priests can worship God in the true sanctuary, which the Lord pitched, and not man. But all the people of God spiritually are now priests unto God; and they worship God not in forms and ceremonies and outward offerings merely, but in spirit and in truth. So long as a cloud of any kind rests upon the title of any man to be called a priest of God he cannot worship God; he cannot bring any offering before God as a priest in his sanctuary. Before one can be entitled to any privileges in the house or church of God there must be clear evidence in his behalf that he is a priest of God, and that he is not among the polluted. This is true if, like Nehemiah, we are called upon to administer the affairs of the kingdom of God in his church on earth. Before any one can be received to take part in worship among the priests of God he also must give full evidence that he also is among the priesthood. He must produce the register of his genealogy; and if he cannot produce it he must not eat of the holy things until he who bears all light and perfection in his own beloved person shall appear, and it shall appear that in him such an one is accepted.

This is true also in the personal experience of each one of these priests of God. So long as in their feelings there is no evidence that their names are written in the heavenly record; they feel that they cannot truly offer before God an offering in righteousness. They feel that Jehovah cannot accept an offering at their hands. They are sensible that they are unclean, and of unclean lips, and therefore they cannot speak in his name. They in deep anxiety and distress search the register to see if their names are recorded there, but they search in vain; and so they cannot pray nor sing nor praise God nor testify of him. They feel to be shut out from the royal priesthood; and they ever will feel shut out and forbidden to eat of the holy things until Jesus arises upon their darkness and sinful conscience with light and all fullness of perfection, and then can they eat the holy things and praise God, from whom all blessings flow.

I think the register of the genealogy of the people of God is found in all the Scriptures of truth. There their names are written. There is contained the evidence which proves their title to the inheritance above. If the name is not written there and described, then no place is there in the sanctuary of God for such ones, and the true inquirer feels it to be so; and until the great High Priest stands forth they eat no holy thing. This is so all the way along. Only as Jesus appears do we enter into any spiritual blessing.

I trust these imperfect thoughts may be found according to truth, and that they may in some measure satisfy brother Pound.

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

F. A. CHICK.

REISTERSTOWN, Md., Dec. 1, 1890.

CRAMER, Ill., Nov. 29, 1890.

DEAR BRETHREN BEEBE:—I send you a letter which I received from brother Haynes. If you deem it worthy of publication in our family paper you are at liberty to publish it. I feel that it expresses the truth, and might be a comfort to others.

E. D. VARNES.

OAK HILL, Ill., Nov. 15, 1890.

E. D. VARNES—DEAR BROTHER:—As it is raining this morning, so that I cannot go up to meeting to-day, nor meet you, as I was in hope of doing, and as I had promised to send you a copy of our Minutes, I thought I would pen you a few lines; and what can I speak of as more interesting than some of the blessed Scripture that is recorded for our instruction in doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works? That portion which now presents itself to my mind is found in Hebrews v. 8: "Though he were a Son, yet learned he obedience by the things which he suffered."

The first thought presented is that sonship or heirship did not exempt even the blessed Son of God from the necessity of obedience; and if necessary that he should be in subjection and obedience to the will and commands of the Father, how much more for us, poor, sinful, erring mortals. The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant that he be as his Lord. Then if we are his servants, or disciples, we must also of necessity be in subjection and obedience. Nor do we bear the relation of servants and disciples only to him, but of sons. "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. 2. "And if children, then heirs; heirs of God, and joint heirs [equal heirs] with Christ."—Rom. viii. 17. So we see that our relation to God and his Son Jesus Christ, as servants, as disciples, yea, as sons and heirs, lays upon us the necessity of obedience, according to God's sovereign arrangement, both in nature and in grace.

The second thought presented is that obedience, to be acceptable to our divine Teacher, Master, and heavenly Father, and profitable and comfortable to us, in that it yields "the peaceable fruits of righteousness," and "the answer of a good conscience toward God," must spring from a proper motive; and we are not left to guess what that motive is,

for "love is the fulfilling of the law." "If ye love me, keep my commandments." Love then is the motive from which all true obedience must spring. The law of our Master is sufficient for our instruction in all our duties to him, to each other, and to the church, in all the varied vicissitudes of this mortal life; and the nearer we live in obedience to his heavenly precepts the more comfortable we shall feel. Here is one of God's commands: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." I think, brother Varnes, that you can say from experience, even when you are under the cloud, if you can obey this last precept, "Trust in the name of the Lord, and stay upon his God," who you believe works all things after the counsel of his own will, and all for the good of those who love him, you then, though walking in darkness under the cloud, enjoy peace which the world cannot give nor take away. The attributes of God's kingdom are righteousness, joy and peace in the Holy Ghost. Though it may not be given us at all times to enjoy in our soul's experience all the attributes of his kingdom, yet he does not take them all from us at the same time, except as a chastisement for our disobedience.

This leads to another thought, and perhaps the last one I shall notice in connection with this subject, and that is that obedience has to be learned through or by suffering. "Yet learned he obedience by the things which he suffered." This, brother, is a very fruitful thought for our minds to dwell upon, so much so that I can no more than hint at a few things in reference to the matter, and leave you to trace it out in all its bearings upon christian experience, as I think your mind is fully as fruitful in divine things, or more so, than mine. If our Master had to learn obedience by the things which he suffered, surely we can know nothing of the "fellowship of his sufferings" only as we learn obedience in the way he did. How did we learn obedience to the command, "Come unto me, all ye that labor and are heavy laden?" When God, who commanded the light to shine out of darkness, shined in our hearts, giving us the light of the knowledge of the glory of God in the face of Jesus Christ, we also by the same light found ourselves condemned sinners, and labored under a load of guilt, and were weary indeed. But did we go to him for rest? No; we flew to mount Sinai, but were driven away by its fiery exhibition of the glorious majesty, power and justice of the sovereign God. We could see no way of rest, no escape from the vengeance of the offended God; and, to add to our bitter agony, Satan also was present with his "ifs" and "whys," ready to pervert the doctrine of God's sovereignty, his pre-

destination and election, with such suggestions as these: Why do you worry about this matter? If God is an omnipotent Sovereign he can save you if he will. If you are of the elect you will be saved anyway; if not, you can't help yourself. Why not enjoy the pleasures of this present world? Your destiny is fixed, and you cannot alter it. O what cruel "ifs," what tormenting "whys," to a poor soul who through the law is dead to the law, "dead indeed unto sin, but alive unto God." Again: If he is a God of all power and holiness, and hates sin, why did or does he permit sin in his dominion? Another cruel "if" and "why." Again, when driven from Sinai by its unbearable glory, and these tormenting perversions of God's glorious truth, and the cruel temptations of the adversary, who always comes to the sons of God when they are weary, needing rest, and hungry, needing food, and thirsty, needing drink, they are apt to fly to the opposite extreme, and try to persuade themselves that there is no God; and their wish is, "O that there were no God!" This David calls the saying or wish of the fool. But O what darkness now surrounds him! He cannot account for anything in a reasonable way; and Satan comes again with an "if"—If there is no God, how do you account for your own existence? and why do you worry? The grave is the end of all things; but there is no rest for the weary here. Again, he flies in another direction, and tries to look at God as only a God of infinite mercy, who will through his mercy save all men. Here comes the accuser of the brethren again, and says, If he is a God of mercy, he is also of justice unswerving; and mercy cannot be exhibited at the expense of justice. Finally, when the poor soul has suffered enough to learn obedience, the Savior says, "Come unto me;" and he comes, and finds rest. Not only so, but he finds that "his rest is glorious," because it is the ministration of a righteousness in which all the perfections of the Godhead shine forth conspicuously; whereas in the ministry of condemnation, as experienced at the mount that burned, mercy was not to be seen.

This is indeed a very fruitful theme, but I must not enlarge much further. I think if we travel over our life's experience we shall see that in all cases we have learned obedience by the things we have suffered, and (in some cases at least) it has been a very severe and bitter lesson to us. It takes conflicts and deliverances to teach us this lesson. One lesson of obedience which Paul learned was, in whatsoever state he was, therewith to be content; but he learned it "by the things which he suffered," by conflicts and deliverances. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with

rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers," &c. His conflicts and deliverances strengthened his faith, so that he could say, "We know that all things work together for good," &c.; and, "I can do all things through Christ, which strengtheneth me." And he learned obedience to the command, "Take no thought what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed;" "and having food and raiment, therewith be content." With all his sufferings he could say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

I will now close by saying that in my desire to be as brief as possible I have barely hinted at what I think I saw in this subject of obedience; and if you find these hints in any manner edifying, give God thanks for the same. As I do not much expect to see you again this winter, please let me hear from you by letter when convenient. My wife joins me in kind, grateful regards to you, sister Varnes and family.

As ever, yours fraternally,

R. F. HAYNES.

CROOKED CREEK, Ind., Oct. 5, 1890.

MR. A. C. R. MORGAN—DEAR BROTHER IN CHRIST:—I received your answer to my request, and it is satisfactory; yet there is a little difference in our opinions, and but little. I sent your letter to the SIGNS OF THE TIMES. It did me so much good to read it, I thought it might do some other poor soul good. My mind has been exercised to write a little concerning my feelings, and if you think it worth publishing do so.

My mind has been exercised of late upon what a great and almighty God our God is; a God who is all-powerful, all-wise, all-righteous, and is love. When I am made to contemplate, as I sometimes do, the greatness of that holy Being, and the littleness of mortal man, I am made to wonder why God in his greatness would condescend to take notice of such a poor, miserable, worthless worm of the dust as I am. Yet I feel at times that he has taken me out of the horrible pit and miry clay, and placed my feet on that Rock that is higher than I. And he has put a new song in my mouth, even praise to his most holy name. O how grateful I ought to be, and how I ought to praise his holy name for the many blessings I receive from his bountiful store. Sometimes my poor soul is made to cry out, Father in heaven, keep, O keep my wandering feet from going astray. Well do I remember when God, for his Son's sake, pardoned my sins. It was for Jesus' sake, for I had done nothing, nor could I do anything, that was meritorious. But it was grace, free grace, that taught

my heart to believe, and it is grace that will lead me home. The change came like a flash of lightning in a dark night; for

"'Twas midnight with my soul till he, Bright morning star, bade darkness flee." Then it was I took my first ride in that beautiful chariot that is paved with love for the daughters of Jerusalem. He whom my soul loved was with me, and he guided that beautiful chariot to his banqueting house, and his banner over me was love. "My Beloved is mine, and I am his. He feedeth among the lilies." "What is thy Beloved more than another beloved?" My Beloved is the chiefest among ten thousand, and is altogether lovely. "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, dear brother, these loved ones have foretastes of the good things God has in store for them. O how sweet these foretastes are to my poor hungry soul. My soul leaps with joy this morning as it looks forward to the time when it will be no more foretastes, but when I shall sit down with all the blood-washed throng at the marriage supper of the Lamb. The table will be spread with all the dainties of heaven. Then my poor soul will be done with all doubts and fears; no more trouble, no more sorrow, no more of this world to contend with, no more sickness, no more death, no more tears; for all tears shall be wiped away from our eyes. May the God of love and power hasten on that happy time, is the prayer of your unworthy brother. Amen.

I have written more than I expected to write when I began. When my mind gets to running on the travel and the safe arrival of the saints in the celestial city, it is hard to stop.

U. E. LINN.

CIMILARIO, New Mexico.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—Inclosed please find three dollars for my subscription, which is due. We are again desolate in this part of the country, our dear brother, G. M. Fetter, having left us and gone to Pueblo, Colorado. While he was here he spoke to us at least once a month, and when he was able twice a month; but his mind led him to Pueblo. We hope he will return, but do not know. We feel that it is the hand of the Lord, and he works according to his own will; even the wrath of man shall praise him. He gave a king in his anger, and took him away in his wrath; yet he remembered his own in mercy, and withal saved a remnant that bowed not unto Baal. I know if there is one of that remnant in this part of the vineyard he will not be forgotten, but will be gathered into the fold. The only question which arises in my mind, and which I cannot solve, is whether I belong to that remnant or not. Did I know that

my name is written in the Lamb's book of life, all else would be as chaff in comparison with the joy my heart would know; but doubts beset me on every side, and clouds roll mountain high. We have no church here, and there are but few of us; but I hope it may please the Lord to send us the gospel, that we may have some droppings from the sanctuary.

Dear brethren, I have not written this for publication, for I do not feel that it would be worth reading; but it seemed as if I must say a word to you. I have been taking the SIGNS about twenty years, and do not feel to do without it. When all is well with you, remember your sister in tribulation,

LAVINIA J. DAWSON.

GARNETT, Kansas, Nov. 24, 1890.

BRETHREN BEEBE:—Again I feel called upon to ask for a space in the obituary columns of our dear family paper; and I would like to express to you and the many contributors of the SIGNS OF THE TIMES something of the comfort and joy I receive in reading its precious contents. I often ask myself the question, Is it because the SIGNS grows better year by year, or is it because my heavenly Father has prepared my heart to receive and rejoice more and more in the precious truth which its columns contain? Certainly it is both food and drink to my hungry and thirsty soul, a most precious boon to all its readers, and more especially to those who are, like the afflicted writer, shut in from hearing the preached word. I would say to our afflicted sister, Mary Parker, that I look anxiously through each paper for some word from her. How mercifully God has sustained her in her terrible afflictions. O how my heart goes out to her in sympathy and love. My health is about the same. May God be with you, brethren Beebe, and strengthen you for the work set before you, is my sincere desire.

SARAH VANVELSAN.

PRINCETON, Neb., Nov. 24, 1890.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Through a well directed chain of divine providence I am again blessed with the opportunity of sending you my dues for our precious family paper, the SIGNS OF THE TIMES, which comes regularly every week, filled with comfort and sweet consolation to the poor and afflicted people of God, whose only hope of salvation is in Jesus. I herewith send you two dollars for the year ending April 15th, 1891, and two dollars to pay in advance to April 15th, 1892. Many thanks to you for your kindness in sending the paper so long. I hope God will enable all your subscribers who are behind with their subscription to send in their just dues, with the money in advance for another year, so you may be able to continue our paper a weekly welcome medium of correspondence. May the blessings of our God be with you, is the prayer of your poor, unworthy brother,

JOSEPH BRUCE.

BLOOMINGTON, Kan., Nov. 19, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Inclosed find five dollars, four for the past two years, up to the first of January, and one on the following year. You will please excuse the delay. In remitting, I do not wish to lose one number, as it is so richly laden with the food from my Master's table, which feeds the mind that serves Christ, and not the fleshly mind, which does not have any relish for it; but to my poor soul it is manna. I would say to you, editors, and dear brethren in Christ the world over, Write on. It takes me back forty-five years ago, when, after three years of severe trouble for sin, I was willing to exchange myself with the brute creation, or anything that had no soul to save. My prayers availed nothing. Lying down one night, scarcely expecting to see the light of another day, I fell asleep, or had a vision of my dear Redeemer, who appeared unto me. He had on a white robe, and came close to me, taking my right hand in his, and pronounced us one. I shall never find language to express the joy. I thought my troubles were over, and all my trials done. But not so. He told me he would come again; and it is the second coming, my dear kindred in Christ, that I am yet waiting for. Although a great deal of the time I am in the valley of despair, I am sometimes allowed to look over Jordan and view the promised land. I am sixty-one years old. A few more months, or years at most, and I shall drop this veil or flesh, and be at rest, I hope, where all shall meet to part no more. Precious boon! ever to be with God and the Lamb! I can say of a truth,

"I would not live alway, I ask not to stay,  
Where storm after storm rises dark o'er  
my way."

Blessed be God, who giveth us the victory. Then where is the sting of death? It is no more than a black curtain drawn, to let the saints go in.

Dear editors, if you see fit to publish this, all right; if not, all right. I have often felt that I would like to send in my testimony, but feel too little, weak, ignorant, and have failed thus far.

Your own very little sister, if one at all,

NANCY HAHN.

P S.—I will say to brother Preston and daughter that I arrived home all right, and found all well, for which we feel to thank the Giver of every perfect gift. My daughter was re-elected to the County Superintendent's Office by a majority of 483, so she will not be home much for two years. She gets a salary of one hundred dollars per month.

N. H.

### MARRIAGES.

In Frenchtown, N. J., Nov. 27th, 1890, by Elder B. Bundy, Mr. H. Milton Duffield, of Southampton, Pa., and Miss Mary Risler, of Frenchtown, N. J.

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 17, 1890.

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

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

### DELIVERANCE FROM THE FEAR OF DEATH.

(Concluded from last number.)

DEAR BRETHREN:—I would very much like to read an editorial from you on Hebrews ii. 14, 15, especially on verse 15.

Your sister in Christ,

MARY E. NUNNERY.

LAUDERDALE, Miss., April, 1890.

R E P L Y .

"FORASMUCH then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15.

"And deliver them who through fear of death were all their lifetime subject to bondage." From the specification of this verse by our sister, we apprehend that she has been troubled by suggestions of the adversary, questioning the reality of her hope, because the thought of the dissolution of this earthly house of her tabernacle produces fear that she may be deceived at last. This is one of the most common devices by which the enemy of all righteousness assails the peace of those who trust in the salvation which is revealed in Christ Jesus. Because they feel their own weakness and can find in themselves no righteousness, reason decides that they are not able to endure the final test of the death which must dissolve this earthly house of their tabernacle. This causes them to shrink at the thought that they must pass through that change; and therefore they conclude that they are not yet delivered as declared in our text. Many of the saints are robbed of their rest in the assurance of hope by this artful perversion of the truth. The fear of death from which our Redeemer has delivered the children of his love, is not the merely fleshly and natural dread of the suffering of putting off this mortality. This is but an evidence that they are yet subject to the weakness of the flesh, and in their natural mind they still cling to earth and have earthly affections and desires. Those children whom our Lord has delivered, are not able to sustain themselves in any strength of their own, but must continually be kept by the power of God through faith unto salvation. If they were qualified to direct their own steps there would be no occasion for them to trust in the preserving care of the Lord. In their relation to the things of time they are not less sub-

ject to sorrow and sickness than others of their fellow mortals. For this cause it is impossible that reason should ever understand that they are the subjects of the peculiar favor of God. Even in their own natural understanding they have to conclude, "Verily I have cleansed my heart in vain, and washed my hands in innocency; for all the day long have I been plagued, and chastened every morning."—Psa. lxxiii. 13, 14. By this mind they do not know that they have been delivered, but rather consider that their condition is worse than before they hoped in the grace of God for salvation. Looking at the things which are seen by the natural mind, with old Jacob, they say, "All these things are against me." Only when they are by faith made to look at the things which are not seen do they experience the deliverance which they have received through the redemption that is in Christ Jesus. But it is conclusive evidence that they are living children of grace when they feel themselves under bondage through fear of death. None but the subjects of saving and electing love ever can feel the burden of sin which is the sting of death.

The children of God who are partakers of flesh and blood, are the same characters who are delivered from the bondage to which through fear of death they were all their lifetime subject. Certainly their deliverance cannot depend upon anything which they have done or can do in their own strength. It is exclusively the work of their strong Redeemer. Since he is mighty and able to save to the uttermost them that come unto God by him, there can be no failure in the case of any of them by reason of their own unworthiness or sinfulness. Such failure would disprove the sufficiency of their Savior for the work which he came to accomplish. But his triumphant resurrection and ascension to the glory which he had with the Father before the world was, is the everlasting testimony of God that cannot lie, by which he has given assurance that our Redeemer finished the work which was given him to do, which was to save his people from their sins. If they were not lost sinners, they could not have been in need of salvation. But the fact is beyond controversy that in their natural relation to the earthly Adam they were dead in trespasses and in sins. From this death they were redeemed "With the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."—1 Peter i. 19-21. Since their salvation is complete in the finished work of their almighty Savior, it cannot yet depend upon their works, either

good or bad, to make that finished salvation effectual in the case of every one of the children for whom he gave himself a ransom. In the immutable judgment of God justification is already come upon all for whom Jesus laid down his life; therefore death no longer has dominion over them. In that sense they cannot be subject to bondage through fear of death. But while they are already saved from their sins through the atonement of their Redeemer, the knowledge of that salvation is revealed to them only through faith. Hence they cannot receive that knowledge by their natural understanding. While by faith they know that they have passed from death unto life, and that their sins are washed away in the fountain of his precious blood, their reason cannot comprehend that fact. Therefore they find a continual warfare between the testimony of the Spirit, which is through faith, and the things which are seen by their natural mind. This is the bondage to which they are subject "all their lifetime." No power can deliver them from this bondage but the omnipotent word of their victorious Savior. In every conflict he gives the victory to them that trust in him, and it is always given in such a way that they know their deliverance is by his grace, and not by works of righteousness which they have done.

The specification that they were all their lifetime subject to bondage exactly coincides with the experience of every subject of the deliverance which our Lord brings to his people. They knew nothing of this bondage until they had received the life which was given unto them when they individually heard the voice of their faithful Shepherd by which they were delivered from the power of darkness, and translated into the kingdom of the dear Son of God. Before that time they were dead in sin, and felt no desire for deliverance from that death which was their element. In that condition they were not in bondage through fear of death, nor could they feel that sin was a burden to them. The natural mind may be troubled with the fear of punishment by which devils are made to tremble; but none can be subject to bondage through fear of death but those who hunger and thirst after righteousness. All who bear that mark are included in the blessing pronounced by our Lord in the beginning of his recorded preaching of his gospel.—Matt. v. 6. They are exclusively the captives whom he delivers out of their house of bondage. They abhor sin and it appears more abominable in themselves than in any of their fellow sinners; yet they daily groan under its oppressive power; they long for deliverance from its bondage, yet they find themselves continually doing the things which they would not, and failing to do the good which they desire to per-

form. This is bondage to them indeed, and it is from this that they groan for deliverance. Those who now feel this painful oppression are living children of God, and their very distress gives incontrovertible evidence that they with the mind serve the law of God, even though with the flesh they yet serve the law of sin. So long as they remain subject to vanity in the body of this death, they are in bondage from which they cannot relieve themselves. Paul groaned for release from this prison, and had hope only in the victory which God gives through our Lord Jesus Christ. So every "Captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail."—Isa. li. 14. These are the "prisoners of hope," to whom the Lord speaks in the commandment, "Turn you to the strong hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."—Zech. ix. 12, 13. The power of God alone is manifest in the deliverance of these captive exiles. Nowhere in the inspired record has God directed these prisoners to release themselves either by their own strength or by paying a ransom for their own redemption. His own arm is revealed in their deliverance, and they are as helpless in themselves as were the people of Israel when the Lord brought them out of Egypt. He delivers them out of all their distresses as he alone redeemed them from sin and death. All their strength is in the sovereign grace of God, which is given to them in Christ Jesus.

Subjection to bondage is the result of the fear of death in those living children who are the special objects of that deliverance which is wrought by our Lord Jesus Christ. This fact at once identifies the children and defines the cause of their bondage. The fear of death is not that instinctive desire for continued earthly existence, which is common not only to all natural men, but to the brute creation also; for all animals cling to life and shrink from natural death. It is not through this nervous feeling that the children of God are subject to bondage as stated in our text. They are captivated by apprehension of the present suffering of death in living after the flesh; and it is through the fear of this death that they are under bondage. This experience is exclusively confined to those living children of God who love righteousness and abhor sin. The children of divine grace, who are delivered from the power of sin by the death of Christ, are still subject to all the weakness and infirmity of their earthly nature. They can suffer pain in their flesh, and have the same need of food, and protection

from the cold and heat, which is required by those who have no hope in the salvation of God. So, also, they have the same fleshly dread of the dissolution of this earthly house of their tabernacle which is felt by all animated creatures. This is no more evidence against the genuineness of their hope of life in Christ than is their continued need of natural food and clothing. Instead of there being any promise of exemption from these afflictions given to the disciples of Jesus, he expressly assures them that in the world they shall have tribulation; and for their support under such suffering he tells them, "Be of good cheer; I have overcome the world." Thus it is through death that he brings deliverance to them. They are not called to encounter any affliction but such as he has endured, and as he has gotten the victory over all enemies to the peace of his saints, he is able to comfort them in all their tribulation. Death itself is one of the enemies which he has conquered; and since he has the keys of hell and of death, he is able to give the victory over that last enemy to his redeemed children. These keys represent his absolute control over the powers of darkness in time and in eternity. In their trials and conflicts here in this world the saints have never failed to find him a present help; and they need not doubt that he will at last crown them as conquerors through him over the king of terrors.

The fact that the Captain of our salvation has already triumphed in the salvation of his people from their sins, does not release them from the endurance of the fellowship of his suffering while they are in the body of this death; for if that were the case they could have no need of his deliverance. But while it is in this world given them in the behalf of Christ to be partakers of his sufferings, it is certain that through him they shall be delivered out of every distress which awaits them in their conflict, and finally shall reign with him in the throne of his glory, when they shall no more need deliverance from sin and death. This assurance belongs to none but such as are now subject to bondage through fear of death. Their present suffering is the manifestation of their being led by the Spirit of God to long for the release from bondage which can only come to them in the appearing of the great God and our Savior Jesus Christ. When thus made free they shall be free indeed, and must ascribe all the glory of their deliverance to their gracious Redeemer.

15DEC90

WE have several thousand names on our list with the above date next to their name, which means that their subscription expires the 15th December 1890, but all such will be sent the full volume.

#### HOW MANY WILL RENEW?

ABOUT a year ago we entered several hundred names on our list at half-rate, hoping that after they had received the paper for one year they would be so well pleased with it that they would renew their subscription at the regular rate of two dollars. We have supplied them with the paper this year at considerably below the actual cost of production. We are trying to establish the paper as a weekly publication, and need all the assistance we can get. These subscriptions will expire in two more numbers; and if the doctrine set forth in the paper meets with approval we shall be pleased to receive orders from them to continue it next year. Never since the early years of the existence of the paper has there been such a combined and determined effort on the part of its enemies, even among those claiming to be Old School or Primitive Baptist brethren, to, if possible, break down the publication; but notwithstanding their misrepresentations the paper has continued to steadily increase in circulation for the last two years, and if we can retain at the regular rate of two dollars a year a good portion of those placed on our list for this year at one dollar, and still receive as many more new subscribers, we shall feel that the weekly publication is established.

While those opposed to the SIGNS OF THE TIMES have arrayed themselves in their might against it, the Lord, we trust, has put it into the hearts of the brethren and friends of the paper to rise up in defense and maintenance of it with an efficient and unprecedented zeal, and by their united efforts the paper is now being introduced into thousands of new localities.

If those who sent us new names last year will, where it is convenient, see the persons whose names they sent and let us know whether they wish to renew or not, it will be adding another favor to the obligations we now feel under to them for their many former kindnesses.

#### TWO MORE NUMBERS.

THE second year of the SIGNS OF THE TIMES as a weekly publication is nearly completed, and there is evidently a growing interest among the brethren to have it continued weekly, and we have decided, the Lord permitting, to so continue it another year. Financially the weekly has not been a success thus far, for we are thousands of dollars worse off than if we had continued publishing semi-monthly; but our subscription list is steadily increasing, and mostly where we have been the worst misrepresented. This induces us to still struggle to keep up the publication weekly, and to continue our "Extraordinary Offer" for new subscribers.

Brethren, we need your assistance. Please aid us all you can in increasing our circulation; for it seems to us that there never was a time when the SIGNS was more needed than at present.

#### CHRISTMAS PRESENTS.

ARE you trying to think of a Christmas present for a friend? If so, we would suggest that you look over our list of books advertised on last page, and see if you cannot find something among them to suit you. You will also find there a *fac-simile* of page 350 of both our large and small hymn books, showing their comparative size. From now until the first of January, 1891, we will mail the cloth-bound books of the "Editorials," first and second volumes, at one dollar each. The other books are quoted so low that we cannot afford to make any reduction from regular prices.

#### EXTRAORDINARY OFFER!

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

All new subscribers' names will be entered on our list as soon as received, and the paper sent them from now until the end of 1891 for the one dollar.

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

#### LARGE HYMN BOOK FOR A DOLLAR SIX FOR FOUR DOLLARS AND A HALF.

We have had bound in cloth, the same style as the "Editorials" or "Church History," a few hundred of our large type Hymn Books, which we will send post paid at the above prices. These books are especially adapted for aged people, or for pew racks, to be used in churches.

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#### FOR SALE.

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(ESTABLISHED 1832.)

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REPENTANCE.

572

L. M. Newton.  
*Not in Word, but in Power.*

- 1 HOW soon the Savior's gracious call  
Disarm'd the rage of bloody Saul!\*  
Jesus, the knowledge of thy name  
Changes the lion to the lamb!
- 2 Zaccheus, when he knew the Lord,†  
What he had gain'd by wrong, restor'd;  
And of the wealth he prized before,  
He gave the half to feed the poor.
- 3 The woman who so vile had been,‡  
When brought to weep o'er pardon'd sin,  
Was from her evil ways estrang'd,  
And show'd that grace her heart had chang'd.
- 4 And can we think the power of grace  
Is lost, by change of time and place?  
Then it was mighty, all allow,  
And is it but a notion now?
- 5 Can they whom pride and fashion sway,  
Who Mammon and the world obey,  
In envy and contention live,  
Presume that they indeed believe?
- 6 True faith unites to Christ the root,  
By him producing holy fruit;  
And they who no such fruit can show,  
Still on the stock of nature grow.
- 7 Lord, let thy word effectual prove,  
To work in me obedient love!  
And may each one who hears it dread  
A name to live, and yet be dead.§

573

L. P. M.  
*Returning Backslider.*

- 1 WEARY of wand'ring from my God,  
And now made willing to return,  
I here, and now, beneath the rod  
To him with penitence I mourn,  
To have an Advocate above,  
A friend before the throne of love.
- 2 O Jesus, full of pard'ning grace;  
More full of grace than I of guilt;  
Yet once again I seek thy face,  
Whose precious blood for man was spilt;

\*Acts ix. 6.  
†Luke vii. 47.‡Luke xix. 8.  
§Rev. iii. 1.

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 24, 1890.

NO. 51.

## CORRESPONDENCE.

[THE following letters addressed to our afflicted brother, Deacon George Jenkins, of the Rock Spring Church, in the Delaware Association, are from sisters who formerly resided in his vicinity, and were members of that church. His long service as a faithful and exemplary Deacon has endeared him to all who have been favored to know him, as well as to the church which he has so devotedly served. Last spring he was brought very low with gangrene in his feet; but after much suffering the loving ones who anxiously watched him were encouraged by his partial recovery, so that he was able to attend the very pleasant yearly meeting of the church in September last, a privilege which was highly appreciated by him, and which afforded much gratification to all who were there. With heartfelt sadness we learn that he is again prostrated, and earnestly pray that the family and church may be sustained by the power of divine grace in this addition to their cup of sorrow. Only the soft hand of infinite love can minister consolation to those who are called to suffer such heavy tribulation.—ED.]

PHILADELPHIA, Pa., Dec. 9, 1890.

BRETHREN BEEBE:—I send you the inclosed letters for publication. The consent of the sisters writing them to have them published was gained some time ago, but my sisters at home waited for papa to write a few lines to send with them. He never got it done, and now he is once more laid upon a bed of suffering. He seemed to have almost recovered from his first attack, and we felt quite hopeful that he would be spared to us for some time; but now all looks dark and discouraging. It does not seem likely that he will ever be raised up again. Your own experience will enable you to judge how hard it is for us. The sisters at home (none of them strong) have a heavy burden; but of course love lightens it. They would not want to have him cared for by less loving hands; but the days and nights are wearisome for all of them. To me the thought of living without him seems scarcely harder to bear than the one that he must again endure such suffering as he had last spring. To go forward in the discharge of my arduous duties here, with a mind racked with suspense and anxiety, a heart longing to be with them at home, a feeling that another life is fast ebbing away, is my portion at

this time. First my precious sister, then my sainted mother, now a dear, kind father; and through it all I go on here trying to do what is required of me, because it seems to be the path of duty. How I have done it, and still do it, I cannot understand myself. I hope it is because the Lord has strengthened me; but then there are plenty of the people of the world who do just such things. I sometimes hope that I have the desire to be still, to murmur not, but to patiently bear whatever may come. O for the child-like, trusting faith that enables the tried and tempest-tossed to "Go and tell Jesus," to look to him alone for strength and guidance; but I am made daily to feel that I "nothing know as should be known."

Yours sincerely,  
ANNIE E. JENKINS.

STUCK, Wash., May 6, 1890.

MR. GEORGE JENKINS—DEAR BROTHER IN CHRIST:—I have just received a letter from dear sister Tillie, in which she says that you desire me to write to you. Through all your long illness my thoughts have been much with you, desiring the dear Lord to comfort you, to make all your bed in your sickness, to spare you to the church and your dear family, if it be his will, and, if he takes you to himself, to manifest his loving presence, making you strong in his strength, that you may sweetly sleep in him. You cannot die, for Jesus abolished death, and brought life and immortality to light through the gospel. When he conquered death he conquered it for his entire body. When he burst its bands and arose he arose entire, the head and body, every member thereof. There has been nothing against one of them since, for they are pure and holy as he is; but their life is in their Head, hid with Christ in God, and so securely hid that nothing can reach it, nor can we by searching ever find it. We look in ourselves and find only sin and corruption. We look in vain for fruits. We see the excellence of and in our brethren, so that we can say of them, "I have not seen iniquity in Jacob, nor perverseness in Israel." But woe is me! In heart, in lips, in life, depraved. But when Christ, who is our life, appears, then we appear with him in glory—always "together with him," quickened together with him, and raised up together. When we are looking away from him we are looking away from our life, and searching for life in a body dead because of

sin. But though we see nothing but sin in ourselves, we hate sin, and long exceedingly to be free from it, and to walk with him, to abide in him, and desire that he will abide within us, and keep us from the evil. Poor, destitute, blind, ignorant, and knowing nothing as we ought, we desire him, who is the way, to choose for us our afflictions and distresses of every name and kind, but to still lead on; and he has given us the desire to be thankful to him for all things that do come to pass, knowing that he is too wise to err, and too good to be unkind. He gives us to know the exceeding sinfulness of sin, and to loathe ourselves because of it. It is the fellowship of his sufferings, who bore it all.

"His way was much harder and rougher than mine; Did Christ my Lord suffer, and shall I repine?"

It is written of the Head, "The enemy shall not exact upon him; nor the son of wickedness afflict him." Neither will he give one unnecessary trial to any of his members; for Jesus says to his Father, "Thou hast loved them, as thou hast loved me." But we weary, and our souls are oft much discouraged because of the way; and we need to speak often to each other, and tell of the same things that have comforted us before. Christ said to John's disciples, "Go and show John again." It was something which John knew and had heard before; but he was in prison, and "the fiery trials which are to try you" beset him, and he needed to be told again. Surely Israel now, like the type of old, are witnesses. "Ye are my witnesses that I am God." Our faith and hope are in him; and in all our journey we learn the song that we are to sing when he takes us to himself. Line upon line, precept upon precept, here a little and there a little; and when our time cometh he will take us home to sing with our whole soul and heart and strength, "Not unto us, not unto us, but unto thy name be the glory." Now there is a cross to bear; the desert is to be crossed on foot. The world, the flesh and the devil oppose us, so that we have need of the whole armor, and having done all things, to stand; but when sorely troubled he will come and say, "Be of good cheer: I have overcome the world."

You have weary hours, though blessed with dear, kind children, who do all that they can do. Though separated from you, from ocean to ocean, memory is green with me, and I recall how once a week we met with

dear ones at Rock Springs, and in humility that endeared you to us all you spoke for us in prayer, voicing our desires to him who always grants all we ask in Jesus' name, in accordance with his will. He is the God of all comfort. May he comfort you. I know no other source of consolation. I desire no other for all that are dear to me, nor for myself. May you feel his dear presence and be filled with his fullness.

In christian love to yourself and the dear ones with you,

M. E. CARTER.

ISLAND CITY, Oregon, May 6, 1890.

DEAR BROTHER JENKINS:—Sister Tillie says that you desire me to write to you; that "wearisome days and nights" are appointed unto you. I know not, dear brother, what I could write to give comfort unto one so afflicted. The Lord has afflicted you. He has taken your loved ones. He has caused disease to lay its withering touch upon you; yet you are blessed, with patient Job, in being given the strength to say, "Though he slay me, yet will I trust in him." There is nowhere else to go. "To whom shall we go? Thou hast the words of eternal life." So in our sore need we have nowhere else to go. Almost from your youth to old age God has been your refuge, a present help in time of need; and the saint is told to call upon God in the day of trouble. The psalmist says, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever."

"Fear not, I am with thee; O be not dismay'd!

I, I am thy God, and will still give thee aid;

I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my righteous, omnipotent hand."

"Blessed is the people that know the joyful sound." "Blessed is the nation whose God is the Lord." I have so often, in the lonely days that have been mine, gone back to those dear little prayer meetings; and I have felt that I could bless the Lord if we could only meet as we did there, even when there was no preacher. The promise is, "Where two or three are gathered together in my name, there am I in the midst." Not if there be a preacher; though it is indeed a blessed thing to be where one can hear the truth. I do think, dear

brother, that in the midst of all my infirmities I can say that I love the truth and hate every false way. The Savior said, "Blessed is he, whosoever shall not be offended in me."

This cannot be said of the natural man, for I think that all through our lives the natural mind hates the way of salvation; but to the weary, heavy laden sinner, who feels utterly helpless, who loathes self and the best act of his life, how sweet to rest in Jesus! How peculiarly sweet to me have been the recent letters in the SIGNS on the union of Christ and his people. I think I never before realized so much beauty in the oneness of Christ and the church. I see you, dear saint, on your bed of suffering; I see each dear face as they bend over you; I know so well the familiar home; I hear Laura's sweet voice; I see the gentle-faced mother, so happy in her family. Both are gone, only a little before. The church on earth and in heaven is one church, and the blessed Lord is leading it home by the right way. That way is through much tribulation; but be of good cheer, for Christ has overcome the world. I feel deeply for you all. We only know rest in Christ. "In me ye shall have peace;" and it is only found in him.

Pardon this hasty note. I am so hurried, and have been sick; so also my husband, who is just returned from a long journey to see his son, who is ill. I do try not to write as I used to. I desire that the Lord shall set a watch before my mouth, and keep the door of my lips, so full of foolishness seems all I have ever said or done. It is not me that is seen; and I bless God that Christ is our wisdom, sanctification and redemption. Give love to the church in your house, and the dear ones all. The Lord give you comfort in him.

In fellowship and love,

E. H. ACKLES.

ISLAND CITY, Oregon, Nov. 23, 1890.

EDITORS OF THE SIGNS—DEAR BRETHREN:—This quiet Sunday I have copied parts of two letters received from sister M. E. Carter. They are precious letters, and will be gladly read by those with whom she mingled in former years, as well as all the Lord's little ones who read the SIGNS.

In loving fellowship,

E. H. ACKLES.

THE passage you inquire for is in Psalm xlix. 8. It says, in speaking of Christ, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." So then Christ is the "redemption of their soul." It is precious, and "it ceaseth forever." Again, the apostle saith, "Unto you therefore which believe he is precious." So the precious redemption is Christ, and it ceaseth forever; for "there remaineth no more sacrifice for sin." There has been nothing against one for whom Christ died since he arose from the dead, for he died for their sins,

and arose for their justification; and by his one offering they are justified forever from all things from which they could not be justified by the law of Moses. But it would be Love's labor lost to listen to Arminian preachers so as to tell their falsity. There are commands of him who hath redeemed us from all iniquity to which we do well to take heed; and all the comfort we receive is when by his grace we are enabled to walk in obedience to him. He has not commanded an Israelite to go among the nations round about them, nor to sit at meat in an idol's temple, for the conscience of some weak brother might be emboldened to eat those things offered to idols. The one thing above all others with us is, Am I one for whom Christ died and rose again? Let us look at the waymarks. No shepherd turns a flock of sheep out to wander without marking them; so the Shepherd of Israel, when he putteth forth his own sheep, goeth before them. Let us try to decipher his mark. They are a poor and afflicted people, left in the midst of the nations round about them. Their experience agrees in every respect with what is written in the book concerning them, and they shall trust in the name of the Lord. No peradventure about it; they shall trust. He teaches them all the time, line upon line, precept upon precept, here a little and there a little—one unbroken chain of testimony. They have nowhere else to go. "Thou hast the words of eternal life." They have no soundness in their flesh because of sin. The very thoughts of their hearts are foolishness. They can testify of a verity that the apostle's words are true in their case, as in his, "In me, that is, in my flesh, dwelleth no good thing." The same afflictions are accomplished in them all. They are able clearly to read the Master's mark on all his manifest sheep; but they search for his mark on themselves with fear and trembling, and unbelief almost converts the promise into tears. Nevertheless they do fellowship their own experience whenever they hear it told by others; and the more like their own, the more love and fellowship they feel for that one of the flock. The serpent is still more subtle than all the beasts of the field which the Lord God hath made, and he tells them that they have depths of depravity no one else has, a heart more deceitful and wicked, some things within which we have never told, no, never can, but in broken-hearted contrition. Them God knoweth. But never mind; say, "Get thee behind me, Satan; for the Lord knoweth me altogether, my down-sittings and my uprisings." Those who know by experience that they cannot save themselves, and except the Lord save them they perish, have come to Jesus; and whomsoever cometh unto him he will in no wise cast out. He has all power in heaven and earth; and who can disannul one of his decrees? There is no power

in the world, the flesh or the devil to hinder or prevent Christ Jesus the Lord from presenting faultless before his Father's face with exceeding joy every one who bears his mark. Cattlemen register their brands; so God's marks are doubly registered, in the Scriptures and in the experience of the flock. There is no danger of one being lost or stolen. Though he have all but one, he will leave the ninety and nine and search and find the lost one. Therefore go up and possess the land that the Lord God hath given you, for he hath stilled it before you. Sanctify the Lord God in your heart, and fear him only. There is nothing to fear. All things are yours. Life (with all things it contains that we so often dread), nor death, 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. When you go up to possess the land you will find it one already prepared. The cities are already built. There is old corn in the land. It is a land for which you have not labored; it comes by inheritance. You are a joint heir with God's only begotten Son. Your suffering for sin and loathing of self is in fellowship of his sufferings, and the heritage he has left you. In the world ye shall have tribulation; but be of good cheer, for he hath overcome the world. Therefore you have overcome the world; for it is "I in them, and thou in me," "that they may be one, as we are." Whoever does them a kindness does it to Jesus. Whoever harms them harms him. He did not accuse Saul of persecuting the saints, but, "Why persecutest thou me?"

Of old, Israel entered not into the land because of unbelief; and it is the same hindrance now. The feast is prepared. Salvation, temporal and eternal, is of God; there is no print of a man's hand in it. He would have us without carefulness; but in all things, by prayer and supplication, to make our wants known to him. If we ask in accordance with his will he heareth us; and we know if he heareth us that we have the petition we desired of him. Wait on him, trust him, and he will bring it to pass. They that trust him shall lack no good thing. They were the same things that Jesus commanded John's disciples to go and tell him. "Go and show John again." John had already seen and heard those things; but go and show him again, "how that the blind see, the deaf hear, the dumb speak, the lame walk, the dead are raised, the lepers are cleansed, and the poor have the gospel preached unto them. And blessed is he whomsoever shall not be offended in me." So all these things I have written to you are what have been told you from the beginning, what the Spirit has taught you, and what you know as well as I; but I have told you again. The Lord sup-

ply all your needs. Love to yourself and Mr. A.

M. E. CARTER.

THE psalmist says, "I will trust [in the Lord], and not be afraid." But there are many times when dear ones are in danger, and we cannot say that. We know there is no other help, nor hope, nor stronghold, in the day of trouble; and God knoweth them that trust in him. But we are afraid that his will, perchance, may not include the temporal salvation of our loved ones; and for our comfort the psalmist adds, "What time I am afraid, I will trust in thee."

You ask for a long, comforting letter, but I can only write a long one. If God puts comfort into it you will find it. What a dear, comforting letter sister Mary Jenkins writes; and the thought comes, Why is it comforting? Because it tells us our own experience. "Now there was a day when the sons of God came to present themselves before the Lord; and Satan came also among them." But though he does always thus come, this "accuser of the brethren," taunting us with our villainess and shortcomings, and tempting us to despair, yet when one of God's little children writes we do love and fellowship their experience, because they have told us what we know. The lower down they go the greater the comfort; down to the bottom of the sea, with the weeds wrapped about our heads; where deep calleth unto deep, and all the waves go over us; when every thought, word or act of our few evil days seems only evil, and that continually; when we so hate our own lives also that we fain would blot them out of his holy presence, who is of too pure eyes to behold iniquity, and cannot look upon sin. But we never get too low. Underneath are the everlasting arms of Jehovah. Out of the belly of hell Jonah cried unto the Lord, and he heard and saved him. It is a cross to the flesh, yet the richest food is on the low grounds. Paul's declarations, "That in me, that is, in my flesh, dwelleth no good thing," that "to will is present with me, but how to perform that which is good I find not," "O wretched man that I am! who shall deliver me from the body of this death?" have comforted all God's little ones far more than his being caught up into the third heaven, and hearing unspeakable things, that were not lawful for a man to utter. Satan never troubles the children of the flesh. While the strong man armed keeps his house, his goods are in peace. Those who trust in themselves are not troubled as other men, neither are they afraid. Their eyes stand out with fatness, and they have more than heart can wish. They cannot only save themselves, but they can convert souls unto their god. "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant." They have

chariots of iron, many chariots, and prancing steeds. Their new ones outtravel the old; and they say, "Come, see my zeal for the Lord." There are no chariots among the Israelites. From Abel to the last vessel of mercy they walk, a poor and afflicted people; and they shall trust in the name of the Lord. It is a wearisome journey, but their feet do not swell nor their shoes wear out. Why? They are shod with the preparation of the gospel of peace. Their Captain, their Elder Brother, their Husband, their Head, their Life, went before. He was a man of sorrows and acquainted with grief. He was least in the kingdom, and therefore greater than John the Baptist. Are they tempted? He was tempted in all points like unto his brethren, yet without sin. Are they poor? He had not where to lay his head. Are they without money? He sent Peter to catch a fish, and get money from it to pay their tribute. Are they burdened with infirmities? Himself bear our infirmities. Are they grievously afflicted with their own vile-ness? He bore all the sins of all his people, and all the punishment due them, in his own body on the tree; and the darkened sky, the quaking earth, the rent rocks, the opened graves, attested that this is the Son of God. He finished the work, and arose for their justification. There has been no shadow of stain before God on them since he arose from the dead. They are pure and holy as he is pure. It is his will that they should know the fellowship of his sufferings. He suffered for sin; so do they.

"His way was much rougher and darker than mine; Did Christ my Lord suffer, and shall I repine?"

Though pressed out of measure beyond strength, insomuch that they despair even of life, yet they shall not be destroyed. At times he will show them that all the way the Lord our God leadeth them is the right way, and they will hear a voice behind them saying, "This is the way; walk ye in it." What caused the sufferings of him who did no sin? Our sins. Does not our suffering proceed from the same cause? Why has sin become so exceeding sinful in our eyes? Because we have seen the King in his beauty. Our eyes have beheld the land that is very far off. Job had heard of him with the hearing of the ear; but when his eyes beheld him he abhorred himself, and repented in dust and ashes. If we were without these exercises that we so grieve over, we would have no evidence that we are born of God. The first evidence of life in a child is its cry; and there are no still-born children in our Father's kingdom. They can all cry to him for mercy, and to him only. With love,

M. E. CARTER.

NORTH TOPEKA, Kansas.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—Once more I will endeavor in much weak-

ness and fear, and in humility before God, I hope, and in love of the truth and love to the saints, and in fellowship with brother Broders, and all brethren who may differ from me, to write another letter upon the subject of the adoption, in reply to our dear brother Broders' last communication in the SIGNS of April 23, 1890, which was a reply to one written by me upon the same subject, and published in the SIGNS of January 1st, 1890.

I want to say to my dear brother Broders, and to you, brethren Beebe, that you have not said anything in your communications to wound my feelings; and I hope God may so guide my mind and pen that I may address you in the same manner, if the brethren see fit to give it a place in the SIGNS. Then I will submit the subject to the brethren for their consideration, with the desire that the Lord may dispose of it to his own glory and honor. I am glad that brother Broders and I can agree and sympathize with one another in our imperfections, else we could not make enough allowance for mistakes and misapplications. While we are sensible of this fact we can watch over one another for good, and not for evil. My dear brother, I would rather lose the argument than to gain it in an unchristianlike manner; so, when we are done with this, as you say, if we ever meet here I hope we shall esteem one another as brethren in Christ.

I will now commence. Brother Broders says if I will read his communication I will see that he is not dwelling upon the time of the resurrection, or when the adoption takes place. I did not say he was speaking of the resurrection; but he spoke of the adopted children, which undoubtedly refers to the past time or tense; for the word adopted means something perfected. This is why I took this view of it, by the word he used, and by his argument also; and in the same article he says, "John says, 'Now are we the sons of God.'" But John does not say they are adopted sons; neither does Christ nor the apostles anywhere in the Scriptures speak of us as being already adopted sons, or children of God by adoption; but in Gal. iv. 5 Paul says, "That we might receive the adoption of sons." But he does not say that we have received the adoption of sons as yet; but he says we have received the Spirit of adoption (Rom. viii. 12), but not the adoption of our body. He says "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. viii. 22, 23. Although the apostle does not use the word resurrection in this portion of Scripture, yet I do understand that it refers it and agrees with other Scripture. "I will ransom [redeem] them from the power of the grave; I will redeem

them from death: O death, I will be thy plagues; O grave, I will be thy destruction."—Hosea xiii. 14. This certainly does refer to our natural death and graves, and not to our deliverance from under the law into grace, of which you and brother Beebe spoke so beautifully about. But this refers to the redemption of our bodies from the grave; and Paul says this is what we are waiting for, "the redemption of our body."

Now, brother Broders, you say that you do not know that you understand what resurrection I refer to. I hope the above will fully explain what I mean. Then you say, "I judge from what he has written that he means the resurrection of the body." "Then I will candidly ask him what he knows about that resurrection." My dear brother, I was somewhat astonished at your asking such a question, as I hoped we had both been taught this important lesson in the school of Christ, and that you believed the holy Scriptures. But since you have asked the question I will try and answer it. You asked if I have passed the change of this mortal to immortality. I will answer, Certainly not; and I have reason to believe that you have not. Then you say, "We certainly cannot give testimony to that we have not seen or heard; and no court would take speculative testimony." Then I will demand of thee, and answer thou me; How do you know that Jesus arose from the dead, or that John was beheaded, or that Daniel was in the lions' den, or that the three Hebrew children were in the fiery furnace, or that the children of Israel passed through the Red Sea? Have you and I passed through all these things, or seen all these things? Certainly not. Then, according to your argument, we do not know that they are true. You say that unless we produce such evidence no court would receive it, and that any other evidence is speculative. I do think that the court of Jesus, which I understand is the church, ought to receive the Scriptures, which are a testimony of Jesus, written by inspired men of God, whether or not they have seen it all, or heard it all, or passed through it all. Now this is a little of what I know about the change which Paul speaks of. He says, "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. xv. 51, 52. "Who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. iii. 21. This is the same authority that proclaimed the good news of salvation, that Jesus came to save sinners; that proclaimed that this mortal, this natural, this Adam man, shall be raised spiritual and incorruptible; and I do believe this with all my heart and soul.

Then you ask, "Did you ever hear

of a man going into the graveyards and adopting dead children?" I did not say that Christ did so; but then at the resurrection the adoption of children takes place, from natural to spiritual, which is the adoption of these bodies. Although we have received the Spirit of adoption, which is the seal of the promise of adoption, or redemption of the purchased possession, yet I do not understand that it is fully perfected until the resurrection. Your idea is that we receive this by being redeemed from under the law; and was not that by the death of Christ? and then, who ever heard of a child being adopted in that way naturally? and who has ever died to adopt a child, except Christ? and who has ever promised to raise them from their graves, except Christ? Then why talk about going to graveyards for his children? This has to be done, according to the law of God, before we can inherit the kingdom of God; for "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. In this world the law does not require any change, because they are all alike, all flesh, all natural, and the inheritance is natural. But the inheritance of the saints is not so; hence the need of the change. What is the intent of adoption? Is it not to make the child adopted a legal inheritor of an estate? If so, then I will ask, Is this Adam man already a legal inheritor? or are we waiting for that adoption to take place, to wit, the redemption of our body? Then this body will be raised a spiritual body. Jesus said to the Sadducees that in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. Then it is we will be prepared to enter into the inheritance prepared for the children of God from the foundation of the world.

You say you do not believe in the two-way theory, and that it has divided brethren; that God cannot adopt his own children, but it must be the children of another man; that it is not the spiritual child that is adopted, but the natural; that the other inherits by being born of God. Now this looks to me like you hold to two ways at last. I said there are only two ways of becoming children of God—one by birth, the other by adoption; but both through Christ, the only way whereby we must be saved. You ask me if God can adopt his own sons. I said in my other article that he could not, but that the adoption was applicable to the Adam man, which is not a child of God yet. Now, my brother, you say this is no new doctrine to you, and that it has separated brethren. But so has the doctrine of predestination, election, and eternal unity; and shall we say they are not true on this account? O no.

Now, dear brother, I will submit the subject to the judgment of the faithful in Christ Jesus, to be tried

by the Scriptures of divine truth. If it is not truth it will not stand the test; but if it is truth, receive it for the truth's sake. I would have answered sooner, but have been pressed with business so that I could not well do it; and I wanted to hear from others on the same subject.

I will say to brother Thorne, If you have shown where in the Scriptures the Adam man is adopted into the kingdom, I acknowledge my imperfections are so great that I cannot see it.

As ever, your unworthy brother, if a brother at all,

A. D. JONES.

SOUTHAMPTON, Pa., Dec. 8, 1890.

DEAR BRETHREN BEEBE:—I send you the following letter from our aged and highly esteemed brother, Elder John Stipp, without asking his consent. It seems to me it ought to be shared by the brethren who have so often been instructed and comforted by his writings in the SIGNS. The letters to which it is a reply were written on reading a letter of his relating some of his past history and experience.

Your brother in hope,

SILAS H. DURAND.

Scio, Oregon, Sept. 16, 1890.

ELDER SILAS H. AND BESSIE DURAND:—Your very kind and sympathetic letters of April 16th, although received promptly and very thankfully, have lain a long time unanswered, for which negligence I feel greatly ashamed. I felt at a great loss to know how to answer them, and still feel so. In my younger days they might perhaps have flattered me; but now I trust I have got past that, and instead of exalting me, they have a tendency to humble me in the dust before the Lord. The older I grow the more sensibly I feel my nothingness, ignorance, lack of spiritual knowledge, helplessness, and last, but not least, my sinfulness. James saith, "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." I ask, but receive not, because that James further saith, "But let him ask in faith, nothing wavering." This I am utterly unable to do. The Lord has given me speech to give utterance to the words, but he has not given me faith to believe beyond a waver or doubt that he will grant what I ask for. Merely speaking the words amounts to nothing; they are not prayer. James further saith, "Ye lust, and have not: ye kill [or envy, margin], and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." So a man may ask with a desire, and even feel his need of that which he asks for, and still not obtain, because he asks waveringly, not in faith. He must first have faith to believe that

he will receive it, and this is not in his power to obtain. He must first have faith to ask and receive faith, in order that he may ask in faith, believing that he will receive that which he asks for. O how often have I prayed the Lord to grant me, a helpless sinner, a bright manifestation of his pardoning mercy; but I asked waveringly, not believing that he would grant it. God has revealed himself to his chosen people as a Sun and a Shield, with a promise, saying, "The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." This I believe with my whole heart; but I cannot realize it in my own person, because I do not, I will say cannot, walk uprightly. By the prophet Isaiah he uses the exceedingly endearing language, "Thy sun [O that I could call him my Sun!] shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous [alas for me! I am all unholy]: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Yes, this superlatively glorious Sun arose in Bethlehem Judea nearly nineteen hundred years ago, and lighted the whole eastern hemisphere with its glorious light; as it is written, "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." According to the saying of the Lord by Malachi, "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall," &c. This glorious Sun has shed his heavenly beams of light westward, until they have lighted this far-western coast of the Pacific Ocean for a time only; for, alas! Ichabod is now written upon every city, town or hamlet pertaining to Oregon and its adjoining states. Her glory has departed, her beauty has faded, her light has grown dim, and gross darkness has pervaded the whole landscape. Antichrist in all his multifarious forms now reigns supremely, from absolute Atheism down to the "Salvation Army." The Atheists have what they call a church, and a man whom they call a preacher, and hold their meetings every Sunday where I in former years tried to preach Christ; and multitudes attend their meetings to hear them blaspheme the Lord. Why the Lord suffers such things is known only to him, who worketh all things according to the counsel of his own will. How long things are to remain thus is known only to him.

"My God, I cry with every breath  
For some kind power to save,  
To break the yoke of sin and death,  
And thus redeem the slave."

You ask me to inform you how the churches are prospering in Oregon. I will say that the foregoing is as true a picture as I am capable of giving. However, I will send you a copy of the Minutes of our last association, from which you will see more of our poverty than I can have space to inform you. You ask me if I still preach. I am still the pastor of a little Old School Baptist Church in this city (Scio). The church house is about three or four hundred yards from my dwelling. I also attend two other churches, but I am not their pastor. The one is distant sixteen miles, and the other forty miles. I occasionally attend other churches. I frequently preach an hour and a half. It does not tire me to preach. I will send you the photographs of all the Elders who were attendants at our last association, namely, Abner Shanks, William S. Matthews, David Lilly, Silas Williams, G. E. Mayfield, J. P. Allison, Nathan Walden, J. Vanderpool, V. G. Turnidge, D. Bridges Laurance, besides the unworthy writer.

I wrote the foregoing more than a month ago and laid it away, feeling ashamed to send it; but now I will send it as it is, although full of mistakes. I know it will be uninteresting to you both. If I live thirteen days longer I will pass into the eighty-fifth year of my age. This probably will be the last that you will receive from me. You know I cannot live much longer, so I bid you a last farewell. I trust the good Lord will be with and abundantly bless you all, and enable you, dear Elder, as heretofore, to continue proclaiming the unsearchable riches of Christ, when this vile body lies low in the grave. I know that this vile body must very soon be covered with earth, out of which it was at first formed; but alas, my soul! where will it be? Either singing God's praise in the highest heaven, or the companion of devils and wicked spirits in the lowest hell. O that the Lord Jesus would condescend to be with me in my last struggle with sin, that I might die in his loving arms, and see his smiling face, and hear his pleasing voice.

You say, "I hope it is not idle curiosity, but affectionate interest, that makes me want to know what your family now is with whom you are living." Do you mean religiously? I am not living with any family. I live entirely alone, and have been for the last two years. I do my own cooking, washing and ironing, saw and split my wood for both cooking and parlor stoves, feed, water and take care of my horse, and harness him to my buggy and ride to meeting when I feel like going to meeting, which is about all the time. I live a very lonely life. Brother Edward Loat, who is the Deacon of our church at Scio, stays with me during

our meeting at Scio. He lives six miles out of the city. He is very good company. He is an Englishman.

Yours in great tribulation,  
JOHN STIPP.

TIFFIN, Ohio, May 20, 1890.

G. BEEBE'S SONS—DEAR BRETHREN.—I inclose a letter from sister Dulin. If it meets your approval, I would like to have it published in the SIGNS. It is a source of great comfort to me to read her spiritual and affectionate letters. May the peace that passeth all understanding abide with us all, is the prayer of your unworthy sister,

MATTIE S. DERR.

SNAPPFINGER, Ga., March 10, 1890.

VERY DEAR SISTER:—To-day I feel somewhat impressed to write a little upon the delightful subject of Jesus and his love; but unless I am guided by the Supreme Being I shall not be able to write anything to cheer or comfort you. We are told to speak often one to another. I am so sinful, so weak in spiritual things, I always fear to attempt to write to the dear children of God. We read that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And now, dear sister, if I have a correct understanding of the matter, all the children of God were embraced in that covenant made by the Father with the Son, the covenant of grace, and not one of them will be lost. What wondrous love is that which caused the Lord of bliss to bear the dreadful curse, that we, poor sinners, might live. When Adam transgressed and fell under the curse of the law, all his posterity fell, so that we were all lost. But God so loved the world that he sent his Son to redeem all that were embraced in the covenant of grace; and he knows every one of them. They are his, and none can pluck them out of his hand. What an absurd idea there is among the religious world, that anyone can do something to merit salvation, and that they can be the means and instruments of saving souls. Jesus came to do the work his Father sent him to do. The work was done more than eighteen hundred years ago, and the poor sinner can do nothing. Did you not, dear sister, when you were quickened into life, make all the efforts in your power, thinking you could accomplish something by your own good works, and at last found that you could do nothing, was entirely helpless, and that even your prayers seemed to fall to the ground, and all you could say was, "God, be merciful to me, a sinner?" But when the appointed time of the Father came, you were relieved of that load of guilt and condemnation which had so long been weighing you down. Then you were filled with joy unspeakable and full of glory, and could sing with a joyful heart,

"Tis a heaven below  
My Redeemer to know."

For seven long years I was mourning over my condition, although at times I would become unconcerned. But just as I was about ready to give up all hope of being relieved, my great burden was removed, and O how happy I was! I then felt that I would glide smoothly on the ocean of life. Little did I know of the rough voyage of the christian life. Long time I have been on the stormy deep, tempest-tossed and storm-beaten. Dark and stormy has been the way with me, and the billows are yet rolling high. But when the still small voice speaks from the tempestuous waves, then there is a delightful calm. Then hope rises in the heart, joy fills the soul, and peace is in the heart, which like a gentle breeze wafts the christian safely over the ocean of life, and enables him to bask in the sunshine of infinite love. Amid all the tempestuous roarings of the sea we can rest sweetly on his loving breast.

"How sweet the name of Jesus sounds  
In a believer's ear."

When we were dead in trespasses and sins we could not realize the sweetness of the sound; but when Jesus was revealed to us as our Savior the sound was sweet to our ears. He is indeed a sovereign balm for every wound, the great Physician to cure the sin-sick soul, and to heal the broken hearted. He is a cordial for all our fears. He is the only source from whence we can get help in time of need. No earthly power can restore to the soul the joy of his salvation. How sweet and tender is his love for the little ones. We feel forsaken when he hides his smiling face; and when he lays the rod heavily upon us we feel that he has ceased to love us, and that he remembers us no more in love and pity. But, dear one, these chastisements are only evidences of his love; for his love never ceases, but is from everlasting to everlasting. I feel unworthy of his love, yet I am continually feeling the need of his loving-kindness and tender mercy in my sorrows and afflictions. I have been made to drink the bitter waters of Marah, though probably not as deeply as some; but I have taken comfort in the thought that I am one of the afflicted poor, and that my physical pain has been sent upon me to wean me from the allurements of the world; for the world now has no charms for me.

"Afflictions, though they seem severe,  
Are oft in mercy sent."

Jesus has said, "In the world ye shall have tribulation." It comes to me in one way, and to another in another way. It comes to some in poverty, a reverse in circumstances, to others in losing their dearest earthly friends, to some in deep affliction, while some are being wounded in the house of their friends, which must be heartrending. David said that if it had been an enemy that reproached him then he could have borne it; but it was his familiar

friend. Yet all these crosses and trials the children of God must have and endure, for their own good and for the glory of the risen and exalted Savior, who suffered the ignominious death of the cross, that we through him might have life. How often I go with him to the garden of Gethsemane. O the agonies of his death! How often do we, when the cup of sorrow is pressed to our unwilling lips, cry out, "Lord, let this cup pass from me." How hard it is to always say, Lord, thy will be done, and not mine. O that I could cheerfully submit to every trial and trouble of the way, and feel resigned to every dispensation of the divine will. But a few more dark and stormy nights, and then we will land upon the shores of eternal bliss.

"When by affliction sorely tried,  
I view the gaping tomb;  
Although I dread death's chilling tide,  
Yet still I sigh for home."

May the Lord enable you to partake of his rich blessings, and may we all honor him, who has given us a precious hope of eternal life, is the prayer of a poor sinner saved by grace, if saved at all.

I hope, dear sister Mattie, you will pardon my seeming negligence. I often think of you; but I could not reply to your dear letter sooner. I hope to hear from you again.

Yours in affliction,

ARMINDA L. DULIN.

WEISER CITY, Idaho, July 25, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have often thought I would write some of what I hope have been the Lord's dealings with me, a poor sinner; but I feel so unworthy, and am such a poor scribe, I fear it will be like myself, a poor, weak thing. I have been a reader of the SIGNS OF THE TIMES for twenty years, and have been edified and comforted so much by the communications of brethren and sisters from different parts of the country, I feel a desire to let them know that I highly appreciate their writings. O what a comfort it is to hear the dear children of Zion all speaking the same things. Surely they are taught of the Lord, and great is their peace.

I was born in the year 1833, and, like all of Adam's race, a sinner; and as I grew up I loved sin and engaged in it, for it was my delight. My father and mother were members of the Old Baptist Church, and I often went to meeting with them when I was small; but I cannot remember having had a serious thought until I was fourteen years old. My father and mother died when I was nine years old, and I went to live with my uncle, Wade Barton. One evening just before sunset I walked out in a field, feeling very lonesome; and while looking around at the corn and other vegetation I saw that some was in full bloom while some was decaying, and the thought came into my mind, What will become of me? This thought seemed to shake me all over. I then saw I was a sinner and

not prepared to die. What to do I did not know; but I thought I would stop sinning and do good, and then the Lord would love me. I returned to the house and was called to supper; but I told them I did not want anything to eat. I went into an upper room and tried to pray; for I thought if I would pray the Lord would be pleased with me. Finally, after a long time, I fell asleep, and dreamed that the day of judgment had come. I thought I fell upon the ground and tried to pray. When I awoke I was trying to pray. The burden of my heart was so heavy that I was afraid to sleep any more, for fear I would awake in torment. I was glad when daylight came. I crept out and went to the barn, and O what a sinner I viewed myself to be. I thought if I would not sin any more the Lord would love me, and I determined that I would not do anything bad again. I began to try to do good, and thought I was getting along very well; in fact I thought I was going to be a good christian.

Thus time passed on until August, 1856, when I plainly saw that all my prayers were an abomination and failure; that I was lost, and it was just. Yet I cried for mercy, and promised the Lord that if he would spare my life one more day I would do better; but when another day came it seemed that I got no better, but rather worse. I went on in this way until the people I was living with became uneasy about me, and would ask me what the matter was. I would tell them it was nothing. I had kept all my trouble a secret. One morning when I left the house I did not believe I would ever be permitted to see the people any more. I had promised the Lord that I would do better so many times, and had failed, I thought it would be on unpardonable sin for me to ask him to have mercy on me. What to do I did not know. When I got to the field where my work was I laid my hands on the fence. I was so weak that I hardly had strength to climb over; but I got over and went to work. O what a burden was upon my poor, sinful heart! What to do I did not know. I thought, O that I had died when I was a babe! But I am a great sinner, and the Lord will be just in sending me to torment. My whole body shook like a tree struck by a great wind. I did not want any one to see me. I was not fit to live, nor was I fit to die. I looked up and saw that it was time for me to go to dinner. I thought, O what will I do? I do not want any one to see me, and if I go to dinner they will see that something is the matter; if I stay here they will send after me. I will try to throw off all the trouble and go; so off I went. When I got to the house they were waiting dinner, and asked me what the matter was. I said it was nothing. I sat down and tried to eat, but could not. I got up and started back to the field, and they watched

me until I got out of their sight. I thought I never would see any of them again. The burden of my heart I have never been able to describe. I got back to the field, when I thought of a back swamp that lay just at the back of the field, and I started to go there to hide myself from every one. I started on a run, when all at once I turned around and made for the house, crying for mercy. When I got to the house I fell upon the floor and asked them to pray for me. While crying for mercy I had a view of the Savior, and at his presence my burden of sin was taken away. Love, joy and peace filled my soul, such as I have never been able to describe, although I have been trying to tell of it in a public way for fourteen years, and seem to fail.

Now, dear kindred in Christ, I am a poor sinner saved by grace, if saved at all. I did believe that when I became old I would be a great deal better, and that I would not have so many evil thoughts; but it seems that I grow worse; yet I cannot get that old burden back. I am permitted to live in the church with those I love, and they seem to love me; but if they viewed me as I view myself they could not love me.

Well, I will close this long letter. If I never hear of it again I will not be surprised. Do with it as you see fit, and all will be right.

Your little brother in hope,

G. B. BARTON.

ATLANTA, Ga., Oct. 13, 1890.

ELDER G. BEEBE'S SONS:—I thought I would write you a few lines touching the growth and prosperity of the two Primitive churches in Atlanta. As I wrote before, the West Atlanta Church was constituted a short while ago (in August) with nine members. We held our regular meeting yesterday and day before, and received three members. At our meeting before this we received four, which now numbers seventeen. We have fine congregations, and everything seems to be in a prosperous condition.

The East Atlanta Church have also had a season of prosperity. They have received seven by letter and five by baptism. They are now taking steps to finish their house of worship. Elder J. T. Jordon is pastor of the East Atlanta Church, and the West Atlanta Church is served by the writer. I believe the Baptists of Atlanta are awake and alive. They are the same as in the country, and contend for the same faith and principles. May the Lord, who doeth all things well, prosper his people, and add unto the church such as he will have to be saved.

I thought this would be an item of interest to the Baptists generally. The time of the meeting of the East Atlanta Church is the third Sunday and Saturday before; the West Atlanta is the second Sunday and Saturday before.

Yours in hope,

W. LIVELY.

CLINTONVILLE, Ky., Oct. 8, 1890.

ELDER G. BEEBE'S SONS—MY DEAR BRETHREN:—Another year has passed and I am still a living monument of God's mercy. I have been a little tardy in sending my remittance for our most welcome paper, the SIGNS OF THE TIMES. I cannot do without it as long as I am able to read. In my old age I seldom get to meeting, and I feel thankful for the rich communications contained therein. The rich experiences and doctrinal pieces build me up. Brother Lively's letter on predestination, and also brother Wagner's, contain the doctrine I have been built upon for half a century. I am not going to tire you with my poor scribbling, but I want you to put this in one little corner of our paper, only to let my many friends know that I am still a monument of God's mercy. To all my brethren and sisters I send greetings.

May the Lord sustain you in all your worthy undertakings is the wish of your sister in christian bonds,

CAROLINE B. ASHBURN.

Scio, Oregon, Dec. 1, 1890.

ELDER GILBERT BEEBE'S SONS—DEAR BRETHREN:—The time of year has come for me to renew my subscription for the SIGNS OF THE TIMES for the year 1891. I am now in the eighty-fifth year of my age, and this remittance will probably be the last you will receive from me; but one thing I am sure of I cannot die until God sees fit to send the summons, and that in his set time he will send it, without asking me. Are you ready to go? I shall be compelled to submit to his call and obey his divine mandate. You will please find inclosed a Postal Order for two dollars, the subscription price for the year 1891. I am still preaching for three churches, and still the pastor of the little church in this little city (Scio). I know not how long the Lord will enable me to speak in his name, of his unspeakable mercy to his poor, sin-burdened creatures.

Yours in much affliction,

JOHN STIPP.

#### LARGE HYMN BOOK FOR A DOLLAR SIX FOR FOUR DOLLARS AND A HALF.

We have had bound in cloth, the same style as the "Editorials" or "Church History," a few hundred of our large type Hymn Books, which we will send post paid at the above prices. These books are especially adapted for aged people, or for pew racks, to be used in churches.

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## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 24, 1890.

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

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

#### FOR THE ELECT'S SAKE.

"AND except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days."—Mark xiii. 20.

In compliance with the request of an esteemed brother, we submit for the consideration of our readers such views as we have concerning this portion of the words of our Lord, asking only that they be received as far as they may be found in accordance with the testimony of inspiration. Neither the writings nor the thoughts of any man have any value unless they are sustained by that infallible authority. Such is the deceitfulness of the heart of man that it is not safe for the saints to confide in their own understanding even of their personal experience, except as it is in harmony with that perfect rule of faith and practice which is revealed by the Holy Spirit for the guidance of the man of God. Neither Paul, nor an angel from heaven, should be received as authority for any sentiment which is at variance with that doctrine of God our Savior, which is taught by the Spirit of truth; and this teaching is the same in the experience of those who are born of God and in the record which was written by holy men of old as they were moved by the Holy Ghost. However plausible in the sight of carnal reason any theory may appear, it is to be rejected by the disciples of Jesus, unless it is sustained by the revealed word of the Lord. This truth excludes all the conclusions and inferences which depraved reason may deduce from detached expressions of Scripture, or from misapplied texts.

In assailing the doctrine of the eternal immutability of the counsel of God, or, in other words, the absolute predestination of all things, the adversary of the saints often suggests that such expressions as this in our text imply a change in the purpose of God, as if in the events transpiring in time something had occurred which was not contemplated in his original design. If this could be true, the hope of every saint would be rendered insecure; since it would necessarily follow that some other unforeseen event might defeat the whole purpose of the grace of God, and prevent the salvation of his people from their sins. Certainly no sinner who trusts in the blood of the Redeemer, can for a moment admit such a fearful doctrine as this. The conscious sinner can have no hope for salvation but in the unchanging

oath and promise of that God "who worketh all things after the counsel of his own will," "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Eph. i. 11; Isa. xlv. 10. This is the doctrine which is proclaimed by the whole testimony of the Scriptures, and it is only in this divinely taught principle that any guilty sinner can hope for deliverance from the just condemnation of the holy law of God. Cavilers against this truth are warring against the very foundation of the doctrine of salvation by grace, and denying the perfect work of our Lord Jesus Christ in saving his people from their sins. Blind reason cannot receive the revelation which is given by faith to the subjects of salvation, and therefore even their own natural minds deny the essential truth which is the basis of their confidence in the redemption that is in Christ Jesus. But it is written that "The just shall live by faith;" and it is departing from the way of life when the saints turn to reason for guidance in the doctrine of the gospel. They always find themselves in such departures bewildered in unbelief and darkness; so that they realize that the way which seemeth right to a man has its end only in the ways of death.—Prov. xiv. 12. Reason can no more comprehend divine truth than the natural eye can discern the constituent elements of the noonday sun. It is forsaking their own mercies when the saints observe the lying vanities suggested by their rational minds in opposition to the truth revealed by the Spirit in their experience; and all that the Spirit reveals will always be in exact agreement with the inspired standard which God has given in the Scriptures.

So far is the declaration of our Lord in our text from asserting that the purpose of God was changed to meet the terrible events of which he was speaking, that Jesus assigns the predestination of God as the only cause of the salvation of any flesh. This is in exact accordance with what is revealed in the personal experience of every one who has been taught of God. When the light of truth reveals the justice of that awful sentence which consigns him to death, the quickened sinner knows that no power short of the sovereign will of God can deliver him from the ruin which is the righteous penalty due to his guilt. Under this conviction he sinks in despair, feeling that it is but adding to his sins for him to ask for mercy, since justice demands that he shall die. Then the miracle of salvation by the grace of God is manifested as being determined in the eternal purpose of God which he purposed in himself, "According as he hath chosen us in him [Christ Jesus] before the foundation of the world, that we should be holy and without

blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."—Eph. i. 4-6. In the immutable certainty of this eternal choice of God rests the confidence of every subject of saving grace. If this predestinating election of the saints in Christ Jesus had not been determined before the foundation of the world, certainly nothing has transpired since time was created by which the love of God could have been attracted to such guilty rebels as are made to hope in the blood of Christ for salvation.

"And except that the Lord had shortened those days, no flesh should be saved." Will-worshippers construe this expression as signifying that the original design of the Lord was that those days should have been longer than they actually were in the visitation of his wrath upon the ungodly world, and that his purpose was changed in the shortening of them. This understanding of the text manifests in those who receive it utter ignorance of the revelation which God has given of himself in the inspired record. It not only denies his immutability, but also his infinite wisdom. Indeed, not one of his holy perfections could be reconciled to such a construction of these words of Jesus. If anything has occurred in time which was not in his eternal counsel, it must be that he does not work that thing "after the counsel of his own will." Finite intelligence can understand that when an earthly workman changes his original design it is because of some unforeseen reason; and this is evidence that such workman is not perfect in knowledge. But surely no one who hopes in the grace of God for salvation can attribute such imperfection to him. The apparent plausibility of such an interpretation of the text is at once refuted by the remembrance of the fact that God is not altogether such an one as the creatures whom he has made. We are continually learning something new from the developments of time; but God is the "high and lofty One that inhabiteth eternity, whose name is Holy." No thought of mortals can grasp this wonderful declaration, because all our ideas are temporal. We can know only what God has revealed of this deeply solemn mystery. One thing is plainly declared concerning himself by our God, and that is, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. It is evident from this positive word of the Lord, that the expression under consideration does not imply any change in the mind and will of God. Whether our limited minds can comprehend the unfathomable depth of the mystery of godliness as revealed in Christ, or only wonder and adore in view of

such unspeakable riches of grace, it becomes us to bow with reverence before the truth of his word; "Yea, let God be true, but every man a liar." To all who fear his name he says, "Be still, and know that I am God!"—Rom. iii. 4; Psa. xlv. 10.

Both in our text, and in the record by Matthew (xxiv. 22), the assurance is given that "those days shall be shortened;" and the declaration is written by both evangelists, that it is "for the elect's sake." The context clearly shows what those days were of which this was declared. Primarily, the literal destruction of the temple at Jerusalem, with all its attendant horrors, and the dissolution of those old Jewish heavens and earth, were foretold by Jesus; and his disciples were instructed as to their own conduct in that dreadful time of calamity. In the same divine instruction is also included the prophecy of the desolation of all earthly refuges in the destruction of antichrist, of which that desolate house of Judaism had become the appropriate type by the withdrawal of all the living children of God. They were the "new wine" for whose sake the cluster was not destroyed; but after they had been gathered out of that legal house, it was no longer the favored nation of the Lord, but had become a "habitation of dragons and a court for owls."—Isa. xxxiv. 13. The dreadful desolation of that once favored nation never had a parallel in the literal history of the world; and in this is typified the awful and utter destruction which must be visited upon the antitypical nations of the enemies of our Lord. These include all the hosts of false teachers and their followers in the religious world, whether they are called infidels, heathen, or will-worshipping professors of christianity. The end is appointed of our God, and their destruction will certainly come at the time which God has determined. All the horrors of the overthrow of the nation of Israel but faintly represent the manifestation of divine wrath in the final visitation of justice upon the combined principles and votaries of idolatry and iniquity. No other power but the will of the Lord could fix the duration of those days of the outpouring of almighty vengeance, and he only could set the bounds to which that visitation of his wrath should be limited. It was not an afterthought with the Lord that he shortened those days; it was in his eternal purpose that they should be fulfilled in exact accordance with his will which is immutable, as are all his perfections. There is no intimation in the Scriptures that God ever designed that they should have continued longer, or that they should have been more extensive in their effects than what is fulfilled in their execution. The Lord shortened those days in his eternal purpose of love to his people in Christ Jesus, that his salvation might be revealed in their preserva-

tion. Without this interposition of his sovereign will there could have been no revelation of his grace in the salvation of his people from their sins, since all flesh would have been destroyed. But it was his will that the people whom he formed for himself should be saved from unprecedented affliction.

When it is observed that the knowledge and wisdom of God cannot be informed of anything which is not already embraced in his infinite perfection of understanding, it is manifest that nothing new can be revealed to him. Therefore, there can never be any occasion for him to revise or change "the eternal purpose which he purposed in Christ Jesus our Lord." In accordance with that purpose, and for its development, it is written, "The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4. So John was inspired to bear witness of the eternal Word, "All things were made by him; and without him was not anything made that was made."—John i. 3. To this Paul was moved by the same Spirit to testify, "For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."—1 Cor. viii. 5, 6; Col. i. 16, 17. Since this truth is the very foundation of the confidence of those who hope in the grace of God for salvation from their sins, they cannot afford to be robbed of the assurance which God has given them in the revelation of his truth, by any suggestions of their natural reason which is always asking, "How can these things be?" The fact of the infinite sovereignty of the will of God, controlling all worlds and all powers, visible and invisible, is plainly written by the direction of the Holy Spirit which moved his servants, the apostles and prophets; the blindness of our finite comprehension is not justifiable ground for denying the truth which is thus revealed by the will of God. On the contrary, the failure of reason to grasp this truth only proves that it is not possible for finite worms to comprehend the infinite perfection of the eternal God.

(Concluded next week.)

15DEC90

WE have several thousand names on our list with the above date next to their name, which means that their subscription expires the 15th December 1890, but all such will be sent the full volume.

#### HOW MANY WILL RENEW?

ABOUT a year ago we entered several hundred names on our list at half-rate, hoping that after they had received the paper for one year they would be so well pleased with it that they would renew their subscription at the regular rate of two dollars. We have supplied them with the paper this year at considerably below the actual cost of production. We are trying to establish the paper as a weekly publication, and need all the assistance we can get. These subscriptions will expire with the next number; and if the doctrine set forth in the paper meets with approval we shall be pleased to receive orders from them to continue it next year. Never since the early years of the existence of the paper has there been such a combined and determined effort on the part of its enemies, even among those claiming to be Old School or Primitive Baptist brethren, to, if possible, break down the publication; but notwithstanding their misrepresentations the paper has continued to steadily increase in circulation for the last two years, and if we can retain at the regular rate of two dollars a year a good portion of those placed on our list for this year at one dollar, and still receive as many more new subscribers, we shall feel that the weekly publication is established.

While those opposed to the SIGNS OF THE TIMES have arrayed themselves in their might against it, the Lord, we trust, has put it into the hearts of the brethren and friends of the paper to rise up in defense and maintenance of it with an efficient and unprecedented zeal, and by their united efforts the paper is now being introduced into thousands of new localities.

If those who sent us new names last year will, where it is convenient, see the persons whose names they sent and let us know whether they wish to renew or not, it will be adding another favor to the obligations we now feel under to them for their many former kindnesses.

#### ONE MORE NUMBER.

THE second year of the SIGNS OF THE TIMES as a weekly publication is nearly completed, and there is evidently a growing interest among the brethren to have it continued weekly, and we have decided, the Lord permitting, to so continue it another year. Financially the weekly has not been a success thus far, for we are thousands of dollars worse off than if we had continued publishing semi-monthly; but our subscription list is steadily increasing, and mostly where we have been the worst misrepresented. This induces us to still struggle to keep up the publication weekly, and to continue our "Extraordinary Offer" for new subscribers.

Brethren, we need your assistance. Please aid us all you can in increasing our circulation; for it seems to us that there never was a time when the SIGNS was more needed than at present.

#### CHRISTMAS PRESENTS.

ARE you trying to think of a Christmas present for a friend? If so, we would suggest that you look over our list of books advertised on last page, and see if you cannot find something among them to suit you. Until January first, 1891, we will mail the cloth-bound books of the "Editorials," first and second volumes, at one dollar each. The other books are quoted so low that we cannot afford to make any reduction from regular prices.

#### EXTRAORDINARY OFFER!

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

All new subscribers' names will be entered on our list as soon as received, and the paper sent them from now until the end of 1891 for the one dollar.

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

#### CHURCH HISTORY DEBT.

DEAR BRETHREN BEEBE:—I desire to announce through the columns of the SIGNS OF THE TIMES that I have this day made the last payment on the "Church History Debt," cancelled my note for the debt, and raised the mortgage on my real estate. For the ability to discharge this long-pending and burdensome obligation I wish to be devoutly thankful to the God of Israel and to his dear people, whose hearts he has inclined to aid me in defraying the expenses incurred in the preparation and publication of the Church History. To our brethren editors of the SIGNS, the Messenger and the Landmark am I especially indebted for their assistance in this matter.

The preparation of the History was a labor of love on the part of my father and myself; and it is in love, I believe, that my brethren and sisters and friends have helped me bear the burden of its publication. May it please the God of love to bless its pages to the benefit of his people and the glory of his name.

Yours in love,

SYLVESTER HASSELL.

WILLIAMSTON, N. C., Dec. 15, 1890.

## MARRIAGES.

By Elder F. A. Chick, Nov. 19th, 1890, at the home of the bride's parents, Norfolk, Va., Mr. Claude W. Northern and Miss Kate L. Thomas, both of Norfolk, Va.

By the same, Nov. 22d, 1890, in Baltimore, Md., Mr. Charles W. Kennedy, of Virginia, and Miss Temperance E. Murray, of Baltimore, Md.

By Elder T. M. Poulson, near Temperanceville, Accomack Co., Va., Nov. 19th, 1890, Mr. Thomas D. Martin and Miss Emma E. Parks.

By the same, at the residence of the bride's uncle, in Worcester Co., Md., Nov. 22d, 1890, Mr. Gilbert Fooks and Miss Anna Perdew.

By the same, Nov. 26th, 1890, at the home of the bride's parents, in Surry Co., Va., Mr. Charles J. Parrish, of the said county, and Miss Jennie West, formerly of Worcester Co., Md.

By the same, Dec. 10th, 1890, in Libertytown, Worcester Co., Md., Mr. Henry Eydelite and Miss Mary Virginia Rayn, both of Worcester Co., Md.

## OBITUARY NOTICES.

My dear mother, **Elizabeth A. Weeks**, died at her home in Shokan, Ulster Co., N. Y., July 4th, 1888, aged 36 years, 5 months and 13 days.

She was married to Lorenzo D. Weeks, who survives her. She was the mother of two children, one of whom survives her, the writer, being the younger, and in my sixteenth year. She also leaves a father, mother, two sisters, one brother and a dearly beloved husband to mourn their loss.

"A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be filled.

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

GENEVIEVE WEEKS.

SHOKAN, N. Y.

DIED—In Utica, N. Y., Sept. 18th, 1890, our dearly beloved sister, **Mary R. Akehurst**, aged 83 years.

Sister Akehurst was a devoted and humble member of the Old School Baptist Church of Utica called Ebenezer for many years, and was highly esteemed by her brethren for her constant attendance at all the meetings of the church, and for her steadfastness in the faith. She was in poor health for many years, and often expressed a deep anxiety for the period to come when she should be delivered from the sorrows of earth and dwell in everlasting light. May this affliction be blessed to the good of the church, and to the children and surviving friends.

Please publish the following from the *Utica Press*:

"Mrs. Mary R., widow of James L. Akehurst, died yesterday, aged 83 years. Mrs. Akehurst was born in England in 1807, and was the daughter of Samuel Dickens, who came to the village of Utica about the year 1810 with a large family of children. He and his daughters were among the earliest members of the Broad Street Baptist Church. About fifty years ago Mary married James L. Akehurst, of New Hartford. For a time the couple lived in New Hartford, and then removed to this city, where Mr. Akehurst was engaged in business. Mr. and Mrs. Akehurst were among the little company of English people who organized the Ebenezer Baptist Church society early in the '40s, and who literally built the present church edifice on Columbia Street. In the membership of this church Mr. and Mrs. Akehurst continued until their death, and most devout and consistent christians they were. Mrs. Akehurst

lived a quiet, useful life, and was highly respected and esteemed by all who knew her. She was probably the last of the original members of the church, and was also the last of a large family of children, of whom Mrs. David Reed and Mrs. Rebecca Payne were the latest to die. Mrs. Akehurst leaves two sons, Charles W. and Edward L. Her funeral will take place from the residence of her son, 309 Whitesboro Street, at 3 p. m. Saturday."

B. BUNDY.

OTEGO, N. Y., Dec. 8, 1890.

Mrs. Martha T. Stith, my beloved wife, died at our residence in Cleveland, Tenn., Nov. 26th, 1890, aged 54 years, 1 month and 18 days. We were happily united in marriage March 29th, 1855.

"One less at home—

The charmed circle broken, a dear face  
Missed day by day from its accustomed  
place,

But cleansed and saved by sovereign  
grace,

One more in heaven."

She had been a sufferer for a great many years with a complication of diseases. In her last sickness dyspepsia seemed to be the prevailing cause. Awhile before she left us I asked her what her future prospects were if she should die. She closed her eyes and calmly said, "If it is the Lord's will I am ready and willing to go;" and requested singing and prayer. She remained conscious until near the end. She was wholly resigned in her affliction, and gloriously triumphant in death.

Her funeral was attended by a large concourse of sympathizing friends, who came with tributes of respect to her memory, and followed her in mournful silence to her last resting place in the beautiful cemetery on the hill, to await with all who sleep in Jesus the resurrection of the just. She leaves a husband, two sons and many kindred and friends to mourn, but not as those who have no hope. Faith lights up the future, and cheers us with the hope of a glorious immortality, while now we sing,

"One more at home—

That home where separation cannot be,  
That home where none are missed eternally.

Lord Jesus, grant us a place with thee,  
At home in heaven."

W. R. STITH.

CLEVELAND, Tenn., Dec. 13, 1890.

## YEARLY MEETINGS.

THE yearly meeting of the Second Old School Baptist Church of Roxbury, Delaware Co., N. Y., is to be held, if the Lord will, on the first Saturday and Sunday in January (3d and 4th), 1891, at her meeting-house in Roxbury. Brethren and sisters, ministers of our faith and order, and all lovers of truth, are invited to attend.

Those expecting to come on the Ulster & Delaware R. R. will come the day before and stop at Halcottsville. There will be brethren to take them to their homes and to the meeting.

I. HEWITT.

## FOR SALE.

THE subscriber wishing to retire permanently from educational work, offers for sale the property known as Hopewell Seminary, located in Hopewell, Mercer Co., N. J. Terms very easy. Address,  
MISS E. H. BOGGS,  
Irving Place, Pueblo, Colorado.

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(ESTABLISHED 1832.)

DEVOTED TO THE

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IS PUBLISHED

EVERY WEDNESDAY,

BY GILBERT BEEBE'S SONS,

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

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WM. L. BEEBE.

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Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

## HOW TO REMIT.

The most convenient and safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE'S SONS, at Middletown, N. Y., and not at the New York City Post-office, and always inclose the order in the same envelope with the letter containing the information how it is to be applied. When it is not convenient to procure a post-office order, the money can be inclosed in the letter, and registered, and it may then be considered safe. We request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

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D. L. Blackwell 1 Nov 90

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 58.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 31, 1890.

NO. 52.

## POETRY.

### COMPLETE IN HIM.

COME join, ye saints, with heart and voice,  
Alone in Jesus to rejoice,  
And worship at his feet;  
Come, take his praises on your tongues,  
And raise to him your thankful songs,  
"In him ye are complete!"

In him, who all our praise excels,  
The fullness of the Godhead dwells,  
And all perfections meet;  
The Head of all celestial powers,  
Divinely theirs, divinely ours,  
"In him ye are complete!"

Still onward urge your heavenly way,  
Dependent on him day by day,  
His presence still entreat;  
His precious name forever bless,  
Your glory, strength and righteousness—  
"In him ye are complete!"

### OUR REST.

"The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—Romans viii. 18.

My feet are worn and weary with the march  
Over rough roads and up the steep hill-side.  
O city of our God, I fain would see  
Thy pastures green, where peaceful waters glide.

My hands are weary, laboring, toiling on,  
Day after day, for perishable meat.  
O city of our God, I fain would rest;  
I sigh to gain thy glorious mercy-seat.

My garments, travel-worn and stained with dust,  
Oft rent by thorns that crowd my toilsome way,  
Would fain be made, O Lord my righteousness,  
Spotless and white in heaven's unclouded ray.

My eyes are weary looking at the sin,  
Impiety and scorn upon the earth;  
O city of our God, within thy walls  
All, all are clothed upon with the new birth.

My heart is weary of its own deep sin—  
Sinning, repenting, sinning still away;  
When shall my soul thy glorious presence feel,  
And find its guilt, dear Savior, washed away?

Patience, poor soul, the Savior's feet were worn,  
The Savior's heart and hands were weary too;  
His garments stained and travel-worn and old,  
His sacred eyes blinded with tears for you.

Love, thou the path of sorrow that he trod;  
Toil on, and wait in patience for thy rest.  
O city of our God, we soon shall see  
Thy glorious walls, home of the loved and blest.

## CORRESPONDENCE.

FOREST HILL, Md., Dec., 1890.

DEAR BRETHREN EDITORS:—I inclose a letter written by brother Coulter, of Philadelphia, Pa., which I have read with interest; and I believe it would be read with interest by many a wayfaring man if published in the SIGNS. I have not asked consent of the writer to have it published, but will run the risk of sending it, and leave it at your disposal.

WM. GRAFTON.

PHILADELPHIA, Pa., Nov. 28, 1890.

DEAR BROTHER GRAFTON:—The remembrance of your precious visit to us still lingers in the choicest recesses of my memory, and as you asked me to write to you I attempt to do so; not because I consider it an obligation or duty alone, but because of my love for you. I feel conscious that you never use idle words, and that, like dear old Job, you are a dear servant of God, and a man that feareth God and escheweth evil; and had not you had the desire in your heart, your lips would never have uttered the request. This to me is a mystery, how any one of God's dear children should desire to hear from me, who am so vile, and so unlike those who walk uprightly, in the fear of God and in the integrity of the Spirit of truth. Sometimes my mind appears to be very clear as to how the members of Christ's body have become separated from the world, and I feel that I can draw the line of discrimination; yet in all my experience the times have been rare indeed when I have been enabled to class myself as one of the redeemed. From my earliest recollection, even in my boyhood days, I have always had a feeling sense, mingled with awe and reverence, of the wondrous power and majesty of the wonder-working God. Now I have a hope that I have in my later years felt the power and sweetness of his matchless love; not by anything that I have done, not by any deeds inherent in my flesh, but by his grace and mercy, and by the appearing of our Lord and Savior Jesus Christ, who, having abolished death, hath brought life and immortality to light through the gospel. I have no bright and vivid experience to look back to, as I often read and hear; and now, if indeed my eyes are opened to a knowledge of the truth as it is in Jesus, that knowledge has come to me like the light from the

morning sun, which comes upon us gradually and imperceptibly, until it reaches the fullness and brightness of the noonday sun. Again, if a growth in grace has been vouchsafed unto me, it has been a gradual growing out of self, into an abhorrence of my own vile and sinful nature, into a love for the truth, having pleasure only in the companionship of the saints, with a longing desire to be a meek and lowly follower of the meek and lowly Jesus, to have fellowship in his sufferings, which no one can have except they have passed through the valley of the shadow of death; for that alone can give a discernment of what the sufferings of our dear Redeemer really were while he tabernacled in the flesh for the suffering of death. Having the hope of immortality beyond the grave within me, I have asked myself the question, or rather the question comes to me, "Why should a living man complain?" I can understand naturally why one who has hope only in this life should complain and fret; but not a living man, who has a living hope, and who can say that "Whereas once I was blind, now I see;" who can say with the apostle, "You hath he quickened, who were dead in trespasses and sin." Thick darkness enshrouded my habitation; but the glorious Sun of righteousness has appeared unto me, opened the prison doors, and set me free. If I am such a highly favored and blessed character as that, why do I fret and complain? Why cannot I submit to the Father's sovereign and divine will, saying, "Thy will, not mine, O Lord, be done?" My desire is to be humble and submissive; but strive as much as I will, I cannot do the things that I would. I feel that I do realize that with my mind I serve the law of God, and with my flesh the law of sin. Looking upon your tranquil and beautiful christian life, humble as a little child, yet strong as a mighty hunter in the Lord, I contrast myself with you, and with all my brethren; and what a spectacle rises before me! Then I am ashamed, and my flesh utters bitter complaints. Then again the question comes to me, "Why should a living man complain?" Yet in my heart I know that if one would complain to me of the unjustness of God in his distribution of natural blessings, or in the salvation of his elect people, I would rise up and arm myself in defense of the truth, and contend earnestly for the faith. I feel so barren and unfruitful at times

that I am led to believe that I am an adept at deceit, or how could I keep in the confidence of my brethren? Yet my very bowels yearn for their love and fellowship. You, my dear brother, who are rich in the experience of many refreshings from the Lord, is this pretty much the way all the Lord's people are led? When I sat down to write I had no intention of pouring out my complaints into your kindly ear; but you seem to me such a dear father in Israel that I feel that I can talk to you as a child to its father. I hope I realize with thankfulness the many blessings the dear Lord has bestowed upon me, for I feel so totally undeserving of them all. Surely my prayer and my heart's desire is that I may have a broken heart and a contrite spirit; and I hope that I have learned in deed and in truth that the Lord loveth only such as have those precious qualifications. If, as I feel, the broken heart and contrite spirit is to have sorrow for sin, to be weaned from the world, to hate all my evil propensities, to be a sensible, conscious sinner, to cry for mercy to a just and righteous God, to know that his judgments are unsearchable, and his ways past finding out, then can I hope that I have only been brought out of darkness into a knowledge of these things by the perfect righteousness of Christ, and through his wondrous love wherewith he has loved me. Then, too, am I strengthened by the exercise upon me of a living faith, which declares, "My times are in thy hand." Thou knowest, O Lord, the end from the beginning; right and just art thou. Thy counsel shall stand; and thou wilt say to the north, Give up; and to the south, Keep not back; for thou wilt bring thy sons from far, and thy daughters from the ends of the earth. I rejoice in a faith that tells me of an omnipotent God, who doeth all his pleasure, whether it is in heaven or among the inhabitants of the earth; a God whose hand cannot be stayed by the puny arm of man. It is wonderful and mysterious to me when by the operation of the Holy Spirit I am enabled to contemplate the matchless love of God, in that he so loved poor, fallen sinners (of whom I am the very chief) that he gave his only begotten Son to suffer and to die an ignominious death upon Calvary's cross, to save a wretch like me; and the deeper the mystery becomes in my meditation, the more I can adore and reverence his holy name.

Now, dear brother Grafton, if I keep on I am afraid that I will tire even your patience. Your quiet, precious talk to us at brother Walton's, on the last evening you spent with us, was a rich feast of heavenly manna from the heavenly King, distilling its sweet influence upon my hungry soul. There are no dark spots on such feasts of charity as that; but they are like the gentle shower of rain upon the mown grass, which causes the cut off roots to shoot forth again into fruitful life. So as the axe is laid at the root of our tree, and all our unfruitful worldly works are cut down and cast into the fire, there springs up in us a fruitful spiritual growth in Christ Jesus our Lord. We all enjoyed your visit so much that such medicine as you gave us we want to have the dose repeated at your earliest opportunity. The little book that John swallowed was to his palate sweet and very promising, just as were our first happy, joyful days, when first we entered the sweet fields of peace in Christ; but as he swallowed it, to his belly it was very bitter. How sweetly this describes our after experience in the sorrows of tribulation, when we have partaken of the wormwood and the gall; and how wonderfully mysterious it is to us that we can rejoice in tribulation, and count it all joy when we fall into divers temptations for Christ's sake.

Now I will stop right short, or you will not want to hear from me again. I would love to have a letter from you. We all send love.

Yours in a precious hope,

B. F. COULTER.

HEDRICK, Iowa, Dec. 6, 1890

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—As I have never asked for space for but one communication in the SIGNS OF THE TIMES, which never appeared, please bear with me while I drop a few reflections on the twelfth chapter of Revelation. Perhaps it will be my last, as I am illiterate, and my hair is well frosted, and I am getting to be quite nervous.

I see a question asked in the SIGNS of Nov. 26th, 1890, page 373, by A. H. Hagans, on Rev. xii. 5, "Was not Jesus the man child?" I wish to drop a few thoughts from said chapter.

First, is not this fifth verse the key to the whole chapter? "And she brought forth a man child, who was to rule all nations with a rod of iron." Who is this ruler? Let the Scriptures answer.—See Psa. ii. 7-9. "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." I ask, Was not this Jesus?

Second witness—See Rev. ii. 26, 27. "He that overcometh, and

keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." I ask again, Was not this Jesus, the Christ?

Third witness—See Rev. xix. 15, 16. "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of almighty God. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords." I ask again, Is not this Jesus, the man child, who shall rule the nations with a rod of iron? If not, who is that man child? And if so, Mary was the woman, and without dispute. And was she not clothed with the Sun, the true Light from heaven? Glorious illumination! Am I writing by that light, or am I not?

"And there appeared a great wonder in heaven." What heaven? Paul speaks of a third heaven; and if a third heaven, we know there must be a first and second. If so, let us take heed to Paul's admonition to rightly divide the word of truth; for wrong applications are dangerous. A wonder in heaven sure enough; a wonder of wonders and marvel of marvels, that Christ should be made of a woman, made under the law. What law? The Jewish law, or the first heaven. What for? To redeem them that were under the law. Who were under the law? Israel, his chosen, who were given him out of the world; the circumcision that worship God in the Spirit, and have no confidence in the flesh; Abraham's seed according to the promise.

"A woman clothed with the sun, and the moon [emblematic of the law] under her feet, and upon her head a crown of twelve stars"—minor lights. Not the sun, nor the moon, but the twelve patriarchs, all crowning her head with the glad tidings of the birth of Jesus. Crowned with glory and honor.

"Travailing in birth, and pained to be delivered," to bring forth the Alpha and Omega, the beginning and the end, the King of kings and Lord of lords. A wonder in heaven sure enough.

"And there appeared another wonder in heaven [the same heaven, or Jewish kingdom]; and behold, a great red dragon," a bloody enemy, to wit, Herod, the seven-headed monster, that swayed the powers of the nations, and ruled with rigor, even to the death of his bosom companion. Was not this dragon (Herod) right there and then standing before the woman, ready to devour the child Jesus?

"And his tail drew the third part of the stars of heaven"—minor lights in the Jewish kingdom. With his tail—base deception, falsehood; the same tail that the serpent deceived mother Eve with.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." Now do not forget, for we will need this sixth verse after awhile.

"And there was war in heaven [Jewish kingdom]: Michael and his angels fought against the dragon; and the dragon fought and his angels." That old serpent determined to slay the young King, Jesus. He called his wise men, messengers or angels, and commanded them to search diligently for the young child until they should find him, and come and bring him word, that he might go and worship him.—Matt. ii. 8. That old dragon, serpent, devil; not one word of truth in it; all a deceptive lie from first to last, that he might reach the young child's life. The old fox.

"War in heaven"—death, destruction and bloodshed. Michael, or Gabriel, as Luke has it (Luke i. 26), the messenger that was despatched from high heaven with the glad tidings of the birth of Jesus, fought; and the dragon fought. Where was this terrible war? In heaven, the Jewish kingdom. "And the earth opened her mouth." "And the earth helped the woman." How? By swallowing the flood of blood that was poured out by the red dragon in slaying all the children from two years old and under.—Matt. ii. 27. Here was lamentation and weeping and great mourning, mothers weeping for their loved ones.—Matt. ii. 18. While Jesus was safe in the wilderness, or down in Egypt.

"Neither was their place found any more in heaven." So heaven is gone. Is it the third heaven of ultimate glory? If so, where is our hope? Or is it the church, the second heaven? If so, where is God's building? Or is it not the heaven which Jesus spoke of when he said, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force?"—Matt. xi. 12. What kingdom of heaven suffered violence? Was it not the Jewish kingdom, where Christ was born? Was it not taken by force? Did they not beat down the walls, demolish the temple, and lay waste their cities, and scatter the Jews, or children of the kingdom, to the remotest parts of the earth, where we can find them to-day? But where, O where, shall the kingdom be found? You may search from north to south, from east to west, from the heads of the rivers to the ends of the earth, and you cannot find the kingdom of heaven, or Jewish kingdom. It is gone. "Neither was their place found any more in heaven," the Jewish kingdom.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness [or Egypt, where the Lord warned them

to go], into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent," or Herod, or the great red dragon. How long? I said we would need the sixth verse. "A thousand two hundred and three score days"—1260 days. Three hundred and sixty days is a Jewish year; 360 is contained in 1260 three and one-half times—"a time [one year], times [two years], and half a time" [half a year].—Verses 6, 14.

This woman cannot mean the church, if it was fulfilled in the first heaven, or Jewish kingdom; for the church was not set up until after the resurrection of Christ, and this was literally fulfilled before his death, except the demolishing of the temple and the dispersion of the Jews, which took place soon after. The idea of this woman being the church is generally accepted; but I think it is a mere matter of tradition, handed down from one to another, instead of Bible proof. Not that I wish to censure, but we are holding tradition more or less, and should ever be ready to spread the mantle of charity over each other.

I have not written to stir up controversy, nor to show myself wise; nor do I propose to reconcile all difficulties that may arise in the minds of brethren; for this twelfth chapter of Revelation is and has been one of the most mysterious of chapters to me. This I never received from man, nor by man; for I never heard it preached nor saw it written. All I ask is, try it by the Bible; and if it bears the test, give God the glory; if not, let me bear the shame. Please correct mistakes, as I am unlearned. Love to all.

Yours in hope,

ROBERT SPEIRS.

HORACE, Upshur Co., Tex., Oct., 1890.

DEAR BRETHREN BEEBE:—I herewith inclose you a letter from sister P. E. Smith, in which she gives a sketch of her christian experience. She is a member of the church here, and has been since its constitution several years ago. I have not her consent for the publication of the letter, but believe she would not object. It is submitted entirely to your judgment. If published it will prove of much interest to her many friends in this part of the country.

I am, as ever, yours in the afflictions of the gospel,

H. B. JONES.

ABILENE, Taylor Co., Tex., Aug., 1890.

ELDER H. B. JONES AND WIFE—MUCH ESTEEMED BROTHER AND SISTER IN CHRIST:—Through a feeble hope I claim the relationship; not doubling the power, love and mercy of God to his children, but fearing and doubting whether I am one of them. It is a case too hard for me to decide, although I cannot help claiming a faint hope that I am one of that number. It is about thirty years since, as I hope, the Lord saw fit to reveal himself to me

as the chiefest among ten thousand and altogether lovely. Yet I travel much of my time in the dark, and can never view myself as worthy of the least of his favors. The little spark of hope has never entirely left me, and sometimes it seems as bright and flesh in my memory as though it were but yesterday. As I have never related it to any one in that church I will try to write it, the Lord being my helper, that you may judge whither I have traveled the road that you have traveled.

From my childhood I had many serious thoughts about death. My sisters and I often talked about the end of time. When I was about fourteen years old, one night from some cause I could not sleep, and the thought came into my mind. O how I would love to be a Christian like my father; for I had all confidence in him as being one of God's children. But I thought it impossible for me to be as good as I viewed him to be; yet I thought I would try to pray, which I did. I prayed for all the family except myself, when suddenly something seemed to say, Why don't you pray for yourself? My answer was, "O I could never pray for myself." I did not know how to pray for myself. My next thought was, If I were to try, God would never hear such a sinful creature as I am. I passed the most of the night in wakefulness. Nearly a year passed, my mind being often exercised by the words, "Why don't you pray for yourself?"

In the fall of the year 1859 my step-mother died. Just before the breath left her body she repeated the words, "There is room enough in paradise to have a home in glory." O the anguish that seized my poor heart! I thought, O! is there room for me? This rang in my mind for months, although I kept all my trouble to myself, as I did not want any of my associates to find it out. On the fifteenth day of December of the same year I was married. Then I thought I would not think about such things as that, and I did not want my husband to know that I looked upon myself as being worse than anybody else. During 1860 (the year I was married) I was compelled to be alone a great deal of the time, and would read the Testament, trying to find something that would give me some ease of mind, and that would justify me in trying to do good; for I thought there were a great many good works for me to do. But nearly everything condemned me, and I generally closed the book in a flood of tears. All I could say was, "Lord, have mercy on me, the vilest of all sinners. The fall of that year I was laid very low in affliction, and for several days and nights every body thought I would die; and I thought so myself, and also thought I was doomed to eternal misery and woe. In December, about the first three or four days and nights, I never closed

my eyes in sleep; and it seemed that God was looking upon me with most awful frowns, and that I was hanging over that awful bottomless pit, wherein was no water, and everything looked black. O the load of sin and guilt that was crushing me on a place not wider than my hand! God's awful frown seemed above me, and that awful pit under me, into which it seemed I was going headlong. I hid my face in the covering of the bed most of the time, for I did not want any one to see me. But it seemed that the eye of God was upon me all the time.

On the first Sunday in December there was preaching at old Pilgrim's Rest Church. In the evening my oldest sister came to stay with me. When she came in I burst into tears, and I could not help it; for I thought I never would see the sun rise again, and not one word could I utter to ask God to have mercy on me. It seemed to me that if it would have done any good I could have cried myself to death. My sister and husband got me to hush my crying, but my heart seemed as though it would burst. I could not sleep that night, for that frown seemed so terrible, and I was trying to pray God to have mercy on me; but my prayers did not seem to go farther than my lips. Suddenly these words came to me as forcibly as though some one had spoken them, "To God and to the Lamb, and to the great I am." O how I wanted to sing! I awoke my husband and told him I wanted to sing, and also the words I wanted to sing. I sang several songs, and all at once it seemed to me that if I did not pray my stay upon earth would end. I believe that if I had no tongue I would have prayed. My prayer was, "Lord, have mercy on me, a sinner, and save, or I perish." I was almost helpless as to bodily strength. It seems to me I was in that condition nearly all that night. But all at once the burden that had so long borne me down was gone, and all my sorrow and mourning were turned to joy. O how I could sing the song of free grace! O how differently Jesus appeared in my view! In the place of a frown there was a most beautiful smile. The calm and quiet I then felt I cannot describe. O what sweet peace of mind I then enjoyed! On Saturday before the first Sunday in May, 1861, I went to the church and related what I have written, and was received by them. I have been made to wonder why they received me. I have been hobbling along ever since, much of my time in the valley. Sometimes I have a little morsel; but I get so hungry, away off here in this drought-stricken country, that the morsel does not last long.

You may read this to the church if you think it worth reading. I have taken up a great deal of space. I always use a great many words to tell anything, and when told is of

little value to any one. May God bless you all according to his will and purpose, and remember me.

In great tribulation, yours in hope of eternal life,

P. E. SMITH.

SOUTHAMPTON, Pa., Sept. 23, 1890.

DEAR SISTER:—Your letter requesting my views on the resurrection has been received. I have written on that subject several times in the SIGNS OF THE TIMES, and one or two articles are in the little book that I lately published, "Meditations on Portions of the Word." On so great a mystery I could not write profitably in a brief letter. I will say that I believe "that the dead are raised up." I believe that Jesus "shall change our vile body, that it may be fashioned like unto his glorious body." I do not think that any one can tell how the dead are raised up, nor with what body they come. We know not what we shall be; but we know that when Jesus, who is our life, shall appear, we shall be like him. Many regard the resurrection as a natural thing, but I do not. The resurrection is not a lifting of the body from one place to another, but a raising or changing it from one state to another state. "It is raised a spiritual body."

Your brother in hope,

SILAS H. DURAND.

DECEMBER 16, 1890.

DEAR BROTHER BEEBE:—The aged sister to whom the above letter is addressed requests me to publish it in the SIGNS. She says that some have understood me to deny the resurrection of the body in some communications, and she thinks this will show them that they have misunderstood my meaning. She has read the same communications, and did not understand me as at all opposed to that doctrine; but she wished to have an explicit declaration from me on the subject. She is satisfied with this, and thinks all will be. It is quite likely, however, that some may still be ready to class me among those who do not believe in the resurrection of the body, because I cannot receive the traditional but unscriptural idea that the body is raised a natural body, and afterward changed. I do regard the doctrine of the resurrection or change of our vile body as a most essential element in the belief of a child of God, and without it I do not understand that there can be a good hope; but I do not understand it as essential to a good hope that I shall be able to understand the mystery of that glorious and comforting truth, nor that I shall be able to imagine the appearance and form of the risen body.

I have been asked how the body can be raised, if not in such a way as to appear just as it did in life. My answer must always be that I do not know; and I am glad to say that I do not want to know until the time shall come for it to be revealed in my

own experience. "It doth not yet appear what we shall be." It is enough to know that we shall be like Jesus. The fact, however, that I cannot explain how the body can be raised, if not by lifting it literally out of a grave in its original, natural form, is held by some as conclusive proof that I am wrong in questioning that idea; but when I ask how a body can be lifted literally out of a grave which never was put into one, as in the case of millions, it is replied that in such cases the grave is spoken of figuratively. So I think in all cases since Jesus destroyed the grave. When I ask, also, how a body can be raised in the same form of mortality it had before without retaining all the deformities and all the deficiencies it had in its mortal state, and how such a view of the risen body can be regarded as consistent with the declaration that Jesus shall change our vile body, that it may be fashioned like unto his glorious body, and with the other declaration, "It is raised a spiritual body," the inability to answer such questions is not regarded as any proof that the idea of a natural resurrection is not true.

It is no proof of the truth of anything to say that the power of God can accomplish it. All who are taught of God believe his power to be infinite. He can do anything. What he says he will do will be done, though it may appear impossible to men. Faith accepts with joyful confidence what the Scriptures say about the resurrection, whether we can understand it or not. There is where I rest. Ideas and forms of expression not found in the Scriptures I do not feel bound to accept, though they may appear correct to the reason of men.

"Who shall change our vile body, that it may be fashioned like unto his glorious body." "It is sown a natural body, it is raised a spiritual body." "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory." This is my hope and comfort. If any one asks, How can this be, if not in the way that we can understand? I answer, The power of God is equal to the work; and since the Scriptures declare it, his power will accomplish it.

The sacred body of Jesus was raised from the grave in the exact form in which it was laid there, for he saw no corruption. Afterward he was glorified. He ascended to glory. But all the saints see corruption. Their bodies are corrupt in this mortal state, and are sown in corruption. In that weakness and corruption and dishonor the body of the saint sinks down out of mortal sight, never to appear in that form of mortality and corruption again. It is raised in incorruption. The resurrection and the change are one. The boundless, incomprehensible power of God will reveal in every saint in the last time this fullness and crowning glory of salvation, the

redemption of his body. Not in the sight of men, not within the reach of created intelligence, shall the mysterious change take place, when mortality shall put on immortality, when the body shall rise from weakness and dishonor to power and glory. Far, infinitely above the polluted atmosphere of earth, in the upper air of immortal glory, the awakened saints shall meet the Lord, and be satisfied with his likeness, to which they shall then be conformed; and there they shall ever be with the Lord. O what unspeakable joy and peace shall be theirs, beholding and realizing such glory in the pure and holy atmosphere of heaven!

In hope of the resurrection,

SILAS H. DURAND.

KNOBOSTER, Mo., Nov. 20, 1890.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—Inclosed please find a letter from a very dear kinsman in the flesh; and I am made to feel, after reading it, that the writer is a kinsman in Christ Jesus. If in your judgment it will cheer one of God's little ones to read such a letter, please give it space in the SIGNS, as I have the consent of the writer. If I know myself, such epistles of love and praise to the Giver of every good and perfect gift make my poor heart rejoice and praise the Father of love for leading his children from nature's darkness into the marvelous light and liberty of his Son. You will find the letter is addressed to his brother in the flesh, who, I feel to trust, has been delivered from bondage, and now rejoices in the once crucified but now risen and highly exalted Redeemer.

Yours in hope of eternal life,

L. B. THOMAS.

ROSE BUD, Ark., Oct. 20, 1890.

S. W. THOMAS—DEAR BROTHER:—I cannot express my joy in words. I have been much comforted by the reading of your letter of recent date. O how I wish I could see you. I feel just like I wanted to hug you. I wish I could write encouraging, but I am such a poor worm of the dust that it seems as if there was nothing profitable in me. But do not despair, dear brother. The Lord works his own sweet pleasure. The darkest hour is just before day. The dark hour with me was a long one. Sister Nora Guise, who joined the church at the same meeting that I did, dated her experience eighteen years back. I can date my experience almost that far back. I was first made to see myself a sinner in the sight of God when I was about sixteen years old. Like you, I thought I could get religion. I would get down on my knees (when I thought no one was looking) and try to pray; but it seemed that my words did not go higher than my head. I sometimes fear that it is the same way yet. It seems sometimes my hope is almost gone; but

then again my hope gets very bright. One of the apostles says, "We know that we have passed from death unto life, because we love the brethren." After trying to get religion for some time, I become discouraged and tried to be as mean as I could. Sometimes I would try to do better; then again I would take my fill of sin. I went on in this way until I got to going with Angie [Angie here spoken of was his wife]. She and I used to have some long talks about religion. I believe she was a christian if there ever was one. After I began going with her I tried to live better, but it seemed the more I tried the worse I got. Angie would pray for me, and I would try to pray, but it seemed that my words were only mockery. It seemed all this time that I was carrying some heavy load. I got no better until the summer before Angie died in 1887. We had spent a great deal of time in reading the Bible and talking about religious matters. One night after we had gone to bed, and Angie had fallen asleep, I lay there thinking of my lost condition. All at once my load left me, and the room seemed lighter than the brightest day I ever saw. I thought then that I never would have any more doubts; but alas! it was not to be so. Every thing went on all right for a while, and then I began to fear that I was mistaken. Sometimes I would think that I was all right; then again I would fear that I was mistaken. About a year before I left Missouri I got so cold that I took to dancing and playing cards, and the like; but there was something that made me feel that I was doing wrong all the time. After I left Missouri I read my Bible a great deal, but did not get to hear any real preaching until I came to this country. The first Sunday I was here I heard an Old School Baptist sermon. It just seemed like I was in a new world. I thought I would join the church and be baptized the first chance I got; but every time the church would give the opportunity I would be afraid I was mistaken. So I put it off until the fifth of July last, when I went forward and told them a part of what I have written, and to my surprise they joyfully received me. Dear brother, it may be that I deceived the church, but yet I have a little hope for the future. Sometimes it seems very little indeed; but I can only exclaim, The Lord's will be done.

Dear brother, I do not know whether this is worth reading or not. I know it is very imperfect. I can only say in conclusion what I have said before, Read your Bible, trust in the Lord, and do not be afraid to talk to those that have traveled the same road.

Your affectionate brother,

W. H. THOMAS.

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 31, 1890.

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

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

G. BEEBE'S SONS.

FOR THE ELECT'S SAKE.

(Concluded from last number.)

"AND except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days."—Mark xiii. 20.

"But for the elect's sake, whom he hath chosen, he hath shortened the days." To the faith of the Son of God, by which the saints now live in the flesh, it is manifest that their election of God is in Christ Jesus, and that it is not the result of anything which has been done by themselves or by any created being in this temporal world. They have been taught by experience that they are in themselves guilty and condemned sinners, "and were by nature the children of wrath, even as others." From that hopeless condition they were unable to deliver themselves by works of righteousness which they had done, or by any atonement which they could render to infinite justice. Their only hope rests in the grace of God revealed to them in Jesus Christ, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." This purpose is not dependent upon anything in the developments of time; it is "the eternal purpose which he purposed in Christ Jesus our Lord." The only revelation of the motive of this eternal purpose is declared by our Lord in his thanksgiving to the Father, "Even so, Father, for so it seemed good in thy sight."—Matt. xi. 26. However unsatisfactory it may be to the pride of carnal reason, this sovereign choice of God is the origin from whence salvation from sin and death comes down to lost and hopeless sinners. Those who depend upon their own righteousness for justification before God, may reject this principle of the unlimited sovereignty of God; but to those who know their just condemnation as the chief of sinners, there is no other door of hope in this valley of trouble. All else is terror and wrath. They cannot trust in anything less than the grace of that God who works all things according to the counsel of his own will.

Both in reference to the desolation of the typical nation of Israel, and in the final display of divine judgment in the destruction of all the

powers of iniquity, the love of God to his elect is declared to be the consideration by which the decree of infinite justice was directed in the execution of the will of God. This truth was foreshadowed in the declaration concerning national Israel. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance."—Deut. xxxii. 8, 9. To finite intelligence there appeared no reason why the goodly land of Canaan should have been occupied by the Amorites and their wicked associates; but in the purpose of God they must dwell there until the time when he would give their country into the possession of his chosen nation. Even when God gave the land by promise to Abram, it was yet needful that more than four hundred years should intervene between the promise and its fulfillment, and the reason assigned for this delay was that "the iniquity of the Amorites is not yet full." Finite reason cannot see why it was necessary that time should be allowed for the fulfillment of that iniquity; but so it was declared by revelation to Abram. Will any professed believer in the inspiration of the Scriptures claim that it was not included in the purpose of God that the Amorites should fulfill their iniquity in the time appointed for the children of Abram to sojourn and be afflicted in a land that was not theirs? The declaration of the wickedness of the Amorites, and the tyranny of the Egyptians, is not less positive than the promise of deliverance to the seed of Abram. So, it is as clearly promised to the followers of our Redeemer that in the world they shall have tribulation, as that in Jesus they shall have peace. All the efforts of carnal religionists to defeat this purpose of God are as unavailing as were the labors of the Babel builders in the plain of Shinar. Not even the subjects of redeeming grace can understand by natural reason why the love of God has chosen them unto salvation. They are indeed taught the justice of God in condemning all the sinful race of mankind, for they have seen the exceeding sinfulness of sin; but the amazing revelation of his grace to rebels against his holiness must remain an everlasting mystery which he has hidden in the eternal counsel of his will.

The love of God to his elect is the great truth which shines in all the testimony of Jesus as it is revealed in the inspired record. That love cannot be comprehended by created intelligence; and all that can be known of it is revealed by the Spirit of truth through the faith which is the gift of God. The eternal and immutable will of God is the only revealed cause of the choice of his spiritual people in Christ Jesus be-

fore the world was brought into existence. So that will was sovereign in calling the nation of Israel as his peculiarly favored people among the nations of the earth. All the material creation was brought into being for the development of his love to his elect people. In accordance with this truth, Paul says to the saints, "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. Nothing in the Scriptures can be rightly understood as conflicting with this plainly declared principle of the doctrine of God our Savior. Every objection which carnal reason can urge against this doctrine necessarily involves a denial of the whole revelation which God has given of the salvation of sinners through the blood of Jesus. Without the unlimited sovereignty of God there can be no election of grace; and without that election there is no possibility that any sinner can be saved from his sins. But God has positively declared in his word both the infinite sovereignty of God and the particular and definite election of his people in Christ Jesus according to his own purpose and grace which was given us in him before the world began. However this truth may transcend the finite comprehension of created minds, it is as unquestionable as the existence and truth of God himself. Whether so intended or not, it is nothing less than infidelity when any one denies the principle thus clearly attested by divine inspiration.

Not only is it asserted in our text that God has chosen his elect people, but that for their sake he hath shortened the days of vengeance and tribulation, of which our Lord spoke in the context. Since there is no change in the eternal purpose of God, it cannot be understood that our Lord spoke of this as an alteration in that which God had once designed. The purpose of his grace is not to be regarded as a plan devised after sin had entered into the world. As has already been shown, that purpose is declared to be eternal in Christ Jesus. Then it necessarily must be understood that the will of God in shortening the days of calamity for the sake of his elect is also eternal. The purposes of men are subject to alteration, because they are affected by the developments of time, and circumstances arise which were unknown to those who devised the original designs. But no such ignorance can be ascribed to the God who is the same in the beginning and to the end. When he chose his people in Christ the fact that they should be involved in sin was embraced in his infinite wisdom; and their death in their earthly father was included in the counsel of his will. Therefore they were chosen in Christ that they should be holy and without blame before him in love. As finite

thought can conceive of no period when it was not the will of God that they should be holy in Christ, so no time can be conceived of when the provision of grace did not embrace the elect as heirs of that eternal inheritance of glory which was given them in their gracious Redeemer. To suppose that any alteration of the will of God was rendered necessary by the entrance of sin into the world, would impeach the wisdom and immutability of him who works all things after the counsel of his own will. The dreadful blasphemy of such a thought is revolting to every one who has the love of God shed abroad in his heart. No inspired testimony can be distorted to authorize such a monstrous and God-dishonoring sentiment. The false doctrines and commandments of men may be built upon such baseless imaginations, but the hope of the elect of our God rests upon the foundation which he has laid in the revelation of his own eternal truth and sovereign grace. To this truth all the inspired Scriptures bear witness in perfect harmony; and when any expression seems to conflict with this testimony, the discord is in our perverted understanding, and not in the witness of inspiration.

The same truth is also attested in the experience of every sinner who has been taught of the Spirit to trust in the blood of Jesus for justification before God. It is alone in the assurance of the immutability of the counsel of God, which he has confirmed beyond question in their deliverance from condemnation, that the subjects of divine grace are made to hope in that salvation which is revealed in Christ Jesus as the end of the law for righteousness to every one that believeth. If there were but one condition required of the sinner by which he might be entitled to the benefit of the salvation which God has promised, that one requirement would not only forbid the hope of every conscious sinner, but it would also utterly exclude the doctrine of salvation by grace, in which is all the revelation God has given for the deliverance of his people from wrath through the redemption that is in Christ. Therefore, when the believer in Jesus is tempted to question the absolute and unchanging sovereignty of God, it necessarily cuts off his only ground of hope for justification through the grace which shines in the face of Jesus Christ. Thus it is manifest that in the unlimited sovereignty and immutability of the election of God, and that from eternity, is all the hope which can deliver any sinner from condemnation. Those who contend against this truth, in so doing oppose themselves, and are in need of being in meekness instructed, "if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by

him at his will."—2 Tim. ii. 25, 26. Doubtless there are those among the elect people of God who are in such captivity as here stated; otherwise there would have been no occasion for the apostle to have left on record this provision for their recovery. In turning to their own natural reason for understanding in the doctrine of Christ, the saints enter this snare of the devil, and unless it is the will of God to give them repentance to the acknowledging of the truth, they never can recover themselves out of that captivity. They are not at home in the snare, neither can the adversary touch their eternal life which is hid with Christ in God; but in their captivity they experience trouble and sorrow in being deprived of that liberty in the gospel to which the subjects of divine grace are called in Christ Jesus. Only the acknowledging of the truth can give them an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ, where they shall be free indeed. May it be the pleasure of our Redeemer to give this repentance to every bewildered child of grace, that they may be found walking in the truth, and humbly accepting every word of that doctrine which bears the seal of his divine authority, without looking to the vain and false devices which are continually suggested in the darkness of natural reason; and to his inconceivable grace be all the glory now and evermore. Amen.

#### CLOSE OF VOLUME FIFTY-EIGHT.

WITH this number we complete the fifty-eighth volume of the SIGNS OF THE TIMES, and the second year of its publication as a weekly. It has been our custom to publish a more or less extended article in the last number on the "Close of the Volume;" but about all that can be said in a business way is embraced in the short editorials appearing in the late numbers, and we do not wish to occupy valuable space with vain repetition. We therefore will simply say that we hope and trust the Lord has given us a spirit of thankfulness for his countless blessings to usward. We are passing through perilous times; and those who love the truth should stand shoulder to shoulder, and pray for true wisdom to guide them aright. The SIGNS has been wonderfully sustained in the midst of persecution and misrepresentation by those who once professed to love the truth it advocates. Encouraged by the past, we humbly trust for the future; and whatever may come, we ask that the Lord may make us to know and do his will.

15DEC90

WE have several thousand names on our list with the above date next to their name, which means that their subscription expires the 15th December 1890, but all such will be sent the full volume.

#### HOW MANY WILL RENEW?

ABOUT a year ago we entered several hundred names on our list at half-rate, hoping that after they had received the paper for one year they would be so well pleased with it that they would renew their subscription at the regular rate of two dollars. We have supplied them with the paper this year at considerably below the actual cost of production. We are trying to establish the paper as a weekly publication, and need all the assistance we can get. These subscriptions will expire with the next number; and if the doctrine set forth in the paper meets with approval we shall be pleased to receive orders from them to continue it next year. Never since the early years of the existence of the paper has there been such a combined and determined effort on the part of its enemies, even among those claiming to be Old School or Primitive Baptist brethren, to, if possible, break down the publication; but notwithstanding their misrepresentations the paper has continued to steadily increase in circulation for the last two years, and if we can retain at the regular rate of two dollars a year a good portion of those placed on our list for this year at one dollar, and still receive as many more *new* subscribers, we shall feel that the weekly publication is established.

While those opposed to the SIGNS OF THE TIMES have arrayed themselves in their might against it, the Lord, we trust, has put it into the hearts of the brethren and friends of the paper to rise up in defense and maintenance of it with an efficient and unprecedented zeal, and by their united efforts the paper is now being introduced into thousands of new localities.

If those who sent us *new* names last year will, where it is convenient, see the persons whose names they sent and let us know whether they wish to renew or not, it will be adding another favor to the obligations we now feel under to them for their many former kindnesses.

#### EXTRAORDINARY OFFER!

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

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

## MARRIAGES.

ON Wednesday, Dec. 24th, 1890, at the residence of Mr. and Mrs. Oscar Stewart, Middletown, N. Y., by Elder Benton Jenkins, Mr. Alfred F. Depatie, of New York City, and Miss Carrie M. Hoch, of Middletown.

At the residence of the bride, in Hector, Schuyler Co., N. Y., Nov. 27th, 1890, by Elder Charles Bogardus, Mr. Ernest C. Hatch and Miss Julia Townsend, both of Hector, N. Y.

## OBITUARY NOTICES.

**Deacon George B. Hooton**, of the church in New York City, died at his residence in Brooklyn, N. Y., on Tuesday, Dec. 23d, 1890. A suitable obituary notice will doubtlessly be prepared for publication by some of the friends.—Ed.

**ELDER G. BEEBE'S SONS**—DEAR BRETHREN:—By request I send you the notice of the death of **Miss Margaret S. Brady**. Please publish it in the SIGNS OF THE TIMES.

She never made a public profession of her faith, but I feel very sure that she had a good hope through grace, and that she learned obedience by the things that she suffered; for she often spoke of the exceeding sinfulness of sin, and of how sensible she was of its power over her, of its constant abiding in her flesh, and of how it disturbed her in the longed-for rest in believing. She was a great physical sufferer for about six years, being confined to her room, and most of the time to her bed, with inflammatory rheumatism, helpless, and having to be turned in bed almost every hour, day and night. During those six long years I visited her many times, and always found her submissive and mostly cheerful; and while I felt sad for her, she would often cheer me by her submissive, cheerful countenance.

She was born Feb. 11th, 1819, and died Sept. 17th, 1890. Her remains were laid to rest in the cemetery at Middletown, Del., in the presence of many relatives and friends. She leaves to mourn their loss of a kind sister, a loving and affectionate friend, two brothers, one sister (sister Sarah Brady, whose membership is at Welsh Tract, New Castle Co., Del.), and many other relatives. May the grace of God prove sufficient for them in their day and trial.

JOSEPH L. STATON.

NEWARK, Del.

**Miss Martha French** died at the residence of her sister, Mrs. Florence, in Manassas, Va., Nov. 14th, 1890.

Sister French was born May 4th, 1833. Many years ago she began to feel an interest in spiritual things, and was one of those (a numerous class) who are led along in the path of life so gently, hoping for the time to come when they will have a hope, longing and praying for some good evidence of their acceptance with God, and a revelation of salvation to them; a strange and mysterious mingling of conviction of sin, and not knowing that it is conviction; with some little comfort of hope, and love of the truth and of those who love the truth. It was a long time before she received strength and assurance to confess her hope, and follow her Lord in the ordinances of his house. Her disease was cancer; and it was after several months of painful illness with that dread disease that she rallied sufficiently to go to the church, relate her experience and be baptized, a short time before her death. Often, as the end drew near, and in her greatest pain, she would sing verses of her favorite hymns, and especially the ones commencing, "Amazing grace! how sweet the sound!" and, "There is a fountain filled with blood." She longed to depart, and

would cry out in her distress, "How long, O Lord, how long?" It is wonderful to see the humble followers of Jesus manifest so clearly the power of grace and faith.

The Bethlehem Church will miss sister French, for she has been constant in her attendance for many years, and her walk and conversation have shown the genuineness of her faith. She leaves several sisters and many friends to mourn their loss. May God comfort them, and all his mourning ones.

J. N. BADGER.

ALDIE, Va., Dec. 18, 1890.

**G. A. Darrett** passed calmly and peacefully to rest Oct. 27th, 1890, in his 73d year.

He was born in Alabama, Nov. 8th, 1817, being the eldest son of Francis and Annis Darrett. He was married to Emily E. Barns in 1838, with whom he lived happily for fifty-two years. Although in better health than he had been for a long time, he seemed not to recover from the shock of his wife's death. He was attacked with bronchitis in September, and longed for the Master's call to join his beloved companion. His last moments were passed in trying to console his weeping children, telling them what a wonderful God they had to stay their hopes upon, and singing, "You may have all this world, but give me Jesus." He received a hope in Christ in the spring of 1842; but from a feeling of unworthiness, and fearing that he had learned the truth by tradition only, he never offered himself to the church until the year 1871, when (with his daughter, now Mrs. Norris, of Pennsylvania) he was baptized by Elder E. A. Meaders. He was afterward chosen Deacon, which office he filled to the entire satisfaction of his brethren, and was appointed a messenger to every session of the association, bearing their messages of love and fellowship. He has been an industrious, honest, upright citizen, a faithful friend, a kind and indulgent husband and father, and ever given to hospitality. None desired to do more for the cause of truth. They were greatly blessed in having loving and devoted daughters to minister to their comfort in their declining days. May God assure them of the blessing promised to those who honor their father and mother.

ALSO,

My oldest sister, **Mrs. E. E. Darrett**, passed peacefully to rest on June 15th, 1890, after a severe illness of five days, of dysentery.

She was born in Shelby, Ky., Jan. 9th, 1821, and lived there with her grandmother Ballow until in her fourteenth year, when father brought her home with him to Lauderdale City, Ala. In 1838 she was married to G. A. Darrett, by whom she had ten children, three sons having preceded her to the better land. She joined the Primitive Baptist Church in 1860, and was baptized by Elder E. A. Meaders. Although she received a hope when in her fourteenth year, not until this time had she found a people whose experience corresponded with her own. From that time until her demise her greatest pleasure was in filling her seat in the sanctuary, listening to the truth proclaimed by God's ministers, and ministering to the necessities of the saints. She was greatly beloved as a wife and mother, and idolized by her brothers and sisters, nieces and nephews. Indeed, none knew her but to love her. In this world we shall meet her no more; but if we are blessed with that grace which was manifested to her as she passed through the dark shadow of death, we shall meet her at the throne of God, and be made meet to join in the song of the redeemed, through the atoning blood of our adorable Redeemer.

F. J. SAYLE.

OAKLAND, Miss., Dec. 22, 1890.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,  
IS PUBLISHED

EVERY WEDNESDAY,  
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WM. L. BEEBE.

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THE EVERLASTING TASK  
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## INDEX TO VOLUME 58.

### COMMUNICATIONS.

#### A.

Alexander, Lydia	60
Anderson, C. W.	57, 65, 97, 170, 185, 221
Awtrey, M. C.	110
Adamson, Ruth	149
Allen, M.	154
A Seeker of Truth	252
Ackles, E. H.	401
Ashburn, C. B.	406

#### B.

Broders, Joseph	4, 129
Bell, U. J.	21
Brees, A. B.	84, 182, 241, 333
Beasley, B. A.	109
Beeman, J.	116
Ballard, Peace	117
Biggs, J. W., Jr.	125
Bruce, Emma	130
Bennett, E. A.	156
Bates, E. V.	157
Beard, J. C.	157
Books, Marian	180
Bowen, Amanda	181
Brewer, E.	194
Baker, J. P.	235, 371
Bundy, B.	243
Blake, W. J.	259
Bogle, Maria N.	283
Beck, L. W.	305
Bloomfield, Wm.	373
Burnett, Martha	388
Bruce, Joseph	397
Barton, G. B.	405

#### C.

Cox, H.	9, 51, 106, 161, 253
Coulter, B. F.	11, 107, 133, 163, 243, 258, 281, 354, 409
Chick, F. A.	17, 59, 93, 105, 211, 217, 251, 257, 316, 395
Crawford, Hattie	21
Candler, Mrs. E.	22
Campbell, J. A.	108, 228
Campbell, Mary J.	172
Cornell, W. C.	182
Cummins, R.	185
Carter, M. E.	185, 401, 402
Cox, Benj.	193
Casey, W. J.	237, 357
Cole, M. Fannie	251
Chandler, Joseph	253
Crawford, Mary M.	261
Cox, Arthur	276
Coddington, Abbie	282
Cook, Addie	363
Curtis, Attie A.	364, 385

#### D.

Durand, Silas H.	13, 26, 34, 49, 137, 145, 170, 210, 322, 385, 394, 404, 411
Dodge, Abigail	37, 201
Dance, Milton	53
Dulin, A. L.	69, 275, 404
Dudley, M. B.	101
Dean, W. H.	118
Durand, Bessie	201, 284
Davis, H. B.	228
Derr, Mattie S.	275, 404
Dale, J. F.	374
Ditrick, Thos.	378
Dawson, L. J.	397

#### E.

England, G. D.	93
Elmendorf, Ruth A.	101
Elliott, H. B.	266
Ensor, Rachel	316
Elliott, D. S.	388

#### F.

Fisher, M. D.	22
Ford, J. G.	29, 213
Fetter, Ann M.	83
Flint, Rebecca	277
Fackenthall, M. J.	285, 374
Fulkerson, Richard	363
Francis, A. B.	393

#### G.

Gott, Mollie	20
Gates, P.	69
Garrett, Sarah A.	117
Goodrich, G. W.	140, 177
Gibson, Mary E.	146
Griffiths, W. H.	227
Griffith, Lizzie	313
Grafton, Wm.	409

#### H.

Hardy, J. B.	2
Hamilton, B. F.	4, 307, 356
Horton, Sarah	13
H., R. F.	46
Hancks, Lee	62, 94, 147, 195, 340
Hanover, L. B.	67
Hubbell, J. D.	76, 370
Higley, Russell	92
Hammond, Joel	156
Hagans, A. H.	178, 373
Heath, C. C.	209
Hughett, S.	229
Hancock, S. P.	261
Hassell, M. M.	321
Harkness, H. N.	356
Holcomb, R. A.	373
Hains, Joseph	381
Haynes, R. F.	396
Hahn, Nancy	398
Hassell, Sylvester	407

#### I.

Irwin, Belle	117, 277
Ingrey, Fannie R.	131, 298

#### J.

Jones, H. B.	45, 73, 154, 265, 369, 410
Jones, A. D.	90, 403
Jones, M. A.	94, 226
Johnson, W. S.	194
Jefferson, J. N.	233
Jones, Nancy	245
Jenkins, Julia M.	261
Jenkins, Annie E.	401

#### K.

Kercheval, W. F.	1
Keene, F. W.	18, 76, 113, 121, 218, 284, 337, 345
Kidwell, E. T.	82
Kilgore, J. C.	100
K., Mrs. T. B.	165
Kemp, Manda S.	179
Kemp, Catha S.	244

#### L.

Lively, W.	36, 91, 131, 141, 148, 178, 196, 205, 237, 250, 277, 292, 314, 340, 347, 354, 362, 372, 405
Lucas, H. B.	49
Loden, Frank	98, 132
Lester, P. G.	102
Lame, J. H.	156
Lay, M.	196
Lewis, M. P.	229
Lee, K. V.	325
Linn, Uriah	338, 397
Lester, A. B.	389

#### M.

Moore, D. R.	5
McColl, Thos.	13
Macomber, Mrs. A.	37
McIntyre, James	44
Morris, Diana S.	53, 138
Moyers, P. N.	101
Morgan, A. C. R.	108, 242, 276, 325, 338

Miller, C. G.	125
Minott, E. J.	157
Marshall, Ann R.	164
Mouser, D. D.	173
Mills, Gertrude	179
Mapes, Anna M.	181
Mills, J. A.	195
McPherson, A. R.	212
Miller, Sarah E.	213
Morris, Nancy E.	213, 241
McPherson, W. L.	236, 364
Moulds, John, Sr.	297
Morton, T. L.	325
Murphy, Garrett	348
McCarty, I.	379
Monroe, Mollie	387
Miller, Adda	389

#### N.

Newton, Mrs. L. C.	301
Odom, F.	5, 357
Oliver, J. F.	253, 315

#### P.

Powell, P. J.	12, 98, 172, 221, 274, 332
Purington, Wm. J.	25, 33, 41, 73
Parker, Mary	61, 138, 284, 353
Poulson, T. M.	99, 179
Peters, Newton	134
Pace, Wm.	266
Polk, W. W.	285
Pitman, Louisa	289
Peterson, A. M.	306

#### R.

Rushing, Wright	23
Rittenhouse, E.	28, 68, 86, 150, 273, 297, 380
Redd, H. J.	43, 133, 139, 169
Ring, J. H.	130
Read, Joseph	155
Rush, R. H.	234
Runkle, S. E.	301

#### S.

Saunders, Susie	74
Seitz, John	85, 157, 205
Scott, T. H.	93
Steward, M. E.	101, 181
Shaddock, W. H.	166, 173, 306
Smith, Emma L.	205
Stiers, J. B.	242
Scott, M. E.	265
Street, Mrs. J.	284, 329
Staton, J. L.	305
Scott, M. F.	324
Smith, E. D.	326
Shields, Mary	330
Sandage, Moses	331
S.	339
Scarborough, Mrs. M. E.	356
Stipp, John	404, 406
Speirs, Robert	410
Smith, P. E.	410

#### T.

True, J. M.	5
Thompson, John	12
Thompson, Marcella	22, 211
Taylor, S. S.	46
Titus, T. S.	77
Taylor, Barney	77
Thorne, John	81, 361
Turnidge, V. J.	230
Thompson, Nancy	260
Thompson, W. P.	286
Tawresey, R. P.	305
Trott, J. N.	341
Thomas, L. B.	412
Thomas, W. H.	412

#### V.

Vail, D. M.	77, 140, 177, 213, 252, 285, 389
Vrooman, A. B. & Serena	94
Vanmeter, Mrs. C. L.	133

Varnes, E. D.	149, 396
Vanmeter, I. N.	174
Vanmeter, Sue	225
Vanmeter, Mattie	333
Vanvelsan, Sarah	397

#### W.

White, E. V.	20, 153, 355
Wagner, James	89, 124, 161, 171, 221
Woodson, A. L.	91, 230, 317, 377, 387
Welborn, W. R.	100
Williams, J. L.	142
Wamack, J. K.	165
Westall, D.	213
West, P.	237
Walton, E. B.	245, 379
Winfield, Hattie A.	249
Walker, R. H.	341

#### Y.

Yard, Mrs. A. M.	3
Yeoman, J. H.	93, 211, 265
Yerkes, R. S.	299

### POETRY.

O Lord, may I thy glory see	1
Salvation! O the glorious theme	1
Dear Lord, no present ray of light	49
I come to thee to-night	49
This tenement of filth and gloom	89
Don't let me doubt thee, gracious God	153
O that I could but cease from sin	153
Weary soul, by hope forsaken	193
A chimney-sweep—how black the skin	193
I need not care	209
Begone, my sad fear; perplex me no more	209
Thou knowest, O Lord, alas! how vile I am	233
O, gracious Savior, from on high	241
When of myself I take a view	369
A sculptor once, 'twas said, confessed	369
How great the God of love appears	377
And must the gospel fly	377
The night is dark—behold, the shade is deeper	385
Come join, ye saints, with heart and voice	409
My feet are worn and weary with the march	409

### CIRCULAR LETTERS.

Baltimore	186
Delaware	187
Delaware River	188
Warwick	196
Chemung	197
Virginia Corresponding	267
Roxbury	293
Maine Conference	302
Mt. Pleasant	307
Licking	309
Pocatalico	319
Redstone	334
Little Zion	342
Juniata	343
Lexington	343
Salisbury	349
Maine Association	382

### CORRESPONDING LETTERS.

Baltimore	189
Delaware	189
Delaware River	190
Warwick	198
Chemung	198
Virginia Corresponding	268
Roxbury	295
Licking	311
Mt. Pleasant	319
Pocatalico	319
Juniata	335
Salisbury	357
Lexington	357
Maine	383

### ORDINATIONS.

Odle, Jacob	367
-------------	-----

### CHURCHES CONSTITUTED.

Mill Creek, Kansas	208
West Atlanta, Georgia	263

OBITUARIES.		G.		M.		V.	
A.							
Ashbrook, Rebecca	40	Gray, Sarah O.	32	McNally, Owen	16	Vandewater, Mrs. J.	48
Alexander, Ann	64	Grove, David	87	Meredith, Mary	88	Varnes, John	72
Alexander, J. W.	64	Gates, Mrs. P.	120	McMillen, Josephine	128	Vail, Abigail	88
Arnold, J. W.	71	Gibson, Emma B.	159	McKay, A. H.	151	Varnes, Sarah	104
Allder, Mrs. Marietta	72	Gist, Jesse	168	Maxwell, Thos.	175	Vansickle, Belinda	240
Adams, Mrs. Franklin	104	Gaines, Catharine A.	199	Morgan, C. C.	183	W.	
Anderson, J. T.	192	Green, O. B.	200	McPhail, Duncan	184	Weymouth, Hannah	39
Anderson, Mrs. S. B.	192, 208	Green, Julia H.	247	Monasmith, Matilda	192	Wolf, Hermon	39
Awtrey, M. C.	247	Green, C. W.	248	Miller, Mabel E.	200	Woolford, J. S. B.	71
Akehurst, M. R.	408	Garland, Lydia	367	Monroe, J. H.	287	Waterfill, Eliza	80
B.		H.				West, Annie	87
Biddle, Lydia A.	15	Hill, B. E.	15	Mellet, Mrs. A.	295	Wright, Mrs. A. P.	96
Berdan, "Dominie"	24	Hall, Peace	39	Madden, Newton	335	Willoughby, F. R.	128
Berk, Barbara	55	Hamilton, W. S.	40	Money, Deacon M. V.	360	West, Benj.	128
Branson, Nancy L.	80	Hole, Jonathan	56	N.		Walker, Minerva	184
Brown, Mrs. E. H.	80	Harlan, S. P.	71	Nelson, Catherine W.	56	Williams, Mrs.	208
Bailey, E. N.	80	Hudson, S. W.	71	Nave, Henry	176	Wilson, Nettie F.	232
Brown, Ann	96	Holloway, Emma E.	79	Norris, Mrs. E.	279	White, M. L.	303
Blackwell, Mrs. W.	119	Hixson, Mrs. H. R.	103	P.		Wyckoff, Mrs. R.	352
Bristow, Mary B.	135	Hazen, Caroline C.	112	Perfect, Wm.	8	Wilmoth, Mrs. L. C.	359
Bowen, John, Sr.	136	Holcombe, G. M.	112	Pray, Sarah	39	Williams, Deacon N. H.	367
Bradley, Mrs. Mary	144	Hill, N. H.	119	Pearce, W. B.	55	Weeks, E. A.	408
Bickers, A. J.	159	Ham, A. E.	127	Peek, R. B.	56	Y.	
Bryman, Benj.	167	Hull, Dr. A. C.	136	Pence, Jacob	64	Yarborough, E. S.	255
Buffun, Gracie	175	Hughes, Ehud	144	Piersol, Jacob	79	EDITORIALS.	
Brelsford, Mahala G.	215	Hubbard, Mrs. R.	168	Perkins, Alvin	104	Introductory to Volume Fifty-	
Bainbridge, Dr. E.	255	Hall, Jacob	175	Porter, Hannah	119	Eight	6
Brackett, Mrs. Hannah	271	Hickerson, Mary A.	175	Pickard, Mrs. M. A.	192	Priesthood of Melchisedec (Heb.	
Burroughs, Mrs. H. A.	279	Humston, N. A.	239	Pyle, Mrs. C. D.	224	vii. 3)	6
Benedict, Phebe B.	311	Huddleston, Sarah E.	248	Payne, S. S.	255	Idle Words (Matt. xii. 36, 37)	14
Bellows, Amanda	311	Hunsiker, Mrs. J. A.	248	R.		The Stronghold (Zechariah ix.	
Bench, Mrs. E.	359	Hitchman, Rebecca	255	Ray, J. B.	15	12, 13)	23, 30
Benson, Mrs. E. P.	360	Humphrey, Elder Rufus	271	Ratliff, H. H.	127	Weep Not (Rev. v. 5)	38
Beard, Catharine	360	Hanson, Nicholas	303	Rittenhouse, Ann	127	The World Saved and the World	
Bolton, R. C. J.	367	Hall, I. O.	303	Reel, Henry	184	Condemned (1 John ii. 2)	46, 54
Brady, Margaret S.	414	Hearn, Mrs. H.	352	Rhodes, Mary	200	The Grieved Rich Man (Mark x.	
C.		Hamilton, Mrs. Thos.	359	Reynolds, Margaret	239	20-22)	62, 70
Croy, Elder S.	8	Howell, G. S.	367	Rodgers, Mary	263	Pure Religion (James i. 27)	78, 86
Cooper, Catharine	15	Hellings, I. P.	367	Rittenhouse, C. H.	328	The Adoption of Sons (Gal. iv.	
Clark, Emaline	32	Harris, Wm. & L. J.	376	Richards, Levin	336	4, 5)	94
Cole, Mary E.	48	Huguly, Mrs. M. F.	391	Ray, Charles	360	Baptism (Acts xx. 7, 11)	162, 111
Coakly, Harriett	79	Hutchinson, Edna	391	Rhodes, N. P.	376	Calling upon the Name of the	
Conner, Lucinda	103	Hooton, George B.	414	S.		Lord (Rom. x. 13-15)	118
Chapman, J. W.	120	I.		Staples, Josiah	39	The Affliction of Joseph (Amos	
Canine, Charity	120	Inman, Mrs. F. H.	359	Stillings, Jennie S.	39	vi. 1)	126, 134
Calvert, Thos.	144	J.		Staton, John L.	88	Laws and Ordinances (Rom. viii.	
Calvert, Mary	144	Johnson, Tabitha	40, 352	Swalm, Mrs. S.	119	2)	142, 150
Cabbage, Fannie	152	Johnson, Charles	48	Stout, Charles	119	Salvation for Sinners (1 Tim. i.	
Carey, Franklin	160	Jenkins, Rosa M.	79	Smith, Fanny	128	15)	158, 166
Cole, A. N.	271	Jones, Etta	79	Smith, W. R.	143	Reward and Loss (1 Cor. iii. 14,	
Campbell, Malcolm	279	Jaques, Mrs. Flora	120	Shuck, Emma F.	159	15)	174, 182
Craig, R. W.	319	Jeffers, Mrs. Nancy	127	Short, Mary R.	175	Preaching of the Cross (1 Cor. i.	
Cole, R. C.	320	Johns, Mary K.	159	Stevenson, G. E.	183	18)	190
Caldwell, H. R.	336	Jaillite, Elder J. M.	167	Simmons, Jennie	192	Creeds and the Schools	191
Darrett, G. H. & Mrs. E. E.	414	Jackson, A. B.	192	Springer, Una	200	Supplied Words	191
D.		Jackson, M. R.	200	Stout, Mary A.	223	Renewing of the Holy Ghost	
Dodson, G. H.	16	Jefferson, J. B.	216	Stout, Deacon H.	223	(Titus iii. 4, 5)	198, 206
Dodge, Abigail	39	Jones, Mrs. M. C.	216	Seitz, Lewis	239	A Place Prepared (John xiv.	
Deetz, W. M.	48	Johnson, Ashsah	231	Stevens, Mrs. Fannie	271	1-3)	214, 222
Dolloway, Mrs. H. N.	56	Johnson, Mrs. E.	352	Scudder, S. L.	295	Joy in Temptations (James i. 2,	
Daugherty, Elizabeth	143	Johnson, R. M.	367	Starks, I. W.	303	3)	230, 238
E.		Jennings, Robert & Louisa	383	Shearer, Joel	376	Immutability of God (Jonah iii.	
Emory, Mrs. Addie S.	15	K.		Steele, Mrs. & Miss Nancy	391	10)	246
Ely, Delos	48	Knots, Susanna	16	Stith, Mrs. M. T.	408	Religion in School	247
Elliott, Polly	72, 215	Kent, Lula	64	T.		Offending the Little Ones (Luke	
Ellis, C. P.	151	Kendall, Abigail	96	Turner, Wyman	15	xvii. 1, 2)	253, 262
Everett, Alanson	167	Kise, Mrs. S.	263	Talmage, John	56	Things Which Make for Peace	
Elliott, Elenor	175	Kaufman, Mrs. E.	383	True, Nancy B.	143	(Rom. xiv. 19)	270, 278
F.		L.		Tucker, Susan	159	Drawing Back Unto Perdition	
Ferguson, Mrs. C.	167	Leece, Elizabeth	48	Turner, J. B.	160	(Heb. x. 38, 39)	286, 294
Ford, Lorenzo	175	Lane, Jacob	103	Tuthill, Mrs. L. H.	224	Sinning Willfully (Heb. x. 26,	
Fall, Mary	208	Long, Miss S. L.	104	Terry, Sarah J.	232	27)	301, 310
Fargusson, A. B.	215	Lewis, Wm.	120	Tomlin, Azariah	255	The Weekly	317
Fellingham, George	231	Long, Emma R.	136	Thomas, Lydia	255	Love Your Enemies (Matthew v.	
Ferguson, Alfred	255	Loden, Talitha C.	167	Turner, Sallie	263	45)	317, 326
Fisk, Hannah	303	Loufbourrow, Elder J.	199	Turner, Frank	279	Why? (Job xxiv. 1)	334
Feagles, Mrs. V. H.	311	Lewis, Harriet	223	Thomas, Sallie H.	279	The Heaven of Immortal Glory	341,
French, Martha	414	Leach, L. W.	319	Thomas, Elder Z. G.	303	350	
		Langford, Mrs. A.	368	Thomas, Sallie	311	He Cannot Sin (1 John iii. 9)	358,
		Lockwood, C. S.	368			365	
						The Incarnation of the Children	
						of God	366
						Ishmael and Isaac (Gen. xvii. 20,	
						21)	374, 381
						Deliverance From the Fear of	
						Death (Heb. ii. 14, 15)	390, 398
						For the Elect's Sake (Mark xiii.	
						20)	406 412
						Close of volume fifty-eight	413