

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### J O S E P H .

IN the blessing which Jacob gave to his sons, he said, “Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.” The character and life of Joseph is very fruitful in the many and varied presentations of his antitype, Jesus. In his experience with his brethren, and afterwards in his afflictions in Egypt, indeed his whole life presents an unlimited fullness in the hand which God outstretched to him in every trial and every necessity. While he was yet a lad, his father Jacob’s heart was filled with love toward him, in evidence of which he made him “a coat of many colors,” designating him from all others of his father’s family, as the one who received the fullness of his father’s love. As the type of Jesus he was the beloved of his father. Of Jesus God said, “This is my beloved Son, in whom I am well pleased.” The many colored coat, as the vari-colored rainbow of God’s promise to Israel, is evidently intended to represent Jesus as the fulfillment of God’s promise to that people, as embracing all things in every shape or color, both in heaven and

in earth, which were placed in his hands to the end that he should be exalted above the heavens, a Prince and a Savior of Israel. The envy and jealousy of the carnal nature is usually stirred into action according to the degree that one is elevated above his fellows. The knowledge that Jacob loved Joseph more than all his brethren, caused the brethren of Joseph to envy and hate him; and when he had told them his dream concerning them, that their sheaves made obeisance to his sheaf, signifying that they should at some time make obeisance to him, and also the added dream that “the sun and moon and eleven stars” should make obeisance to him, then their envy and hatred were so aroused that they were ready to kill him. Did not Israel in like manner so hate Jesus? When Joseph went down to Dothan, where he found his brethren, he went not to do his own will, but to do the will of his father. But wherever Joseph went, or whatsoever he did, God was with him; therefore was he prospered, that the purpose of God should be fulfilled concerning Israel. In presenting Joseph as a type of Christ, and a type of the fullness of the riches of grace, and also of the experience of the

saints of God, we are comforted in the blessed truth that God is the moving power in it all. As in the beginning "the Spirit of God moved upon the face of the waters," so in all time that same Spirit sways kingdoms, rules principalities, directs the thoughts and actions of every man, is above all and in us all. God wrought in the mind of Joseph's brethren that they did not kill him as their wicked hearts dictated, but sold him into Egypt instead. But my object in writing is to present Joseph as "a fruitful bough," yielding plenteous fruit, in comparison with the fullness of grace, grace without measure, which God bestowed upon Jesus in the perfection of his wondrous work of salvation. We can hardly conceive of anything that could be more discouraging to Joseph, when he was sold as a slave in a strange country, separated from home and all its comforts, but however discouraging the outlook, let us wait for the ripening of the fruit, remembering all the time that God was with him. As I write my glad heart can almost imagine that even my pen is joyfully anxious to write the hopeful and assuring words which mean so much to the weary pilgrim, "The Lord was with him." When as a slave in his master's house, Potiphar discovered that everything in Joseph's hand prospered, then did his master make him overseer of all his house, and his estate, and trusted him so implicitly that Potiphar "knew not aught he had save the bread that he did eat." But the end is not yet. God had a greater work for Joseph to accomplish than could be found in the house of Potiphar, and he must needs suffer to accomplish it. So, as Jesus was led of the Spirit into the wilderness to be tempted of the devil, so also in the house of Joseph's prosperity he was sorely tried and tempted, and al-

though he preserved his innocence and his integrity, and resisted the temptation offered by Potiphar's wife, yet he suffered contumely by being thrown into prison. How wonderfully secure is the tried and tempted child of God when the Lord is with him. The effect of abounding grace is to turn the heart and the eyes of the simple-hearted wanderer away from the wiles and seductions of the foolish woman, for he walks by faith, and not by sight. In his heart "wisdom hath builded her house, she hath hewn out her seven pillars." Confidence in the flesh is severed. The light of truth reveals "a garden inclosed, a spring shut up, a fountain sealed." And the glory of that heart is, that the Lord is with him. Although Joseph was cast into a dungeon, yet the Lord was with him, and prospered him. He found favor with the jailer, and he gave the care of all the prisoners into the hands of Joseph. And while he was prospered of the Lord in the prison, yet he must suffer yet longer as a prisoner and in disgrace. The Lord's ways are not our ways. Ofttimes we presume to take judgment into our own hands, and murmur and complain when events prove contrary to our desire and judgment. When Joseph had interpreted the dreams of the chief butler and baker of Pharaoh, to the restoration of the one, and the destruction of the other, Joseph urged the chief butler, when he was restored to his office, that he would remember him in the prison. But contrary to the desire of Joseph, the chief butler did not remember him, so that he remained yet two years in prison. But God remembered Joseph, and in his own time and way he caused him to be released, that he might receive honor and glory from the whole nation of Egypt, to save much people alive, and to restore

Israel unto himself, that they might continue a nation which God had separated unto himself from the world as his own peculiar people.

We now begin to witness the rising of the sun of Joseph's prosperity, when as "a fruitful bough" we catch a glimpse of the profuse budding in the fullness of which it cannot be measured. The king of Egypt dreamed a dream, and when the wise men of Egypt, the soothsayers and the magicians, were called together, there were none found that could interpret the dream of Pharaoh. But God was with Joseph, and he caused the chief butler to remember the young Hebrew in prison that had interpreted the dreams of himself and the chief baker. Then was Joseph brought before the king, and made known unto him. I cite Joseph now as an example of all the Lord's people in all ages, that it is in their heart to disclaim any power or glory to be attributed to the creature, but ascribing all power and glory to the God of heaven, who is above all and in us all. When Joseph stood before Pharaoh the king said unto him, "I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace." The heart of man is so deceitful, and so desperately wicked, (as for example the conduct of Joseph's brethren) that it will deceive the world, deceive its neighbors and deceive itself. But when it stands naked before the righteous Judge of all the earth, sin is condemned in the flesh, and the man is honest and trembles before his Maker, not with the abject fear of punishment, but with a realizing sense of his just condemnation, and of the glory of God. All

the glory and honor which Joseph received in Egypt was not due to any merit in himself personally, but because God was with him, fulfilling his wise purposes in him to the establishment of Israel in Egypt. The interpretation by Joseph of the dreams of the king of Egypt, foretold the occurrence of events which should take place in Egypt during the next fourteen years, including seven years of great plenty, succeeded by seven years of sore famine. Although the Israelites were not counted among the nations of the earth, and especially by the Egyptians they were looked upon as a people far below them in the social scale, only fit to be slaves, or as beasts of burden, yet because of the wisdom of God as manifested in Joseph, he found favor in the sight of Pharaoh, God putting it in the heart of the king to exalt Joseph that Egypt might be preserved. Joseph therefore was made governor over all of Egypt, and all power was given into his hands to do as seemed best in his sight. His authority was second to none save the king himself. Now henceforth from this period in the life of Joseph, his whole history manifested the fruitfulness which God designed should spring forth and mature to the perpetuation of the kingdom of Egypt and the nation of Israel, typifying the fullness of grace with which Jesus was endowed of his father. Egypt represents the world of nature, and there is a sense in which the whole world is saved by the power and authority and kinship of Jesus; that is, it is preserved from day to day, to serve the glorious purpose of the salvation of God in Jesus Christ to the church of Christ, which was chosen in him before the worlds were made, until the fullness of time has come, when that perfect building of God (made of lively stones, of

which Jesus is the chief corner-stone,) shall have been completed, then time shall be no more. The continuance and preservation of Jacob and his posterity as the nation of Israel, manifested the unfailing promise of God to Abraham that his seed should become a great nation innumerable for multitude. The fruitfulness of Joseph therefore extended through all time, in which our hearts rejoice to-day that our God extendeth mercy which endureth forever; that he changeth not, and in him is neither variableness nor the shadow of turning. As "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall," so also Jesus is "the true Vine," sending his life into all the world, breaking down the middle wall of partition between the Jew and the Gentile, and putting his Spirit into the hearts of his people in every nation, kindred, tongue and people. In evidence of the fullness of the power and authority of Joseph in Egypt, he rode in a chariot next to the king. And Pharaoh said unto Joseph, "Thou shalt be over my house, and according unto thy word shall all my people be ruled. Only in the throne will I be greater than thou. \* \* \*

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck." How wonderfully precious is this simple narrative, and all it conveys to the understanding of the children of God when they have Jesus in their mind and in their heart. For as we look beyond the watchman to find him whom our soul loveth, so also as in this case we must look beyond the type, and find in our gracious Redeemer the fullness and foundation of every precious truth which our heart possesses. Joseph was a personality in

Egypt. In the person of Joseph was vested all power and authority without regard to his lineage, his birth, or his right of succession, &c. His office and position was all embraced in his own personality. He had neither predecessor nor successor, therefore, like Melchizedek, he was without beginning of years or end of time. The work that was set before Joseph was all accomplished in his own person. The king had placed his ring upon the finger of Joseph. The ring of a king is the signet with which he stamps his authority upon all documents confirming his decrees. Jesus came to do the will of his Father. In him was vested all power and authority to accomplish the purpose whereunto he was sent. Jesus was God manifest in the flesh. He differed from the Father in that he was a personality. In his person was all the salvation of God accomplished. With him was not beginning of years nor end of time. As Joseph gathered the corn from every part of Egypt, so Jesus gathered his people from the four quarters of the world. He is the "Shiloh" of which was spoken by one of old, that "Unto him shall the gathering of the people be." The signet or seal with which Jesus sealed those whom he saved, and brought up out of great tribulation, and who stood with him upon the Mount Zion, engraved the Father's name upon the forehead of each one of them, by which mark they are known and recognized even unto this day; the mark of his precious grace and light of truth. Joseph was arrayed (by order of the king) in vestures of fine linen, and rode in the second chariot next to the king. So this people saved by the Lord, of whom one of the elders asked, "What are these which are arrayed in white robes? and whence came they?" and who also answered, "These

are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 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." And the king put a gold chain about Joseph's neck, signifying an endless life, and the power and glory of it which encircles all the saints, preserving them forever and ever. Cannot then we echo the words of 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"?

B. F. COULTER.

PHILADELPHIA, Pa., Dec. 6, 1899.

STATE ROAD, Del., November, 1899.

BROTHER BEEBE:—I have a mind to write some reflections on a subject that it seems to me is involved in some confusion. Perhaps I should only say that the minds of the brethren do not appear to be entirely clear. The word "law" occupies a large place in the Scriptures, and embraces so much, and such essentially different things, that it need be no wonder that Bible readers become confused. There was a code of ceremonial law given to the Israelites that constituted a system of religious worship that the apostle characterizes as carnal ordinances and a worldly sanctuary. These ordinances were never enjoined on any other nation or people, either before their

deliverance by Moses, or since the dispersion of that people. These ceremonial laws required no qualifications of the administrators of them, and they conferred none. The basest of men could serve in the most important and sacred places, the right depending alone on the natural descent. This system of legal worship, which appears to have been entirely shadowy, need not be confounded with other laws of an entirely different character. Man in his created state was in the nature of things under law to his maker. This law embraced the eternal and immutable principles of right and justice, and it had no beginning, and never can be modified or cease to be. It never required anything but right, and that it always must and always will require. It is this law of which the Savior speaks when he says, "Heaven and earth will pass before one jot or tittle pass from the law till all be fulfilled." This law looks to what the man is, and not merely what he does, or what he does not. It goes to the fountain and spring from whence all actions, words and thoughts proceed. If the fountain be corrupt, all that proceeds from that fountain must be corrupt. The judgment of God is not upon the outward appearance, but goes directly to the underlying principles from which all actions proceed. Without holiness no man can see the Lord. He requireth truth in the inward parts, and in the hidden part does he make us to know wisdom. An outline of this law was published from Mt. Sinai, but that did not make it law, or make any change in it. And every creature of God of all the nations were amenable to their Creator under the righteous requirements of this law; and it did not wait for them to commit some crime, but found them all destitute of the love and fear of God. Men being under

law, any single precept like that regarding the tree of knowledge could be enjoined upon them. Man was not in possession of that principle of spiritual and eternal life in which love to God was paramount when he so readily yielded to temptation. I have not believed that he had eaten of the tree of life, or that he was in possession of a life that could feed upon that fruit, or that he had any appetite for it. Those of whom we read that shall eat of the tree of life in the paradise of God are evidently subjects of grace. He that eateth of this fruit hath everlasting life; that is, hath the life first, and then feeds upon the fruit of that life. As this law must ever stand, and is destined to be ultimately fulfilled in the saints, I want to examine it somewhat particularly. The Savior sums it all up in the word *love*. The new covenant provides that he would put his law in their inward parts, and write it in their hearts, and that he would take away the stony heart out of their flesh and give them an heart of flesh. He also says he would put his fear into their hearts, that they shall not depart from me. They not only then obey God, but they love that obedience. They not only do right, but have the principles of right. When we are thus in Christ Jesus, and his salvation in us, there is no condemnation, for there is nothing in us that the law condemns. On such the second death hath no power. This spiritual and eternal life was never hinged upon any conditions, and was never forfeited by the transgression. Nevertheless it was necessary that man should be delivered from his thralldom, in order that the law that had been violated should be honored, and that the inheritance should come to the heirs untrammelled. For this cause he is the mediator (or executor) of the New

Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which were called might receive the promise of eternal inheritance.

Men have been perplexed ever since the days of Job, as to how man could be just with God, or as the apostle puts it, How God could justify the believer, his faith being counted for righteousness? Religious teachers have always been taken up with the idea of actual sins, and punishment of these sins. Hence we may find men objecting to the terms mercy and pardon, as the exercise of mercy and forgiveness would leave the sinner still in all his guilt. Men, whether governors or judges, cannot put away guilt; they can only exempt from penalties, which do not reach the guilt at all. It is not in the power of human laws, nor of human judges, to justify a transgressor. The salvation that is in Christ is not merely exemption from punishment, he came to save the sinner. This salvation has to do with the sinner, who is a sinner before he commits any sins. While ever the man is alienated from the life of God, and an enemy to God and godliness, the law which requires love to God and to holiness, must condemn him, and that condition is a state of condemnation all the time. The apostle informs us that he that believeth on him that justifieth the ungodly, his faith is counted for righteousness. His faith embraces a knowledge and love of that salvation that Christ is unto his people, and of the Lord's work in the experience of his children, and of the fruits of the Spirit's work, and this love of righteousness is recognized and counted for righteousness. Love to God and love to righteousness has been shed abroad in his heart. Christ says that the Father gave the people to

him. "Thine they were, and thou gavest them me." But that eternal life that God gave them in his Son was above the reach of the law, and above the power of death. They were under law, and involved in transgression. So we are informed he came where they were, under the law that they were under, to redeem them from their thralldom so that they might receive the adoption of sons. Now they are no mere servants, but sons, and under law to Christ, he having purchased them to himself. The universal dominion of the law of God over all the race is evident, for where there is no law, there is no transgression; sin is not imputed where there is no law. The apostle talks law to the Gentiles quite as much as he does to the Jews. That spiritual and eternal life which is given the saints in Christ is also called a law; that is, a ruling principle. "The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." One law condemns, another law delivers from condemnation and all fear of death. One law is that over a servant being in bondage, and the other over a child; one demands everything and gives nothing; the other provides for the canceling of all claims against them, and makes them heirs to an inheritance. The prophet away back yonder in Old Testament times recognizes the principle of which I have been speaking thus: "Hearken to me, ye that follow after righteousness, ye that seek the Lord," and again, "Hearken to me, ye that know righteousness, the people in whose heart is my law." This blessed experience of growing up in all things into Christ, sometimes perplexes the christian, because he still has to hunger and thirst. This growth is a progressive work, but it is nevertheless a growth, growing up in all things into an

experience of the fullness of the blessing of the gospel of Christ.

One thing I will yet speak of, and that is the fulfillment in the believer of the righteousness of the law. As an underlying principle of love to God, and to his people, we have no control of our love. We do not love that of which we have no knowledge, nor that which has nothing lovely in or about it. "No man hath seen God at any time." "No man knoweth the Father, save the Son." We only know, and only love, what has come to us. If Christ is revealed at all to anybody, it is as a Savior. If we know him as a Savior, we love him as a Savior, because we love that salvation that has come to us. Beyond this our love cannot go. But this love has all the heart, soul, mind and strength, and there is no room for any idolatry. No other Savior but this. As we know the value of our own salvation, and love it, we love it in others, and love them because of it. All that we know and love of Christ we see in them, and we love in them, because the love of Christ constraineth us. This salvation presents us blameless and harmless, the sons of God without rebuke. A new heart has been given them, and a right spirit renewed within them, and so no charge can ever be sustained against them; they are joint-heirs with Christ.

In gospel bonds,

E. RITTENHOUSE.

GRAFTON, West Virginia.

DEAR BROTHER BARTLEY:—You have asked me to write out a narrative of my experience, and with fear I will try to comply.

When I was about ten or twelve years of age I had sad impressions concerning myself. I would wonder if there was a God, and then I would want to live al-

ways so as to escape punishment after death. When I would do wrong, it would give me trouble, and then I would try to do right, and sometimes would try to pray. As time passed on my trouble about these things became worse; I wanted to live better, and would seek to be by myself, and try to pray. One winter as I was going to school in sadness these words came to me, as I believe, from the Lord: "Blessed are they that mourn, for they shall be comforted." Joy sprang up within me for a moment, and then I thought that I was not a mourner, and so I went on to school sorrowing. At school I did not want to study because of my trouble. At noon I would go into the woods to try to pray. Before that winter I was as bad as any boy, but now my sport was gone, and my trouble increased, so that I tried to pray day and night. I felt that I was not fit for heaven. When I was about nineteen years of age the Methodists had a protracted meeting going on. I heard of it and wanted to go, but my parents would hardly ever let their children go to the Methodist meetings. I got my sister to ask my mother if I could go, but I was refused. It seemed to me that I was left in my trouble to mourn over my lost condition. Time went on, another winter came, and the Methodists had another protracted meeting, and my trouble and sin was loading me down so that I would go to the woods to try to pray to God to forgive my sins, and to give me rest, but I could not obtain it. I took to my bed, and one of our friends thought that I was going to die, and they had the doctor called to see me, and he told my father to have me visit my friends. So I got some of the family to ask my father if I could go to my uncle John's. I had it in view to go to the protracted meeting, but

did not say so to them. I went to my uncle's, and went to the meeting with him. The minister's text was concerning the "horrible pit and miry clay." He compared it to a pit, or well, with a man at the bottom, and some one above letting down a rope to him, and asking him to take hold of it, so he could bring him out. Then he called upon seekers to come forward. I went, and they began talking to me, but I could not understand them. They told me to believe, but I did not know what faith was, and I did not know how to love and praise the Lord. They told me when I would ask the Lord to forgive me, that I must believe he would do so. I tried to believe and failed; I tried to believe in the promises, but when I would ask to be kept, I would fail. The preacher asked me if my father had a present for me, and I would ask for it, if I might not expect to receive it? or something to this effect. I told him that I thought that I could. So he said when I asked the Lord I should believe that he would give me the favor for which I asked. Sometimes it seemed to me that I could believe the promise, and then I would doubt, and so I would leave the meeting without feeling, and cold. Then I would try again, and fail, and again, and still fail. At last it seemed to me that I could venture on the promise, and I felt something within my heart as plain as though some one had struck me, and I could believe. And I believed that it was the work of the Lord, but I was not yet satisfied. Sometimes they would ask me if I was not blessed? I would reply that it seemed that I was partly relieved from my trouble. They told me to praise the Lord for it, but I did not know how to praise him. The time came one night that such power was in the blessing which came to me, that I



arose from the bench. A time passed that I did not know what was going on, and then I found myself on the other side of the house. Then darkness and doubt took possession of me. They wanted my name, and I was not willing to give it, but they took it. O, I thought, if I only was out in the woods where no one would see me, I would try to pray to God with all my might. I arose and left the house in awful darkness, it seemed that I could almost feel it. In a few days I was in the field, I had a little book with me; I opened it and read the words, "Yield not to temptation, for yielding is sin." All at once what joy and peace filled me; it was joy and peace unspeakable. As time passed on doubts and fears returned; sometimes I would rejoice, and sometimes I would fear and tremble. My troubles were so many that it would take a week or more to write them. Once at prayer it was shown to me that when the Savior suffered on the cross, he suffered for my sins, all of them, all that I had ever committed or would ever commit. O, what peace prevailed, and what joy sprang up within me, tongue cannot express it. Once it seemed to me that I had sinned against the Holy Ghost, and then what trouble I was in, but after a little time light came. At one time I thought Christ died for all of Adam's race, and I tried to persuade some that it was so. (I was honest in it.) I tried to persuade some to turn to the Lord, but I learned afterwards that no man can come to him except the Father draw him. But I then thought that they could turn of themselves, and then God would forgive their sins. How blind I was. I remember thinking, if I had made the Bible, election, holy calling and choice, would have been left out, for I did not want others to see these things

there. I thought it would hinder them from coming to the Savior. As for me, I could endure for them to be in the Bible, though I could not understand them, and I would pass them by, and look for something which would seem to suit my belief. As time went on I began to try to find out what was right. I would go to meeting and hear things that I did not like to hear; I could not like sprinkling or pouring for baptism. I began to think that Christ had a church, and I wanted to belong to it. I began to go to hear the Baptists preach, and then I would compare them to the pharisees, for the pharisees thought they were the people of God, and it seemed that the Baptists thought that they were the only people that were right. The Scriptures began to trouble me. The Methodists did not suit me so well, but I held to them, and I was afraid for the Baptists to know what I did believe. Once in a while I would say a few words to my father-in-law upon the subject, but still did not believe all the doctrine. Election was a great trouble to me. Now I see that had it not been for election, and I had been left to my own choice, I should never have chosen the Savior; election is glorious. I went one day to hear the Baptists preach; in the sermon the truth that the people of God were chosen in him before the foundation of the world, was set forth. The power of God took hold of me, and I wondered if that was in the Scriptures. Then I began to see that the Methodist doctrine was wrong. Once I went to hear them again, and the preacher took for his text about where it is said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." What he said did not suit me, but the Baptist doctrine began to suit me more and more. Before I left

the Methodists, they put me in as class leader, but it was no place for me, for I began to question who had put me into this place, man or God? I thought it was man. At home I was troubled at my life, and at their meetings was troubled as to who had put me in as a leader. I gave up the class book. I then became troubled about being baptized. I did not think that I was worthy to unite with the church, and did not like to do so, because I had been a Methodist. I thought the people around would talk about me; still I could not be satisfied. The words of Jesus came to me, Whosoever is ashamed of me before men, of him will I be ashamed before my Father, and the holy angels. Once in the field I thought, How can a thing like you think of joining the church? I stopped from my work, and stood awhile thinking about it. Once I had a dream that I was at meeting, and of how I felt, after which I went to meeting, and it seemed that I felt just as I did in my dream; it seemed that I could hardly rise from my seat. The next day Elder Cole told me that he saw how I felt, and advised me to go and do my duty. I did not think that I should do so then, but when they were singing at the close of the meeting I felt willing to go, and I said a few words, and was received, and baptized in their fellowship. Since then I have been so unworthy.

I am a poor, unworthy sinner, and if saved, it must be by grace, and not of my works.

Your unworthy brother in the Lord, if one at all,

JAMES W. LINN.

### "ASK FOR THE OLD PATHS."

"THUS saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jer. vi. 16.

**BELoved IN THE LORD:**—It is well that we earnestly give heed to this command to Israel. First, let us be solemnly impressed that it is the Lord who thus speaks to his people, as their covenant and faithful God, and for their spiritual welfare, peace and rest.

Next, let us well consider that our best interests, safety and well being, is in asking for the old paths, and walking therein.

It was a divine command to Israel to remove not the ancient landmarks, which their fathers had set. "This is the way; walk ye in it." "Be ye followers of me, even as I also am of Christ." He says, "I am the Way, and the Truth, and the Life." Prophets of old pointed to Jesus, and apostles followed him. The divine truths which they taught are the old paths, and in the footsteps of Christ is the good way. "Follow thou me," is his word. "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "This man shall be blessed in his deed." "In me ye shall have peace," says Jesus, who is our peace. He is the good way.

"God will not leave himself without witness," and since the apostles he has called faithful men, who have earnestly contended for the faith of his elect, and kept it. Loving their Lord, they kept his commandments. These have walked in the old paths, and the good way, and the Lord was with them. It will refresh, strengthen and help us, by seeing how they lived and died in the faith. Hassell's Church History is a store-house of knowledge; so let us see a few facts that he records. He says of Andrew Fuller,

(page 338): "He confesses that he was 'saved by mere grace, in spite of himself, by free grace from first to last.' He declared that he 'never had any predilection for Arminianism, which appeared to him to ascribe the difference between one sinner and another, not to the grace of God, but to the good improvement made of grace given us in common with others, and that his zeal for the doctrine of grace increased with his years;' and his dying declarations are that 'all he had done needed forgiveness; that he trusted alone in sovereign grace and mercy; that he was a poor, guilty creature, but Christ was an almighty Savior; that the doctrine of grace was all his salvation and all his desire; that he had no other hope than from salvation by mere sovereign, efficacious grace, through the atonement of his Lord and Savior; that with this hope he could go into eternity with composure.'" Elder Hassell says, "Mr. Fuller (is) the standard of the New School Baptists in England and the United States;" therefore it cannot be claimed that Mr. Fuller made too much of grace, nor too little of all that he had ever done, for this was his dying testimony. His solemn, dying words should be a warning to any of us who dwell more upon our works than upon "sovereign, efficacious grace."

Elder Hassell says, (page 327): "Old School, Primitive, or Bible Baptists, believe and rejoice in the absolute sovereignty of God, their heavenly Father—in the entire dependence of all his creatures upon him, both in nature and in grace; a doctrine that leads its adherents to abandon all confidence in creature power, and to exercise a living and a loving trust in the Most High."

He says, (page 333): Christian predestination far surpasses Arminianism in its

moral results, as history abundantly demonstrates. \* \* \* Predestinarianism is highly promotive of both civil and religious liberty. It represents God as absolute and supreme, and makes all men equal before him. It develops the power of self-government, and a manly spirit of independence, which fears no man, though seated on a throne, because it fears God, the only real Sovereign." Again, he says, (page 485): "If God is omniscient and omnipotent, and existed alone from eternity, and created all things out of nothing, and disposed of all things in his providence, with all the surrounding circumstances, exactly foreknowing all the results, then, certainly, in one sense, his foreknowledge of all things is equivalent to his foreordination of all things, including the volitions of his creatures, yet without the slightest degree of sin on his part, as the Most Holy God tempts no one to sin. The sinful, carnal mind of fallen, darkened rationalism, paints this certain truth of nature and Scripture in the most revolting colors, preferring that senseless and heartless fate or chance should sit at the helm of the universe; but the regenerated, enlightened, spiritual mind of the child of God incomparably prefers that his holy and heavenly Father should sit at the helm, and direct and work all things according to the counsel of his own will. The foreknowledge of God is, in one sense, so evidently identical with his foreordination that some of the most able living conditionalists propose to revolutionize the Arminian theology, and make it consistent with itself by the denial of God's foreknowledge of future contingent events." Elder Hassell again says, (page 486): "For, if the will of fallen man is inevitably restrained from spiritual good by his innate depravity, he cannot be

said to be truly free, (his fallen will always preferring evil) especially as Christ declares that the sinner is the servant (*doulos, the born slave,*) of sin, and must be made free by the Son, if he be free indeed."

Upon the doctrine of salvation by grace alone, Elder Hassell says, (page 203): "These precious declarations are precisely equivalent to the comforting assurance of the apostle Paul, 'that he who hath begun a good work in you will perform (*epiteleo, bring to an end, accomplish, perfect,*) it until the day of Jesus Christ,' (Phil. i. 6,) not only the day when he is manifested as the Sun of righteousness and the divine Savior of the trembling sinner, but as shown by the fourth verse below, (Phil. i. 10,) and by 1 Thess. v. 2, and 2 Peter iii. 10, the day at the close of this dispensation, when Christ shall come in final judgment. This one verse, (Phil. i. 6,) like Heb. xii. 2, in which Jesus is called both 'the author and finisher of our faith,' and like Isa. xxxv. 10, in which it is declared that 'the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads,' and like many other verses of Scripture, cuts up the system of conditional salvation by the roots, and incontestably and eternally establishes the system of salvation by sovereign grace, beginning and consummating the good work in the sinner's heart, so that all the glory, without the slightest reservation, shall be given by the saved to God. Every system of conditionalism represents the sinner as doing that which insures his salvation, and which should, therefore, entitle him to the chief glory. As for good works, they are, as we have shown by abundant scriptural quotations, but the fruit of divine grace implanted in the heart."

How true! These are "the old paths," and our fathers walked therein, as did "holy men of old." They unitedly testified that "Salvation is of the Lord;" "not of works." Our author states a strong truth in saying, "Every system of conditionalism represents the sinner as doing that which insures his salvation;" for this is just as true of "conditional salvation in time," as it is of every other conditional salvation, and the entire system of conditionalism entitles the one who is thus saved "to the chief glory." "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith."—Romans iii. 27. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."—Romans iv. 16. Nothing conditional can be sure, therefore conditional paths are both uncertain and unsafe to walk in.

D. BARTLEY.

CRAWFORDSVILLE, Ind.

[It does not seem to us that we can add anything to what brother Bartley has so well said; we can but give it our cordial approval. We subscribe with all our heart to the sentiment of the poet, "Grace all the work shall crown." And the believer will always, when in the Spirit, join in the shoutings of grace when the topmost stone is brought forth: "Mercy shall be built up forever," and it is good to sing of the mercy of the Lord forever. Foreknowledge certainly does just as certainly fix the necessity of all events that are foreknown, as does predestination. And the fixed certainty of events is what is objected to, as we understand the matter. Ten years ago we said that those brethren who began by denying unlimited predestination, would end by the necessity of the argument in the denial of God's foreknowledge as

well. And this is not saying that the foreknowledge and predestination of God holds the same relation to evil that they do to what is good. God foreknows all things, but he foreknew his people in a special sense, or in the sense of approval. But brother Bartley's letter will speak for itself.—ED.]

SOUTHAMPTON, Pa., Dec. 9, 1899.

DEAR BRETHREN:—It is so interesting to me to read of such meetings, and such long journeys to reach them, as are described in this letter from brother Allison, that I think it will be good reading for others. Those who love the truth must go where they can hear it preached, and where they can meet with others "of like precious faith," if they possibly can. Sometimes those who live near the place of meeting get indifferent to the privileges they have, and will let little things, or nothing, keep them at home. It ought to, and I think must, stir them up to see how far those will go, and what difficulties they will overcome, who are really hungry for gospel blessings.

Your brother in hope,

SILAS H. DURAND.

GRASS VALLEY, Ore., July 14, 1899.

ELDER SILAS H. DURAND—DEAR BROTHER:—Your letter of May 12th, 1899, I have reread to-day, and as I am at home, and the day is too warm to work out doors, I will try to write in reply to same. We prize your letters very much indeed, and really do not feel worthy of your kind and brotherly notice; but let me say, my dear brother, I spoke the sentiments of my poor heart in both the letters you refer to, but as you seem to feel that the remarks are too personal, I will try and refrain somewhat in the future. But remember what I then said

is still bubbling up in my heart and mind, and remains true; and your humble and christian expressions in regard to what I said only strengthens my remarks, and brings you, if possible, nearer to me in love and precious fellowship. The reason for my not writing for the SIGNS OF THE TIMES, is the lack of ability to write to profit or edification of the readers of that noble medium of correspondence. My reason for not sending my last letter when I first wrote it, I was ashamed of its weakness, and concluded to try and do better, but after a trial I found I could not please myself, and concluded I would write you a short note to inform you of our welfare, but after reading the letter, at the time I mailed it, it seemed to sound a little better.

Now I will tell you something relative to a meeting my wife and I attended the first of this month. Elder G. E. Mayfield, my son in the gospel, if I may use such an expression, wrote me from Elgin, Oregon, that he would meet us at a place of meeting, or where there is a small church, near Gane, in Gilliam County. It is one hundred miles from where I live, and no railroad from here, so we had to drive it with a two-horse buggy. We had to drive fifty miles a day. In our way we had to cross the John Day River, and had some long and heavy hills to climb on either side of the river, and a good portion of the way is almost a desert and considerable sand. I write this that you may get some idea of how we pioneer Old Baptists are situated. The first day from home we missed our road, and houses on the road are very scarce. When it began to get late in the evening we saw a house off some distance in a field of wheat, and as we were tired, the day being warm, and we having driven near sixty miles, we went to the

house, and I said to the man, "We have got off our road, and wish to stay with you until morning." He said, "All right, I have never turned a man away yet that wished shelter under my roof." "Well," I said, "friend, the Lord has directed us to the right place, if we are some off the main road." This seemed to please the man, though he was not a professor. But, my brother, I felt what I said, and felt encouraged in the way which I went. It some way came to me as evidence that the Lord had arranged the meeting where we were going, and had impressed me to go, and that my labor would not be in vain. So we stayed over night, and had a pleasant time; I found him a man that was standing idle in the market place, (the world, where all kinds of religious wares are sold, and where our Lord was sold for thirty pieces of silver,) and it seemed that the reason he was standing idle was because he could not work to obtain salvation, but was waiting for the Lord to bid him go into the vineyard. When I asked what my bill was, he said, "You do not owe me anything," and further said that he would be pleased to have us call on him often. I said, "My friend, you are the possessor of a kind and generous heart, and I hope ere long the good Lord will manifest himself unto you, as he does not unto the world."

But I shall weary you. We arrived at the place of meeting, and we had good preaching by Elder G. E. Mayfield, and his brother, A. J. Mayfield, a licentiate. I was truly proud of my boy, he is an humble, but I think the ablest minister, or at least one among the ablest we have in Oregon. There was a good attendance, and much interest manifested, so I felt paid for all our labor and travel in the dust, for the Lord seemed to be with us poor little shepherds, and enabled us

to feed the sheep, and we ourselves got to the feeding-place. There were two additions to that little church, and there are three more that I talked with that have a hope, so you may know we enjoyed that which the world cannot give nor take away.

We were away from our home nine days, traveled three hundred miles, and miles of it desert looking places. We now live forty-five miles from a place of meeting, and drive that once a month. At our June meeting we met an Elder from Kentucky, quite an able minister, but is on to the hobby of the "conditional time salvation." We had quite a pleasant talk on Saturday, after meeting, on the subject, and on Sunday he preached a good sermon, leaving out his conditionalism, and after meeting I gave him my hand, and remarked that he had preached the truth, allowing me to be a judge of what the truth is, and did not use conditional salvation. I said, We Old Baptists of Oregon let our Arminian friends use that word.

Dear brother, excuse this lengthy letter, and write to me when you have plenty of time. I still enjoy reading the dear old SIGNS OF THE TIMES, and of course enjoy all you write.

With, I hope, christian love and fellowship, and best wishes of myself and wife to sister Bessie and yourself, I remain your brother in hope of eternal life,

J. P. ALLISON.

PHILADELPHIA, Pa., Oct. 4, 1899.

DEARLY BELOVED BRETHREN:—I have been requested by several brethren to write for the SIGNS. Could I write anything that would be of any comfort to the readers of the SIGNS, I would gladly do so. I trust that I have no other motive in writing at this time. God forbid, that

I should ever write just to see my name in the SIGNS. They still come forth richly laden with the testimony of the precious Redeemer. All hail the power of his great name; he hath done great things for us, whereof we are glad; he was delivered for our offenses, and he was raised again for our justification. This is the only thing that the dear children of God can find any comfort in. O for faith to believe on his name; his name is a strong tower, and the righteous run into it, and are safe. He has satisfied the law of God in every jot and tittle, and has raised his people up far above its power and dominion, and hence they are not under the law, but under grace. There is no condemnation to them who are in Christ Jesus, who walk in him, and look to him alone for justification. This is safe ground, all other ground is sinking sand. They who believe in him shall not come into condemnation; they shall not perish. This is the path of the just, which shineth more and more unto the perfect day. We are justified by faith in him, by faith we wash our robes and make them white in the blood of the Lamb. But when we walk after the flesh, or look to the law, and try to satisfy it for ourselves, it always condemns us. Though we wash our hands in snow water and make them never so clean, yet again we are plunged in the ditch, and our own clothes abhor us. Lord, what can dust and ashes do? He knows our frame, and he remembers that we are dust; sin is mixed with all we do, think or say. If I try to utter a word in prayer, selfishness is mixed with it, poor, sinful creature that I am. But faith in Jesus' name made the poor crippled man, who sat at the beautiful gate of the temple, rise up and walk; it made him perfectly whole; it made him walk, and leap, and praise God, and it makes

us poor cripples whole, too; it makes us mount up with wings as eagles, run and not be weary, walk and not faint. Even a glimpse of Jesus heals all our wounds, and bruises, and putrefying sores. His blood cleanses the foulest stain; it cleanses his people from all sin. None but those who were bitten by the fiery flying serpents in the wilderness, could realize any benefit by looking upon the serpent of brass, which the Lord commanded Moses to make. But it was salvation to those who were bitten. It came to pass that whosoever was bitten looked upon it and lived. To all those who feel the plague of sin, there is a balm in Gilead. O, may such be enabled by faith to behold the Lamb of God which taketh away the sin of the world. He is the only physician who can heal the sinsick soul.

"Jesus lover of my soul,  
Let me to thy bosom fly,  
While the raging billows roll,  
While the tempest still is nigh.  
Hide me, O my Savior, hide,  
Till the storm of life is past;  
Safe into the haven guide:  
O receive my soul at last."

Yours in the hope of eternal life,  
EDWARD F. ROUNDS.

[How good in the time of temptation to be reminded that there is full salvation finished in the Son of God for the sinner, and how good to be reminded that there is salvation in no other. Amid all the speculations of men, into which believers are themselves sometimes drawn, it is a blessing to be reminded of the simple gospel of the grace of God. The longer we live, the more do we feel to rejoice in the plain truth, that Jesus died that sinners might live. And as our brother has called our attention to the matter, so we rejoice that all that are bitten do look and live. Thus how certain

is the salvation of all who feel the plague of their own heart. What a great thing it is to feel this plague of the heart, sin. Only in this way can any one come to appreciate what salvation in Christ means. A great sinner has need of a great Savior.—ED.]

KELLEY'S CORNERS, N. Y.

DEAR BROTHER BEEBE:—Please give this letter from our deceased sister a place in the SIGNS when you have space.

J. D. HUBBELL.

VEGA, N. Y., Nov. 27, 1898.

ELDER J. D. HUBBELL—MY DEAR PASTOR:—It has been in my mind for some time to write to you, but as I have been hoping that it might be so that I could meet you all in church capacity once more this fall, I have deferred it until now. I was very glad to be at the yearly meeting and see, if I could, not hear the ministers, and brethren, and sisters. It was no doubt a feast of fat things, of wine on the lees, well refined, to you. O, what a blessing you all enjoyed in hearing from those able ministers. I have been reading some of the old numbers of the SIGNS of the fifties, and sixties, and seventies, and have derived much comfort therefrom. I could but notice the writings of Elder Gilbert Beebe, and the kind and tender language which he used toward the sheep and lambs of the Master's fold. But when he encountered the enemy he was as bold as a lion, and he gave no quarter. Surely I have thought he was a father in every sense of the word. Paul says to the Corinthian brethren, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers?"

Yesterday morning I picked up my hymn book, and upon opening it my eyes

rested first on these words, "Who is this fair one in distress?" I read the hymn all through; it is beautiful. I have read it and sung it many times, but never saw the beauty of it as I did then. I have been thinking of late of the sufferings of the dear Savior while in the garden of Gethsemane. O, my brother, what agony of soul must he there have been forced to pass through, to shed great drops of blood falling down to the ground. Yet in the midst of all his disciples slept. Is it any wonder that all his life he was a man of sorrows and acquainted with grief? for from the beginning he knew all that would and must take place before he would go to his Father. Sometimes I have thought the agony of soul was in the garden, while the agony of his body was upon the cross. Then again my mind gets carried to the low estate of Zion. I view her waste places, where few attend her solemn feasts, but I feel to say,

"How long, O Lord, shall I complain  
Like one who seeks his God in vain?"  
"Still shall my soul thine absence mourn,  
And still despair of thy return?"

Then comes the soul-cheering words of the Lord to the prophet, "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." What a comfort that must have been to the poor old prophet when he had thought that he was left alone, and his life was sought. I think, if not entirely deceived, it is a great comfort to me when I can feel assured of the fact that there is a remnant still according to the election of grace, free, unmerited grace. Seven thousand is a complete number, a particular and certain number, and to my mind it represents all or the whole church of the firstborn, who were given to Jesus in the covenant of redemption, and he



will bring them off conquerors, and more than conquerors, through him that loved them and gave himself for them. Sister Martha has been over to see me. It staggers her to see one professing to be a christian, do wrong, yet she cannot live as she would like to herself. She will learn a good many things if she lives. The little child in nature knows but little of earthly things, and so it is also in spiritual things; the newborn soul knows but little, only as the Lord shall lead them and instruct them, and he will keep them as the apple of his eye.

Now, my dear brother, I will bring this writing to a close. As usual I have used many words to convey few ideas. Please read them with a spirit of charity. I hope to hear from you all before long. May you long be spared to stand on Zion's walls, proclaiming the truth as it is in Jesus, and may Israel's God be with you in all your wanderings in this sinful world. Sister Hubbell shares with you in my love and respect. I hope that this will find you enjoying the greatest of all earthly blessings, good health.

Your sister in hope,

PEACE O. BALLARD.

GOODNIGHT, Ky., Nov. 30, 1899.

KIND EDITOR:—Will you kindly publish the inclosed letter, when convenient to do so, or so much as is best? It is from the wife of Elder P. W. Sawin. I feel sure it will be read with interest by many of the readers of the SIGNS OF THE TIMES. It is too good to be laid away.

LAURA M. BAIRD.

NEWCASTLE, Ky., Sept., 1899.

MRS. LAURA M. BAIRD—MY PRECIOUS SISTER:—If a poor worm may thus address you. I cannot express to you how much good your dear, comforting letter

did me, especially coming as it did in the absence of my dear companion, for I always feel so unusually sad and lonely when he is away. I thought I would answer it right away, but a barren and unfruitful mind is my excuse, and even now I do not feel that I have anything worth communicating, but thought I would make the attempt. I do not see any prospect of it being any better. Dear sister, I assure you I am sorry to hear of your dear daughter's failing health, for I know this is a great cross to you, and I sincerely hope if it is the dear Lord's will she may be spared to you many years, but I hope you may be enabled by grace divine to become reconciled to his will, whatever that may be. An irreconciliation to his will I believe has given me more trouble than any other one thing, and then my daily walk is not that of a christian; the things "I would I do not, and the things I would not that I do," and my walk is so contrary to that which I desire that I reel and stagger like a drunken man, and oftentimes am ready to give up. I so often look at others that I know, and have every assurance are God's dear children, and just think I would give worlds, if I possessed them, to be like them. I often hear them talk of such bright and peaceful times, but poor, sinful me, always groping in the dark, feeling my way along without one ray of light.

"All within is dark and wild,  
Can I deem myself a child?"

I am crying daily, O, for some evidence from a dear, loving Savior. O, for a glimpse of him whom I hope my soul loveth, that I might feel assured that I might even be a doorkeeper in the house of my God. My life is a very lonely one out in the country with my two girls, while my dear husband is gone, the most

of his time in his Master's cause, yet if I could have the assurance that I am one of his dear children, and that this is my place to fill in the church, for I believe every member has a place to fill in the church, I do not think I would murmur or complain, but would take up the cares and responsibilities that seem to be my lot, and travel on cheerfully. But O, I become so footsore and weary, and go halting all the way, and when I think of the deep responsibility I am trying to fill, that of a wife of a minister of God, I almost shudder, for I feel sure I am not capacitated in any way to fill such a position. I know, dear sister, you will weary of hearing so much about my poor self, but I have written what was uppermost in my mind.

"'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?"

But I must forbear. Mr. Sawin always enjoys his visits with you all so much, he so often speaks of all of you, he has been gone now over three weeks, attending associations in Indiana and Missouri, we expect him home to-morrow, and O, how anxiously we are waiting for the time to come, for it seems months in place of weeks since he left; his health has been real poor all summer, but he writes me he is feeling some better.

I must close this poor excuse of a letter. When at a throne of grace remember poor me. Give my love to your dear children, and reserve a good share for your dear self. Please write me when you feel it in your heart to do so.

D. E. SAWIN.

RIOH HILL, Mo., Oct., 1899.

BROTHER BEEBE:—Please send the SIGNS to me, I feel that I cannot do without them. Just think what a feast I

have. So many able ministers write; I cannot mention them all. They all seem to be laden with brotherly love. It contains the same doctrine that I read in it years ago. It tells me just what I am, and what to do. It tells me to put my whole trust in God, for he is God, and beside him there is no Savior. I feel that God has kept me by his almighty power. I know not, if I had been left to myself, what would have become of me. I feel to say, "Though he slay me, yet will I trust in him." "Hinder me not, ye much loved saints, for I must go with you." I know that the Lord knew me when as yet I was not created. He knew all his children from all eternity. He will make his people willing in the day of his power. Then, brethren and sisters, write for the edification of poor, unworthy me, and of many others that are situated like me. I fear that I am not what I profess to be. What a blessed thought that our God never slumbers nor sleeps, and his watchful eye is over us always. My sincere desire and prayer is to God for you all.

M. J. GILBERT.

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### EDITORIAL NOTICES.

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#### TO OUR CORRESPONDENTS.

It is with deep regret we have to acknowledge our inability, on account of a press of business, to answer the many precious personal letters we have received from our brethren and friends, indorsing our feeble efforts in defense of the truth. While it is impossible for us to reply to each one individually, we beg that this may not be attributed to indifference on our part, or a lack of appreciation of the love and fellowship expressed for us, nor let it cause any, who may feel so impressed, from writing us, for we need all the encouragement the brethren can have it in their hearts to extend to us. B.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY 1, 1900.

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F. A. Chick, Hopewell, N. J.

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*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**INTRODUCTORY.**

As we stand upon the threshold of another year, and at the beginning of another volume of the SIGNS, we find a multitude of thoughts thronging upon us, and we are reminded of the language of David, "In the multitude of my thoughts within me thy comforts delight my soul." The multitude of his thoughts were not what ministered delight to him, but the comforts of the Lord. No doubt his thoughts recalled and dwelt upon his past life, with all its changes of joy and sorrow, with all its imperfections, for he said, I went astray from my youth, speaking lies in vanity. No doubt he remembered the conflicts, both within and without, which had tried him sorely; all his want of faith many times, his murmuring and questioning, his hasty words, doubting thoughts and evil deeds, for he sinned again and again outwardly, as well as in heart and spirit. No doubt he remembered and thought about the future, with all his ignorance of it, and his weakness and inability to encounter its trials. Who can tell all the dark, gloomy, questioning thoughts which made up the multitude of his reflections within him? But yet amid them all there were things which delighted him; these were the comforts of God.

He means the things wherewith God had blessed and helped him in the past. Nothing but the comforts which were given of God could delight him. His own thoughts, purposes, desires, words and deeds, none of them could by any possibility delight him. On the contrary, in all these things he was made ashamed, for imperfection was written upon them all. Where in all that his thoughts could call up of his past life could he find one thing in which he could delight his soul? In all he must say, as it passed in review before him, I have sinned, and am wholly unprofitable before thee, O Lord. But when the multitude of thoughts would overwhelm him with fear and shame, through grace he was also enabled to remember God's comforts to him, a sinner, and in these things he, as a poor sinner, was delighted. He could remember that God had often heard his cry, and had delivered him, that he had been brought nigh to God by the blood of the cross, that he had been made a partaker of grace in a thousand streams of blessing, according as his need required. In his weakness it was a comfort from God that delighted his soul to remember in whom was everlasting strength. In his thoughts concerning his unfaithfulness, what a comfort to remember the faithfulness of God. In his departures what a comfort to remember the Shepherd who seeks the lost ones until he finds them. In his thoughts of his great sinfulness, what a delight to remember the atonement provided for him. In his thoughts concerning the greatness of the work to which God had called him, what a comfort to remember that God had promised to be his help, and strength, and wisdom, through it all. Such things and many others are involved in the thoughts of which David speaks, and in the comforts

which delighted his soul. In these things no doubt was fulfilled in him what Paul meant when he said of his brethren at Corinth, "As sorrowful, yet always rejoicing." The multitude of thoughts bring nothing but sorrow, but yet the comforts of God bring delight and blessing. Sorrowful over self and sin, but rejoicing in Christ and salvation.

Be this as it may, concerning David and others, these words come to us now as a more appropriate expression of our own feelings than any of which we can think. As we begin this new year, with its labors and anxieties, and recall the past years, with all their failures and imperfections, we can but say that in all this multitude of thoughts we can find nothing to delight us but the abounding mercy and grace of God to us, who have been all unworthy of the least of all his favors. We would not be deceived in this matter, and claim for ourself what is not true, we would not say such things, if we know our own heart, falsely. It does seem to us that in all our past life we have been utterly profitless to God, and that we have been very unfaithful also; yet as we remember these things we do also remember all the many acts of kindness, and pity, and forbearance, from our God to us. These things are the comforts of God which delight us as we remember them. Once we said, "All of self, and none of Thee." We trust that great grace and infinite compassion has brought us at last to say, "None of self, and all of Thee." What has there been in all our life which could merit esteem, or give the Creator delight? What has there been that can give us delight? Nothing but God's comforts to us. They do delight us, as we remember them, for they speak of a faithful God, and of an almighty Friend, and of a compassionate

High Priest, who lives, and reigns, and intercedes for us. So his love in the past comforts us now, because from these things we are fully persuaded that he will not now leave nor forsake us. The comforts which do delight us are his grace and work, the everlasting love wherewith he loved us, the gift of his dear Son to die for us, and to rise again for our justification, the outpouring of the Holy Spirit, by which we have been quickened to know the things which are freely given to us of God, the giving us a name and place among his people on earth, the seasons of communion with him in his word, and in the spirit, the certainty of being kept through faith unto salvation, the remembrance that he also is a God of providence, and has cared for us temporally as well as spiritually; these, and a thousand other mercies and blessings, are the comforts of God, and we do believe that in them we find delight.

Especially in our connection with the SIGNS do these words come to us with great force. No one can know how unfitted we do feel for the position which has been ours for the few years past. As we recall those who formerly were associated with the SIGNS as editors, Elder Gilbert Beebe, who was so firm and faithful, and who under God fought such a great fight against the corruption of the times, by pen and by word of mouth, for half a century, and who was nevertheless such a son of consolation, and of Elder Wm. L. Beebe, his son, who still lives, and who is still dear to all who know him, and of Elder Benton Jenkins, the very springs of whose life ran to their close in the service of his Master, in connection with the SIGNS. As we recall all these we feel that our labors are but poor, and not to be compared with the labor of those whom we have named. As we

think over the place which under God the SIGNS has occupied among the people of God for nearly seventy years, we fear lest all our efforts to make it useful to the poor of the flock, should be found a failure, when compared with the labors of our fathers. As we look forward to the 'future also, we can but fear and tremble. Who is sufficient for these things? Multitudes of such thoughts are with us. Yet after all we do remember the grace of the past, and the covenant-keeping God who bestowed it, and we cannot quite think that we shall be left to utter failure. As we write these words we can but remember "the fear and trembling" with which Paul enjoined his brethren to work out that salvation which God had wrought in them, and which he should daily work in them. We can but fear and tremble as we enter upon this new year.

It is our desire, if God shall help us, and in this we speak for our associate editor also, to maintain those wholesome truths which have always been dear to the children of God. Grace, the grace of God, and all that belongs to grace, we desire to at all times present. The grace of God's eternal love and purpose to save, which embraced the heirs of glory from all eternity, the grace which called his people, the grace by which they were quickened from the dead, and received the atonement, the grace which keeps them unto final salvation and glory, the grace which ministers to them the daily comforts of the word, and which bestows upon them seasons of dear communion with God through the Spirit, the grace which restrains them from evil, and constrains them to that which is good, the grace by which alone God's people walk obediently, which obedience grace has made to be their desire, the grace which

leads them to praise grace itself, grace, in all these forms and manifestations of itself, we desire to hold forth as that which alone can minister to sincere souls, who know their sins, and who would fain know how to be saved from their sins. Grace is the alone remedy for every ill. Grace all the work shall crown, and by the grace of God we are what we are.

It is also our desire to speak of those things which are the proper fruits of grace, and present them as that by which grace is magnified and honored. With what dear delight do the people of God witness the work of grace made manifest in a believer's life! Paul has said that we die, that the life of Christ might be made manifest in our mortal flesh. We are sure that all obedience to God but makes manifest the life of which this is the proper fruit. The obedience of the people of God is not to the praise of any human life, of any will service, or will worship, nor of any human choice, nor of self in any way whatever, but it is to the praise of the glory of his grace, wherein he has made us accepted in the Beloved.

If any thought arise in the mind to the exaltation of self, because one has been obedient in some way more than another has, it must be slain, as being at enmity against grace, which declares that God has wrought all our works in us, and therefore must be praised, rather than him in whom these fruits appear.

We also desire to continue to present the exhortations of the word of God, as the Scriptures present them, and warn, entreat, exhort, reprove and rebuke, as is enjoined in the word of God. The people of God have need to be reminded that they should be careful to maintain good works, and these works are such as our God has enjoined. The times are evil indeed, therefore we are enjoined to re-

deem the time. It becomes us all who love the truth to put away that which is of the flesh, and to seek after the things which edify and make for peace. There never has been a time when faithfulness was more needful than now among the servants of God; all manner of confusion is abroad in the world; allurements of all kinds spread their nets to catch the unwary; none of us are free from danger: "Let him that thinketh he standeth take heed lest he fall." False doctrine is knocking at the very door of the church, and some are too ready to welcome it; carelessness of life is too common; pleasure has many charms to those who are walking far off from God; there is danger lest we fall from our steadfastness. God's people should be warned against all that wars against the soul, and all that brings reproach upon the cause of God. Those of spiritual mind are glad to be so warned, because they do not desire to be ensnared. We are enjoined to shun the very appearance of evil. It is not for the welfare of a child of God, or for the glory of God, when any are led into even the appearance of evil. We desire to continually remember these things, and as occasion demands, set them forth in the SIGNS.

The articles of faith which were contended for from the first issue of the SIGNS, are not forsaken. When we come to deny or disbelieve any of the principles of doctrine which were from the first dear to Elder Gilbert Beebe, and those who stood by him in the inception of the publication of the SIGNS, we shall feel it our duty to plainly say so. Honesty could do no less. We realize all too well that we cannot equal him who so long stood at the head of the SIGNS, except in one thing, and that is, we do believe those things which were dear to him as

unreservedly as did he. Would that we could present them as ably. Thus we do continue to believe and love the doctrine of the unlimited predestination of God, the divine sovereignty and unchangeability of God, election of grace from before the foundation of the world, in the effectual calling of the elect by grace, in their final preservation through grace, in all good works which are in the word enjoined upon all who believe, in the resurrection of the dead, and in the final glory of the redeemed, and the everlasting banishment of all who are not embraced in the atonement of Christ from the presence of God, and we believe that the limited, personal atonement of our Lord Jesus Christ, is the foundation of all these glorious principles of doctrine, so that without this none of them are of any value. This is the keystone upon which all the building rests. We do believe these things, and rejoice in them, and are glad that they have been dear to the former editors, and to the readers of the SIGNS, from its inception to the present time.

These things are however of no value to any man unless they come to be sweetly realized in his own soul. They are not therefore to be presented as theories, which though true are yet but theories, but as living truths upon which believers must live, as their daily bread. The soul which feels its total depravity, must have a full atonement to rest upon. To such, Jesus and his salvation is the most delightful of all themes. He who is destitute of righteousness, and hungers for it, must have joy in beholding the full and spotless righteousness of the dear Savior, and in believing that one day he shall be with and like his Master. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

We desire for our readers, as well as

for all the Israel of God, that they may be fed from the table of the Master, and that peace may fill all our hearts, and that it may abound in all our churches, and that we preach and hear the truth in love, and grow in grace, and in the knowledge of Jesus our Lord.

Our brethren have borne much with us in the past, and we ask their forbearance during the coming year. Mistakes we shall make; we cannot doubt this, for we have made them in all the past. We shall come short in all things, and do wrong in many things, but we desire to be led in the right way, that we may go to a city of habitation. May we be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

C.

MEMPHIS, Tenn.

Is a man scripturally qualified to act as deacon, if his wife leaves him, and they are living separate? Does he rule his own house well in such a case? See 1 Tim. iii. 12.

D. L. McNEES.

R E P L Y .

We do not think the apostle meant that it was essential that either deacons or ministers should be married at all, but if married, their wives should possess certain qualifications. If such officers in the church must be married, it would follow that if either should lose his wife by death, his office would cease until he should marry again. There is no intimation of this in the Scriptures. As regards the question raised by our brother, we should think that it would be unwise to hold a brother in the office of deacon, who was living separate from his wife. The scandal which would necessarily exist would be a permanent injury to his usefulness, and a reproach to the cause itself, even though the brother might be regarded as being sinned against, rather than sinning, in the separation. We give

this as our opinion. No two cases present precisely the same circumstances, and each church must decide for herself what is needful in each case. It might be that a case would occur where it would be so clear that the husband was not at all to blame, that the whole community would be convinced of this. In such a case, perhaps to retain the brother in his office would not work harm. But our opinion is that such cases are few and far between. We cannot be too careful to maintain the honor of the cause, and to put away every evil thing. Such a brother in such a case would, we think, himself feel, if he had the cause of God uppermost in his heart, that his usefulness in his office was marred by his relation to his wife, and would feel like asking to be excused from the office.

C.

## CAUSE OF DELAY.

It is very unusual for the SIGNS OF THE TIMES to be issued late, and it never is caused by indifference or neglect on our part, but circumstances will arise over which we have no control, and such is the case at present. Over two months ago we ordered paper which the mill promised to deliver to us in the early part of December, but it did not reach us until the 29th of the month. For more than two weeks we were kept waiting for the paper, and have been caused considerable expense in telegraphing, telephoning, &c., to say nothing of our anxiety and annoyance. We very much dislike to publish excuses, but we feel that the readers of the SIGNS will extend their usual forbearance to us on this occasion. We have now on hand several tons of paper, and therefore the same difficulty is not likely to arise again very soon. We hope to again be on date in a short time.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### THE RELATIVE DUTIES OF MINIS- TERS AND CHURCHES.

GREAT care is required in the discussion of so delicate a subject, lest on the one hand we give countenance to the popular notion of manufacturing our own ministry, and offering inducements for ungodly and covetous men to crowd themselves into the work, uncalled of the Lord, and for filthy lucre's sake. Or, on the other hand, in avoiding that disorder, we run so far into an opposite extreme as to overlook, and thereby fail to obey such instructions as are clearly laid down in the Scriptures.

We would observe first, that no man is to take this work on himself unless called thereto of God, as was Aaron to the priesthood. We can find no authority in the Word for human interference in offering inducements to draw out young or old men into the work, until such gifts are developed as afford satisfactory evidence to the church of God that they are called of God to that work. When such evidences are obtained, the church is required to consider them carefully and prayerfully, in the light of the Scriptures. Then it becomes us to inquire, first, Has God by his Spirit made them willing to serve in that calling? For they must enter the work, not for filthy lucre's sake, but of a willing mind. Paul says to Timothy, "This is a true saying, If any man desire the office of a bishop (or pastor) he desireth a good work." Finding in the church a brother entertaining this desire, we are taught to examine closely to see if he possesses the following indispensable qualifications, (for some may have a desire to render themselves conspicuous in the church, and may covet the ministerial

work from very improper motives, and such have given the churches great trouble. Some have been licensed to the work to get rid of their clamor, or as the easiest way to dispose of them, instead of saying to them that the church lacks the evidence of their calling. But in all such cases the church has suffered from their disregard of the divine rule.) Let them first be proved, and here is the rule: "A bishop MUST be blameless, the husband of one wife: vigilant, sober, of good behavior, given to hospitality, apt to teach." These are put down as indispensable qualifications, and the church of God is to be the judge whether the proposed candidate, or volunteer, for the work is in possession of them, as positive and indispensable qualifications. If in all these particulars all is satisfactory, we are next to consider the negative, or the disqualifications: 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?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. (1 Tim iii. 1-7.)

There are many other portions of the New Testament which treat upon the qualifications of the ministers of Christ, but our limits will not allow us at this time to present them. From the above established rule we learn that the brother to be recognized as a minister of Jesus Christ must sustain an unblemished reputation in the church, and his walk and conversation before the world, (those that are without) must also be irreproachable. Of course we are not to understand that the world are to speak well of his doctrine, or allow him to escape reproach



and persecution such as Christ and his apostles bore. But he is not to be known in the world as a brawler, a striker, a man given to wine, or greedy of filthy lucre, not covetous, or, like the daughters of the horse-leech, crying, Give! give!!

Next in importance to the unblemished character sustained by the candidate for the christian ministry is, Is he apt to teach? Many men of intelligence and of grace are destitute of this qualification, and the church would starve under their ministry, if they were not otherwise fed with knowledge and understanding. And if the minister cannot command intelligible language, how can he be apt to teach? We would not insist upon eloquence of speech, as these terms are used by men, for Paul, who as a learned man could have commanded it, refrained from it in his ministry, and came not in the excellency of speech, or of wisdom, but he was with them in weakness, and in fear, and in much trembling, and his speech and preaching 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. Still there may be, and unquestionably is, a fault with at least some of our brethren in the ministry, and an inexcusable carelessness in regard to their language. If to be apt to teach requires that the instructor should, like the wise man, search out suitable words, and if, as he has by the spirit of inspiration told us, that "words fitly spoken are like apples of gold in pictures of silver," it must be proper and right that preachers of the gospel should at least make themselves familiar with their mother tongue.

To do this we presume there are very few cases, if any, where anything more is necessary than a trifling effort on the

part of the preacher himself. If the church be at fault, it is that they do not urge upon their preachers who are deficient, the necessity and importance of spending some of their leisure hours in studying their grammar and dictionaries. We have known young men to enter the ministry whose opportunities had been very limited, and consequently were very deficient in their language, who have grown to be old men, without any perceptible improvement in that particular, but it would be hard to find a case where a good practical knowledge of the rules of grammar might not have been acquired by them in that time without in the least restricting their ministerial labors, or detracting from their opportunities to labor for the support of their families. There certainly can be no good reason why a young preacher should idle away time which might be employed in the attainment of profitable knowledge, and in mental improvement.

No brother is at liberty to construe our remarks as intending any reflection upon our aged brethren in the ministry, who have never been privileged with opportunities which are common in our day. Many of our aged fathers in the ministry were raised amid the turmoil and strife of the Revolutionary war, or in parts of our country where the country was new, and opportunities were very limited for mental improvement, still their usefulness has been realized very extensively, and their praise is in all the churches. We only design to call the attention of the young to this subject, and not only ministers, but all others, would realize an advantage by applying themselves as opportunity presents, to the attainment of useful knowledge.

To secure all the advantages which we recommend, we see no need of building or

establishing Theological Seminaries, or of waiting one moment after being called to the work of the ministry. The most stupidly dull and clownish preachers we ever met with have been among the students sent forth from Theological Schools. One from Hamilton Seminary, in our State, once edified the people in our vicinity, by informing them that the Ganges, where pagans sacrifice their children to its waters, was located in the Canadas. But aside from their deficiency in geography, they are uniformly, so far as our acquaintance with them extends, by no means in advance of pagans in the knowledge of divine and spiritual things. The things of the Spirit of God can only be taught by the Spirit, and all our spiritual preparations for usefulness in the church of God must come from above. Still public speaking requires the articulation of sounds, by which ideas are expressed and conveyed, in order to which our natural and physical organs are employed, and our natural understanding is brought into requisition. Hence the propriety of correct language. "How forcible are right words." Some have betrayed an unwillingness to take the trouble to learn the proper use of words, and their precise meaning, lest it should encourage pride and vanity, either in themselves or in their hearers, but that very class of speakers are more frequently than any others found straining to use highflown words that they do not understand themselves, and very incorrectly imagine that their hearers are as ignorant of as themselves.

Our impression is that the most simple language we can possibly command, if well understood by the speaker, in public preaching, is by far more suitable and instructive, and to our ear, it is the most eloquent and forcible. None but coxcombs, and vain, conceited fops, will strain to

use terms in public speaking which they imagine their hearers do not generally understand.

While on this subject, the reader will permit us to say, that there are many disagreeable faults into which preachers are very liable to fall, such as speaking with a sing-song tone, or with affection, in an unusual key, with unbecoming and awkward gestures which a little care on their part with some occasional hints from faithful brethren, would serve greatly to relieve them from, and render them far more acceptable and pleasant to their hearers. But we have pursued this part of our subject as far perhaps as is profitable at this time, especially as we are conscious that the writer has very many faults to correct in himself, as well as to point out in his brethren.

The improvements suggested can be acquired without money, or exemption from labor. We know a precious brother who has attained a high elevation in literature without the aid of schools, or exemption from labor. He told us that he had often carried a book in his bosom when ploughing, and while his team were resting, he would employ the moments in study until he had acquired the education which he now finds of priceless value to him as a minister of Jesus. There are many other important requisitions for a preacher of the gospel, which we have not time nor space to dwell upon in this article; and our remarks on the duty of the church to the preachers of the word, must also be deferred for the present.

MIDDLETOWN, N. Y., May 1, 1857.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denotes the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; &c.

CONTRIBUTIONS FOR THE  
"SIGNS OF THE TIMES."

Previously acknowledged.....	\$319 05
C. Winter, N. Y., \$1.00; Amy Shaddock, Pa., \$1.00; Hiram Nichols, N. Y., \$2.00; T. G. Harris, Neb., \$1.00; Attie A. Curtis, Mass., \$1.00; Phenia Davis, Mass., \$1.00; Elder G. N. Tusing, Ohio, \$1.00; A friend, D. C., \$5.00; John Hobson, N. Y., \$3.00; Jacob Hewitt, Ill., \$2.50; T. Knight, Mo., \$1.00; George Lambert, Maine, \$3.00.—Total.....	22 50
Total to date.....	\$341 55

MARRIAGES.

By Elder G. N. Tusing, Nov. 30th, 1899, at the home of the bride's parents, in Pickaway Co., Ohio, Luther C. Trout, of Fairfield Co., Ohio, and Miss Chloe E. Plinn, of Pickaway Co., Ohio.

By the same, Nov. 29th, 1899, at the home of the bride's parents, William D. Hemy and Miss Maggie D. Holliday, both of Fairfield Co., Ohio.

By the same, Oct. 4th, 1899, James Russel Pinkerton and Miss Laura Rausch, both of Columbus, Ohio.

By the same, at his residence, Oct. 23d, 1899, Geo. Dolen Johnson and Miss Anna Jeannette Spencer, both of Franklin Co., Ohio.

By the same, Sept. 12th, 1899, at the home of the bride's parents, in Hocking Co., Ohio, Frank Hensel and Miss Kittie Harsh, both of Hocking Co., Ohio.

By Elder T. M. Poulson, Dec. 6th, 1899, at the bride's mother's, at Salisbury, Md., William A. Powell, of Philadelphia, Pa., and Mrs. Virginia E. Parrish, of Salisbury, Md.

By the same, Dec. 19th, 1899, near New Church, Va., Webster Wessels and Miss Sadia B. Gladen, both of Virginia.

By the same, Dec. 21st, 1899, at the home of the bride's brothers, in Wicomico Co., Md., John W. Watson and Miss Alice S. Kelley, both of Wicomico Co., Md.

By the same, Dec. 24th, 1899, at the Baptist meeting-house at Nassaongo, Wicomico Co., Md., Washington Jenkins and Lina A. Maddox, both of Salisbury, Md.

By Elder F. A. Chick, at his residence, Hopewell, N. J., Saturday, Dec. 23d, 1899, Thomas E. Wilson, of Linvale, N. J., and Miss Maggie A. Garner, of Lambertville, N. J.

By the same, at same place, Wednesday, Dec. 27th, 1899, Angustus Hall and Miss Matilda R. Kugler, both of Whitehouse, Hunterdon Co., N. J.

OBITUARY NOTICES.

DIED—Dec. 4th, 1899, sister **Mary A. Hulsizer**, wife of brother Mahlon Hulsizer, of Clinton, N. J. Her maiden name was Sharp, daughter of David Sharp. She was 79 years, 1 month and 2 days old. She was married to brother Hulsizer Jan. 16th, 1834, living nearly sixty-one years together. They were united in a twofold sense, naturally and spiritually. She united with the Regular Primitive Old School Baptist church at Locktown, N. J., many years ago, and was baptized by Elder Gabriel Conklin. She was in Babylon for several years, but the Lord graciously brought her out, and gave her a home in the church of Jesus Christ, the pillar and ground of the truth, and now has taken her to her eternal home. She had been in feeble health for a good many years, and often expressed a desire for rest, and to go home. She is now at home with Jesus, and satisfied. She leaves a mourning husband, eighty-four years old, waiting for the summons to follow, also seven children to mourn the loss of a dear mother, with grandchildren and many friends, and the church also has lost a good faithful member, loved by all.

Elder Durand spoke much to the comfort of those present, after which she was buried near her home. The Lord gave, and he has taken away.

May the dear Lord give all needed grace.

D. M. VAIL.

ON April 16th, 1899, **Mrs. Priscilla F. Ivey**, widow of Charles Ivey, left us to mourn her death, while she went to receive her final reward with his saints. This is a very tardy notice, and almost too late, but we, her children, feel it as a solemn duty to let the SIGNS know of the departure of one of its oldest and most constant and devoted readers. She was in her 73d year, and the mother of three living children, J. L. Ivey, of Milledgeville, Ga., Mrs. H. K. Byington, of Ivey, Ga., and myself, of Macon, Ga. Her oldest son, Gilbert Beebe, who died some years ago, would have been now fifty-five years old. At Mount Ivey church, built by her husband, she was absent from services but twice for the last five years. On her death bed the SIGNS were read to her at her request. With a resigned and firm faith she lived, and with such faith she died. We humbly bow to the will of him "who doeth all things well," and hopefully fix our eyes on that bright future home where the dead hand points. But the SIGNS, that we have known in our household so many, many years, we cannot give up, for it seems like an older one of the family who is entitled to the easy chair. So you will please hereafter send it to Mrs. A. H. Rice, Macon Ga.

MRS. A. H. RICE.

MACON, Ga., Dec. 21, 1899.

**DIED**—At his home in Walton Co., Ga., of typhoid fever, August 30th, 1899, **Mr. John W. Green**, aged 30 years, 7 months and 22 days. Mr. Green was a model man in all walks of life, always dutiful and kind to his parents, a good and upright citizen, a kind and affectionate husband and father, and while he never joined the church, was a strong believer in the doctrine of salvation by grace. He leaves behind to mourn their loss, an aged father and mother, one brother, six sisters, a wife and two lovely little children, besides a host of relatives and friends, but while we feel keenly our loss, we do not grieve as those that have no hope, for we believe that our loss is his gain.

The writer preached his funeral the day after his death, to a large and attentive congregation, with desire in our heart to comfort the bereaved, and now we desire to tender our heartfelt sympathy to the beloved wife and relatives, praying God's blessing upon them, and may God's grace prepare them to meet him in that blessed home where there will be no more parting, is the desire of the writer.

M. F. HURST.

SOCIAL CIRCLE, Ga., Nov. 16, 1899.

**Margaret E. Bradshaw** was born Sept. 7th, 1834, died Oct. 9th, 1899. Miss Margaret never made an open profession of religion, but in all the years I have known her, twenty or more, she has been a constant attendant of the Baptist church, and a respectful, attentive and devoted listener. By word, by hand and by purse, she has shown her belief in and devotion to the cause of Christ. She was unwavering in her belief in the absolute sovereignty of God, and his final disposition of all things according to his eternal purpose, which he purposed in himself. She was candid, frank and outspoken, at all times; there was never a question what she thought, nor need be any doubt about what she would do. Whatever other faults she may have had, this was not one. She was, I think, as far as human can be, without guile or hypocrisy. I feel that the church has lost in her as true a friend as any she had, though not a member, and I know I never had a better one. She leaves a brother and two sisters, and many, many friends, to mourn their loss. Our prayer to God is, that he will soothe their sorrow, heal their wounds, and drive away their tears. I tried to speak to the comfort of the sorrowing ones on the occasion.

ALSO,

**Simon Star** died Dec. 2d, 1899, aged 25 years, 6 months and 10 days. He was baptized by Elder Meredith, Oct. 2d, 1899. I received a letter from him in September, asking me to come and baptize him. On account of bad health I advised him to get one of the ministers who might attend the Juniata Association, to visit and baptize him. He did so, and Elder Meredith kindly visited and baptized him. It was my privilege, however, to be with him Saturday night be-

fore the fourth Sunday in November. I found him though so low as not to be able to speak above a whisper, still anxious to know the Scripture. We spoke often one to another as best we could. We opened the Scriptures, and a solemn, sweet and precious season we had together. How much better to visit the house of mourning than the house of feasting. It was a long journey from my home, over one hundred miles, but what is physical suffering to heavenly joy? I have known this young man for many years, always of a quiet, peaceable disposition. His mother writes me, though a sufferer for four years, he never complained. He recognized that all things came from God; good and evil. He bore them alike with christian gratitude, and christian fortitude. His prayer was, "O, Father, take me to thyself." He counted the hours, and said, that much nearer to God and home. He begged his mother not to grieve over him. She writes, "But O, how can I do as he wished?" The flesh cannot, it is not subject to the law of God, neither can be. But in spirit I know she wants to be submissive. I felt very tired when I reached him Saturday night, after traveling over a hundred miles, but that poor boy filled me with joy and rest. I felt, may my last days be like his, poor, living in one room of a friend, but having all things. Yes, Jesus was there. What glory where Jesus is! This young brother was born and died in Fulton Co., Pa., spent his last days in the home of a friend, I think called "christians," seeing their generosity, kindness and loving attention. I could but wish we were all such christians as they. The mother told me they had not charged her a cent for room rent, milk nor provision, furnishing them everything, and keeping two cows for them. This is showing christianity by works, and it is lovely, and to be praised of all men. May God bless them, I beg, for Jesus' sake, and comfort the sorrowing mother.

By request of the mother, I hope to preach the funeral at Sidling Hill, Fulton Co., Pa., in May. Due notice will be given.

ALSO,

PLEASE record the death of sister **Mary A. Titus**, relict of brother Tunis Titus. She was born in Fairfax Co., Va., April 10th, 1814, died Dec. 10th, 1899. Her maiden name was Mary A. Hunter. She was married to Tunis Titus, Sept. 16th, 1840, living together faithful to their vows, and creditable to themselves, over fifty-eight years. They were lovely in their life, separated six months less two days in death. As a woman it seems to me sister Titus measured up to the full standard of a heroine, though afflicted with two cancers. One she could not keep from being known, the other was not known until her death. She seldom spoke of her sufferings, never complaining, and up to the death of her husband was cheerful, apparently happy, enduring all, being all, that she might be thought able to care for her beloved husband, who

suffered with a sore affliction months, yes years, before his death. Such sacrifice for love as was manifested (and humbly, meekly manifested) in this dear old woman, is the nearest earthly approach to that which is divine. When we see love, as it was seen in her sacrificing, willing suffering, doing, we see the reason why it is the only word in the language that expressed God to man. But not only was she faithful to her husband, but in all the relations of life, so far as I have ever seen, she was faithful. It was my privilege to baptize her and her husband, some eight or ten years ago. I only wish that I was worthy to baptize such. If I mistake not, they leave six children to mourn their loss, all being characters worthy of their noble parents. One of these, brother Sid Titus, is a beloved member of the Valley church. May God supply our needs, and reconcile us to our loss.

I tried to comfort the mourning ones at her funeral.

E. V. WHITE.

LEESBURG, Va.

**Jane Gumalt**, our dear sister, was a member of the Regular Predestinarian Baptist church of Christ called Salem, in Washington Co., Idaho. She was a daughter of John and Ollie Barton, deceased. Sister Gumalt was born April 19th, 1843, and died August 23d, 1899. She was a kind and loving companion, and a tender mother, always ready to administer to her husband and children. She was established in the doctrine of salvation by grace, through the Lord Jesus Christ. The writer of this notice baptized her in the year 1876, in the fellowship of the Peace Valley church of Regular Predestinarian Baptists, in Howell Co., Mo., and since then she united with the church here by letter. She was a truly beloved christian member, and we greatly miss her. She leaves a husband, two daughters and one son, to mourn, but we are satisfied that her spirit is with her Savior, and we will try to be reconciled to the will of the Lord.

The writer of this notice tried to speak words of consolation to a large concourse of relatives and friends, from John xi. 25. She was laid by her father and mother, in the cemetery at Weiser, Idaho, to await the resurrection of the dead. May the Lord enable us to be reconciled to his will.

G. B. BARTON.

**DIED**—August 26th, 1899, our beloved sister, **Jennie Turner**, aged 35 years. Sister Turner fell a victim to that dread disease, consumption, but bore it all with patience and becoming faith in the Lord Jesus, her only hope of life and salvation. She was married August 26th, 1891, to our beloved brother, George Turner, at my home in Pleasureville. She united with the Cane Run church, and it was my privilege to baptize her, together with her dear husband and several others, in August, 1898. She lived a devoted

and faithful member in the church, and loved by all who knew her. The power of God's grace and love was so richly manifest in her heart that she was made willing to resign her dear, afflicted boy, and all into the kind and loving care of her dear Father in heaven, and go to him, leaving this world of suffering. She talked freely in her last days, both of her temporal affairs and heavenly prospects, and as she drew nearer the approaching dissolution, the brighter shone the precious life of our dear Redeemer, until life in immortality was swallowed up. The closing scenes were heavenly indeed. She quoted the first verse of the familiar hymn beginning, "O land of rest, for thee I sigh," and after committing all to the care of our heavenly Father, she said, "Come, Lord Jesus, come quickly," and sweetly fell asleep in Jesus, as an infant falling to sleep with pleasant scenes around it.

She leaves a dear, devoted but now bereaved husband, one son, with brothers, sisters, friends and the church, who mourn their loss, yet knowing our loss is her eternal gain.

Her funeral was largely attended, and a comforting discourse was preached by Elder Eubanks, from her last words, (I being away in Missouri at the time).

May the Lord comfort our hearts, guide us through life, and grant us his loving presence in death.

P. W. SAWIN.

NEWCASTLE, Ky., Nov., 1899.

**DIED**—Nov. 16th, 1899, at her home near Pugh, Parker Co., Texas, our esteemed sister, **Jennie Selvedge**. She was born Sept. 8th, 1847. Her maiden name was Hood. Was married to Samuel H. Selvedge, August 2d, 1865. About the year 1870, they emigrated to Texas, from east Tennessee, I think. I have been acquainted with the family twenty years, and have been a frequent visitor at their house for that length of time, but could not visit the dear sister but once during her illness. She suffered much for about ten months. Our dear sister Selvedge professed a hope in Christ in her young days, and has been an Old School Baptist, and has been a constant reader of the SIGNS OF THE TIMES for many years. The brethren and sisters have always received a hearty welcome by brother and sister Selvedge, and it seemed to be their chief delight to entertain all that come to visit, or attend the church meeting. Our sister was a true Baptist, believing the doctrine advocated by the SIGNS OF THE TIMES, and her faith was sufficient for the hour of death. When the hour came for her to depart out of the world, she called all the children that were present around her bed, and bade them all farewell. Thus a dear wife, mother and sister, passed away, leaving seven children, three sons and four daughters, and a most devoted husband, and many friends, to mourn, but we feel to thank the Lord that we mourn not as those without hope.

Elder J. N. Smith spoke at the funeral to a large

congregation of sympathizing people, kindred and friends.

May God comfort the bereaved.

W. L. ROGERS.

BLUM, Texas.

**Floyd W. Rhodes** died Nov. 3d, 1899, of dropsy and heart failure, aged 26 years, 4 months and 24 days.

The subject of this notice was born in Jefferson Co., Iowa, June 10th, 1873, and united with the Des Moines River Predestinarian Baptist Church, near Eldon, Iowa, and was baptized the first Sunday in June, 1895. He was married to Miss Vada E. Watson, of Hillsboro, Iowa, Sept. 22d, 1897. He was the eldest child, and only son, of Aaron and Nannie Rhodes, leaving three sisters and his devoted young wife and child four and one-half months old, to mourn the loss of one so dear to all. Seldom has one been blessed with such rare discernment of spiritual things, as was this precious young brother, and being gifted with superior natural intelligence, led many of our brethren to hope a field of usefulness was before him here in the field of his Lord and Master. Kind and genial, he was held in the highest esteem by all who knew him.

The funeral services were conducted by Elder I. T. Flint, at the church to which he belonged, and his remains, in accordance with a request made by himself, were laid to rest in the churchyard cemetery. A great concourse, comprising the entire community where he lived, were in attendance, all in profound sympathy, and many weeping as none can weep except for the loss of a loved one. The church has lost a most faithful member and clerk, a position he filled four years previous to his departure. In this hour of affliction we can only say, Not my will, but thine, O Father, be done! He is gone. I. T. T.

It becomes my painful duty to write of the death of old sister **Mary Romine**, who died June 17th, 1899. She was born in Lincoln Co., Tenn., Oct 23d, 1817, left that State when quite young, with her parents, and went to Missouri, lived there until she married brother C. Romine, and in the spring of 1892 she came across the plains to California, settled in Shasta, Co., and lived there several years, then left there and moved to Petaluma, Sonoma Co., after a short time moved to Markwert Springs, same County. She joined the Old School Baptist church at Santa Rosa, same County, then about fifteen years after she came to this town with her husband, and he died about fifteen months after they came. He was an able minister of the Old School Baptists. She remained firm to the end. She had a stroke of paralysis on Monday the 12th, and never came to, so as to speak. I do miss her so much, as she and I were together a great deal of the time. She never seemed inclined to speak of her death. I use to take the SIGNS OF THE TIMES

whenever they came, and read them to her, she enjoyed them so much, as well as myself, and I am lonely without her. But I will soon be at home over there. "For there we'll meet at Jesus' feet, meet to part no more." Farewell. E. M. H.

WOODLAND, Cal., Dec. 5, 1899.



*Whereas*, the great and supreme Ruler of the universe has in his infinite wisdom removed from among us our dearly beloved brother, **Elder S. L. Dark**, and

*Whereas*, the long and intimate relation held with him in the faithful discharge of his duties in this Association makes it befitting, that we record our appreciation of it, therefore be it

*Resolved*, that the wisdom and ability of his counsel and service in this Association will ever be held in grateful remembrance by us.

*Resolved*, that the removal of such a life from among us leaves a vacancy that has, and will be, doubly felt by all the brethren and friends of this Association, and will prove a great loss to us, yet we feel that our loss is his eternal gain; we feel that he is reaping the just reward of all God's servants. Be it further

*Resolved*, that with deep sympathy with the bereaved family of the deceased, we bow our heads in humble submission to the will of our heavenly Father who doeth all things well.

*Resolved*, that a copy of these resolutions be spread on our Minutes, and that a copy be sent to the SIGNS OF THE TIMES, and *Messenger of Peace*, for publication.

E. D. VARNES, Moderator.

S. H. HUMPHREY, Clerk.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., JANUARY 15, 1900. NO. 2.

## POETRY.

I INCLOSE with this letter a short selection of poetry. It is translated from the Rubaiyat of Omar Khayyan, a Persian poet of the eleventh century. The sentiment is so in keeping with the teaching of the Scriptures, and so forcibly and sincerely expressed, that I think others might be edified by it as I have been. I think it is wonderful, and shows that,

“God sends his teachers into every age,  
To every clime and race of men.”

Yours in bonds,

H. M. CURRY.

PLEASANT PLAINS, Ill.

We are no other than a moving row  
Of magic shadow-shapes, that come and go  
Round with the sun-illuminated lantern held  
In midnight by the Master of the show.

But helpless pieces of the game he plays  
Upon this chequer-board of nights and days:  
Hither and thither moves and checks and plays,  
And one by one back in the closet lays.

The ball no question makes of ayes and noes,  
But here or there, as strikes the player, goes;  
And he that tossed you down into the field,  
He knows about it all, he knows, he knows.

The moving finger writes, and having writ,  
Moves on, nor all your piety nor wit  
Shall lure it back to cancel half a line,  
Nor all your tears wash out a word of it.

And that inverted bowl they call the sky,  
Where under crawling cooped we live and die,  
Lift not your hands to it for help, for it  
As impotently moves as you or I.

With earth's first clay he did the first man knead,  
And there of the last harvest sowed the seed;  
And the first morning of creation wrote  
What the last dawn of reckoning shall read.

## CORRESPONDENCE.

SOUTHAMPTON, Pa., Nov. 16, 1899.

DEAR BROTHER:—You say that in some things I have misrepresented you. I do not wish to do so, and do not yet see that I have. You quote some sentences from my letter which you say contain all you have contended for concerning rewards and punishments. Then I have misunderstood you, and we are agreed. But again you conclude the difference between us to be very great.

I will briefly notice some points in your letter. Referring to my suggestion that in teaching a “conditional time salvation,” you appear to have bound burdens upon the helpless, you reply that unless these helpless ones are too helpless to *desire*, I am not justified in finding fault with your views, for all the liberty of will you have contended for is liberty to *desire* or to will. You say that you do not hold that they can secure the blessings at will, but only hold that they can *desire* them. I do not see how that would be the fulfillment of a condition at all, on which a salvation of any kind could be based. Paul said, “To will is present with me, but how to perform that which is good I

*James  
Sullivan*

find not." And again he said, "Ye *cannot* do the things that ye would." (Romans vii. 18-25; Gal. v. 17, 18.) But until the good thing is done no salvation is experienced; so there must be, as in the case of Paul, a further revelation of Christ as the *doer* of the good things for and in us before salvation appears.

But I have understood you to attach the condition to the *act* of obedience, and not alone to the will. In a published article, after insisting upon conditionality in the words of Jesus in Matthew xi. 28, you say, "He plainly encourages them to obedience by promising them rest in case they obey. Parents do the same thing with their children: 'If you will obey me I will give you a toy, or give you my approval.'" I will also cite you to this passage, and to the whole article, in reply to your request to show a sentence where you have taught that God's favor depends upon our will and choice and work. If you do not mean by your language here and elsewhere that God's favor, and our time salvation by him, depend upon our performance of those conditions, then I have misunderstood your meaning, and also the meaning and use of the term, "conditional time salvation."

In regard to the meaning of the word "if," you have consulted authorities, and conclude that it is necessary to set aside either that word or my theory. But you have no need to do either. I do not intend to violate the meaning of any word, nor have I done so, though you, as well as I, will depart from Webster sometimes as to the scriptural meaning of a word, as, for instance, "baptize." I grant the word "if" to generally introduce a condition or a supposition, though not always. Yet you have not produced a sentence from the New Testament which disproves the truth of my position that

the word "if" does not anywhere in the New Testament imply a condition upon the performance of which by the creature a promise of favor and salvation is based; that faith, belief, hope, love, and every spiritual grace, are not spoken of in the Scriptures as though their possession and experience by us were regarded as depending upon our will, but as the gifts of God. The Savior did not say, "If you *will* believe you *shall* have eternal life;" "If you *will* believe that I can heal your son, I will heal him;" "If you *will* keep my commandments you shall have my presence and favor." Such language is not used under the new covenant of grace; it belongs to the old covenant of works. I do object to the use of old covenant language in speaking of new covenant things, except in its typical meaning. The Savior's language is, "He that believeth *hath* everlasting life;" "Believest thou that I can do this? all things are possible to him that believeth." In the one form of language it is implied that the man may or may not believe, or do whatever is spoken of, according as he wills or chooses, and that the gift of life or favor is made to depend upon his performance of the condition. In the form of language used in the New Testament the state or condition of mind at the time is referred to, a condition which the power and grace of God only can produce in the mind of any one, and the proposition is presented as based upon that condition of mind.

I will notice three of the cases you refer to as showing my position to be incorrect. First, "If a man *will* come after me, let him deny himself, and take up his cross, and follow me." Here there is nothing promised to a man if he will come after Jesus, as though that coming were a work of his own, decided upon by

his own will, and to be rewarded by some favor from the Lord. But the "if" supposes a man to have the will or desire to come after Jesus; then he is told in what way alone he can come; not by the exercise of any will power of his own, but by denying himself, denying his own will, and by taking up his cross; by crucifying his flesh and fleshly mind, and following Jesus. Here is the test as to whether the man really has a will to come after Jesus. To some who thought they had already come to him he said, "Ye *will* not come to me." (John vi.) The young man who offered to follow Jesus had no true will to do so, and when he found that Jesus was poorer than the foxes and the birds of the air, too poor to reward him as he desired, he disappeared. No man can of himself have a will to deny himself. God must work that will in him if he ever has it. Jesus teaches here what he teaches in our experience, that instead of coming after him by any power of our own, the will and power and work that bring about that self denial, suffering and crucifixion in which this following consists, are all, like every other good and perfect gift, "from above, and come down from the Father of lights, with whom there is no variableness neither shadow of turning."—James i. 17.

Second. Peter says, "For he that *will* love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."—1 Peter iii. 10. There is no conditional work proposed in this text by the word "if," nor any reward offered. The "if" supposes a man to have already the love of God in his heart, and the will or desire to enjoy that holy life which no one can see in himself, and to see the good days of the Son of man. The apostle tells such a one of that same self-denial which the Savior

said was necessary in order that a man should come after him, and in which alone the power and blessedness of divine life are experienced in this mortal state. "Every one who knoweth the plague of his own heart," knows that in this he "cannot do the things that he would," but will still find that evil is present with him, and like David, must cry unto God to "set a watch before his mouth, and keep the door of his lips," (Psalm cxli. 3,) or evil and guile will continually issue from them. Only as the dying of the Lord Jesus is felt in our body, can the life also of Jesus be manifested in our mortal flesh, (2 Cor. iv. 10, 11,) and this is the life which God's people *will* love and long to feel the power of; and these good days which we wish for are the days made by the light of this blessed life in our souls, while "we bear about in our body the dying of the Lord Jesus." The life of suffering in the flesh and of faith in the Spirit is the life we truly live before God while in the flesh, and this the natural man cannot desire.

A man might try to curb his tongue, and refrain his lips from speaking the sin and guile which he would really delight in speaking, if he hoped to receive some reward for his self denial, but such self denial is not the Bible kind. The spiritual rewards, which I still contend for, are the experience of the things we love in the Spirit. We hate sin and guile, if we have divine life, while we feel our nature to be full of them, and it is an unspeakable blessing, the richest kind of a reward, to feel a rest from that ever present sinfulness of the fleshly mind by the power of that faith by which we are enabled to see our standing in Christ, and to "walk in him."

Third. "Whosoever *will*, let him take the water of life freely." This presents

no condition to be performed, but shows us one who longs for the water of that river which flows from the throne of God and the Lamb, the promises and grace and salvation of God. This is the one who thirsts after righteousness. He sees that every blessing represented by the water of that river of life flows alone from the power of God, without the least possible help from man. His very soul goes out in thirstings and longings for those heavenly blessings. "But," he says to himself, "I have no right to those holy things. They belong to the Lord's people, to the righteous, while I am a vile sinner." To every such poor, thirsty soul Jesus says, in his final words recorded in the book of inspiration, "Let him take of the water of life freely." That command shows him his privilege to satisfy his thirsty soul upon the promises of God; to drink the blessed truth which flows to make glad the city of God; to walk in the order and ordinances of the gospel. He is now made to realize that he is the very character for whom those blessings were ordained and prepared. He could no more have taken them to himself before the command of Jesus came to him, than the man with the withered hand could have stretched it forth before that commanding word gave him the power. Now he can no more resist or refuse the blessing than the tender grass can resist or refuse the light and healing of the rising sun.

It is necessary to define what *will* it is in both Jesus and his people which you refer to by the term "liberty of will," as necessarily exercised in what you call "conditional time salvation." There is both a human and a divine will; which of these is in exercise when righteous works are done? *The Scriptures must answer this question, and not human reason.* I

will here give what I understand to be the scriptural teaching upon the subject. The Savior, in his human nature, even though it was pure and free from sin, did not do his own will in performing the work of salvation, but the Father's will which sent him. (John vi. 38.) He lived a life of self denial and suffering during his ministry in the flesh. His Father wrought all his works in him. (John v. 19; xiv. 10.) He pleased not himself. (Romans xv. 3.) Concerning him there could be nothing conditional in his work and trial, unless you change the ordinarily accepted meaning of the word conditional. In a conditional covenant or promise there is a supposed uncertainty as to whether the one party will perform the conditional work. Otherwise I can see no meaning in, or use for, the word conditional. Jesus could not disobey. The principle of disobedience was not in him. There was nothing in him for the temptations of the devil to take a vital hold of, although he was so made under the law as to suffer under those temptations. He said, "The prince of this world cometh, and hath nothing in me." He was not on trial to prove merely that he *would* not, but that he *could* not disobey his Father's will. It was the Father's will which was done in him, and the same will is effectually done in his people.

The will, then, by which the Lord's people desire and do spiritual works is not the natural or fleshly will, which every man has as well after as before he has been born of the Spirit, but it is the will wrought in us by the Lord. It is called in one place "the mind of Christ," and in another place "the mind of the Spirit." These two wills, the fleshly and the spiritual, are contrary the one to the other, so that we cannot do the things that we would. (Gal. v. 17.) Those who

have been born of the Spirit cannot see in their flesh any good thing. (Romans vii. 18.) There must be a righteous motive, as you have clearly demonstrated, in order that an act shall be righteous. The flesh presents to the spiritual view no such righteous principle. Jesus, even, disclaimed goodness as a man, saying, "There is none good but one, that is God," thus showing that all goodness is from God, and that Jesus would be called good only as the Son of God, and in oneness with the Father. The righteousness of a man will not do to make one acceptable before God. The Lord's people are made the righteousness of God in his Son. (2 Cor. v. 21.)

When the Lord has given us to see that he has wrought in us the desires that we have, then we can with a holy confidence work them out, yet with fear and trembling. No self confidence or fleshly zeal for the Lord in these works, but a holy fear causing us to walk softly before the Lord, desiring assurances from him that our work is not of the flesh, but of faith; "for whatsoever is not of faith is sin." I think it was for our encouragement in this respect that the apostle was inspired to say, when exhorting us to work out our own salvation, "For it is God that worketh in you, to will and to do of his own good pleasure."

All neglect of this salvation, which we could not neglect if it were not ours; all acts of disobedience on the part of a living soul, are from the fleshly will, and will surely result in sorrow, self-abhorrence and death. The transgressions of the children of the dear Savior will be visited with the rod, and their iniquities with stripes. (Psalm lxxxix.) Yet the Lord's loving kindness will not be utterly taken from the Son. When the work of correction is done, all the wanderers shall

be returned to the fold. It is written, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee."—Jer. ii. 19. In the Lord's own time each transgressor shall taste the bitter fruits of his sins, shall be humbled under the just but loving chastisements of God, and shall be amazed to find the grace of God sufficient for him.

You say, "Now please explain the reason why some are more dutiful and obedient than others, and yet all have a sufficiency of grace at all times, and not one thing is dependent on the will?" And then you tell me that my hank is tangled, and that I must straighten it out along here. If I have a hank, and am trying to twist a theory out of two or more skeins that some one else has spun, it may as well get tangled, for it will be of no use. But I am talking about the plain declarations of the Scriptures, and am insisting that human reason, and the theories of worldly wisdom, shall not set them aside, whether we can comprehend them or not.

With regard to your question I will say, first, that it seems clearly to show that you do hold that some things needful for the christian are left dependent upon his own will, and the form of that question appears to show that you regard that will as independent of grace. Second, Does not your question imply that you regard their own will, and not the grace of God, as the cause why some are more dutiful than others? Third, Does not your question imply that you do not think that the grace of God is sufficient for all his people at all times? Now, in reply to your question, I must say that I do not know. I must refer it to the infinite wisdom and mysterious purpose of God. If asked why Abel was righteous while Cain was not; why some are chosen

unto salvation and some are not; why gospel things are hid from the wise and prudent and revealed to babes, you and I would respond with one accord in the words of Jesus, "Even so, Father, for so it seemed good in thy sight." If asked why Peter was left to deny his Lord, while John was not; why John Mark failed in what Paul thought his duty, and Paul and Barnabas had sharp contention about him; why, in short, some are more dutiful than others, I would have to give the same reason, referring it all primarily to the infinitely wise purpose of God, who was, to say the least, able to have prevented everything which he did not intend should result in final good to his chosen, and in his own glory. At the same time I feel it to be the duty of brethren to admonish and reprove me when they see a need for it, and I regard it as my duty, in my lot, to warn the unruly, reprove the erring, and exhort and persuade men, the men of God, to take up their cross daily. I can only do the work commanded me. I can only sow the seed which the Husbandman places in my hand. The result must be left with the Lord. "All my times are in thy hand."

But is not the grace of God sufficient for all his children at all times? Were not sufficient grace and all spiritual blessings given to each child of God in Christ before the world began? And will not that grace all be dispensed by him to each one just at the right time? "Of his fullness have all we received, and grace for grace."—John i. 16. That is, the grace we each receive is just the grace that was given each in him. The account is kept even. The grace is given according to the Lord's knowledge of our needs, not according to our knowledge and will. It is when sorrow and death come upon us, as the

necessary consequence of our sin, that we are prepared to receive and appreciate the wonderful grace of God. It was when Paul was suffering under the rankling pain of the thorn in his flesh, the messenger of Satan, but given by the Lord, that he was ready for the wonderful and never-to-be-forgotten words of Jesus, "My grace is sufficient for thee." It was his weakness, his infirmities, sorely felt and groaned under, that prepared him to rejoice in the power and grace of Christ as fully equal to all his needs. He did not know what he needed even while he was praying earnestly and repeatedly for deliverance. Neither his will, therefore, nor his prayers, would have indicated to the Lord what to do for him. But Jesus knew all the time what he needed, and Paul knew after, but not before the answer to his prayer was given.

Peter was corrected and reprovved and instructed by his terrible wickedness. He was just as wicked before he fell, but he did not know it. He was not at that time prepared to realize the riches of God's grace, but depended upon his own will and power to do right. It was the same fleshly will that caused him to say, "Though all men forsake thee, yet I will never forsake thee," which afterward prompted him to say with cursings, "I know not the man." But it was the other will, the "pure mind," stirred up by the Savior's look, which caused him to go out and weep bitterly. And then was the time when the exceeding riches of God's grace appeared to him, and he was humbled under the mighty hand of God, as a little child. God had a purpose of love and mercy to be fulfilled in Peter's fall. Would any one dare to say that David's terrible sin, and Jonah's refusal to obey, and Peter's denial of his Lord,

were contrary to God's purpose and will? Great truths concerning the terrible nature of sin, the helpless state of man, and the greatness of God's salvation, were to be taught by the awful experience of each of them. Jesus did not pray that Peter might not fall into the devil's sieve, but only that his faith might not fail. That faith was all that made him please the Lord.

The teaching of such scriptural truth does not cause a living soul to say, "Let us continue in sin," but rather makes him hate and dread it more. One who has died to sin cannot live any longer therein. To live after the flesh is death, not life, to such. They learn that they can depend only upon the Lord to uphold and lead them. When he walks in them then they walk in him; when he withdraws his presence they fall. The sun by his presence makes the day. By his absence "he maketh darkness and it is night, wherein all the beasts of the forest do come forth."—Psalm civ. 20.

I think you have implied in your published articles that those who declare the doctrine of God's sovereign purpose, and his predestination of all things that come to pass, are apologizing for sin. I do not think you have a right to say so. God called Cyrus, who was a wicked man, compared to a ravenous bird, to execute his counsel, and he declared from ancient times the things that he should do. Does the statement of that scriptural truth attribute wickedness to God, or apologize for Cyrus' sins? (Isa. xlvi. 10, 11.) The wicked are God's hand and sword. (Psalm xvii. 13.) When he works his will by them is their wickedness his? Are they not justly condemned? Habakkuk declares that God has ordained the wicked for judgment, and established them for correction, in their terrible raids upon his

people; yet the prophet cannot understand why a holy God, who is of purer eyes than to behold evil, can even look upon them that deal so treacherously, and be silent. He does not however question that it is so, nor the Lord's right to do so, because he cannot understand it. (Hab. i. 12, 13.)

You conclude that I do not believe that man is a moral being, but I suppose we believe about alike on that subject as to the race of mankind. Yet I do not attach the same importance to the subject of the physical and moral government that you seem to in connection with salvation, because the Bible does not speak particularly about them. All men are by nature dead in sin, and do not know God or his kingdom or laws. When his people are given divine life, and Christ is revealed as their Savior, then from thenceforth they are under law to him. I can understand and talk a little about that law of the Spirit of life which has made them free from the law of sin and death, about the new covenant which is ordered in all things and sure, and their experience of it. In this they are separate from all other people. The laws are in their new minds and new hearts, not in the flesh, nor on tables of stone. Their obedience is from within, by the impulse of that Spirit of life, IN which is their reward, not in something obtained BY the obedient work, but IN the work. This they will all learn sooner or later. They are led by the Lord as blind, (Isa. xlii. 16,) they are carried as children, even to their old age. (Isa. xlvi. 4.) They are chastened and scourged, every one of them. (Heb. xii. 6.) They cannot direct their steps. The Lord appoints their way, and sets the bounds of their habitation that they cannot pass. And in the end they

rejoice that all their times are in his hand.

The terms "free will," "free moral agency," and the like, have been so long used to mean that a man can accept or reject offers of salvation as he pleases, that they will continue to mean that in the minds of men generally. What do we want of them anyway? The Bible terms will do for us. You remind me that the will of a stone has nothing to do with its movements. But you know the Lord's people, in their experience of salvation, are spoken of under the figure of stones, "lively stones." (1 Peter ii. 5.) Again, you remind me that my "theory" strips man of will choice as fully as a tree in its bearing or not bearing fruit. That is true; that figure is also used more than once in describing the Lord's people in their gospel state. They are "trees of righteousness," and he will be glorified in the fruit they shall bear. (Isa. lxi. 3.) They are branches of Christ, the true Vine, and he says, "From me is thy fruit found." His will is effectually wrought in them. He will "make them perfect to do his will, working in them that which is well pleasing in his sight," and he shall be glorified in them. (Heb. xiii. 21.)

Your questions have not been all expressly noticed, but have all been answered. The things I have written are very sweet truths to my soul. I hope we may find ourselves none the worse for our correspondence, but more manifestly of one mind.

Your brother in hope,  
SILAS H. DURAND.

"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."—Gal. i. 6, 7.

### THE FULFILLMENT OF THE SCRIPTURES.

I SUPPOSE that every one who professes to believe the Bible at all, looks for the fulfillment of its prophecies. To what quarter then are we to look for this fulfillment? How can those who deny predestination, either in part or in whole, ever expect the exact, timely and certain fulfillment of any or all of the prophecies of the divine oracles? God has 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. Part at least of this declaration, he has made known unto us by the mouths of his prophets as recorded in the holy Scriptures. The events thus foretold, must certainly have been fore-ordained or predestinated, and therefore must be fulfilled, each in its time and season. The Savior said, Heaven and earth shall pass away, but my word shall not pass, until all be fulfilled.

When God says a thing shall come to pass, does he not mean that he will bring it to pass? When he says a thing shall be done, does he not pledge his word for its performance? Were the prophecies of the Scriptures uttered upon any other authority than the authority of God's decree? Do they rest upon any vicissitude of time for their fulfillment, that God's decrees do not embrace? Would mere foreknowledge, or bare permission warrant or even justify the expression, It shall come to pass? or the expression, shall, in any sense of the word? In this part of the country, people read and notice Hicks' weather forecasts. When such changes come as have been prophesied, they will say, Hicks hit it this time; when the forecasts fail, they say, Hicks missed it this time. Are we to look upon God's prophecies in this way? Are we to



say, when we see the Scriptures fulfilled in this thing, God hit it this time? or when we fail to see them fulfilled in that thing, God missed it this time? Are we to treat his prophecies as mere prognostications? One would say, O no, God knew all these things would come to pass, and so he was kind enough and thoughtful enough to tell us of them beforehand. This is a very puerile makeshift, a very fallacious and deceptive subterfuge, and involves the one accepting it, in a difficulty far more serious and ungodly than he supposes the one to be which he is trying to evade, to wit, God's decree of predestination; for if God knew that an event would transpire, that event is inevitable, that is, it cannot fail to come to pass exactly as foreknown; if inevitable, then it has been determined, and if determined, who determined it? If God did not, who did? The difficulty that I meet here, is an absolutely determined future and either no determining power, or some determining power outside of God and independent of him. This is fatalism, and the one accepting such a theory is a fatalist in the fullest sense of that word. So here he is plunged into the very thing which he flattered himself that he was avoiding. In endeavoring to shun an imaginary Scylla, he has fallen into a real Charybdis.

How often do we come upon the expression in the New Testament, This was done that the Scriptures might be fulfilled. When Herod sent forth and killed the little children in Bethlehem and all the coasts thereof, it was said then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Ramah there was a voice heard, lamentation, and weeping and great mourning, Rachel weeping for her children, and would not be comforted because they are not. Sup-

pose Herod had not sent forth and killed the little children, then the words of Jeremiah would not have been fulfilled; if his word should fail in one thing, what confidence would his prophecies be entitled to in anything? But it is not Jeremiah's word which is at stake here, but it is God's word that must be fulfilled. Herod's persecution also caused the flight into Egypt, and this was done that the Scripture might be fulfilled, Out of Egypt have I called my son. On the return from Egypt, notwithstanding, Joseph had been warned of God to take the young child and his mother and go into the land of Israel, he through unbelief, fearing Archelaus, turned aside and dwelt in Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. Here not only the wicked persecution by Herod, but also the unbelief of Joseph, alike fulfilled the Scriptures.

When the time arrived that Jesus should be betrayed into the hands of wicked men, the betrayer was at hand, not as one who accidentally turned up in time of the emergency, but one who had been foretold by prophecy. David had given a pen picture of him hundreds of years before. It had also been said by the Christ that one of the twelve should betray him. Not only was the man marked out by prophecy, who should do this, but it had also been foretold how much the traitor should receive for his work, and also what should be finally done with the money. The son of man truly went as it was written of him. He was delivered by the determinate counsel and foreknowledge of God, and when Herod and Pilate and the Gentiles and the people of Israel were gathered together against him, they were gathered to do whatsoever

God's hand and God's counsel determined before to be done. (Acts iv. 27, 28.)

When the Savior was crucified, he was put to death between two thieves. This was done that the Scripture might be fulfilled which saith, He was numbered with the transgressors. Suppose there had been no thieves or transgressors, how then could the Scriptures have been fulfilled? It was the custom of the Jews to break the legs of those whom they put to death by crucifixion, but on this occasion, they broke the legs of the thieves, but did not break the legs of Christ. This was done that the Scriptures might be fulfilled, which said, Not a bone of him shall be broken. This prophecy was fulfilled in its reference to the literal body of Christ, but it still remains in force in its relation to his spiritual body, and must be fulfilled to the utmost in this also. So this prophecy warrants the eternal security of all the redeemed family, for we are members of his body and of his flesh and of his bones; so not a bone of him shall indeed be broken. Instead of breaking his legs according to the custom and the request of the Jews, they pierced his side with a spear. This was done that the Scripture might be fulfilled, They shall look on him whom they pierced. When in his last agony, he said, I thirst, they in their fiendish cruelty, gave him vinegar to drink. This was done that the Scripture might be fulfilled, They gave me vinegar to drink. And after all, when they came to dispose of his raiment, they gambled for that, in order to fulfill the Scripture, They parted my raiment among them, and for my vestures did they cast lots. In the most exact way, the Scriptures were fulfilled in the life and death of Christ, so that it may well be said, He died for our sins according to the Scriptures.

Men are saved to fulfill the Scriptures. "Therefore the redeemed of the Lord shall return and come to Zion," is a prophecy that must be fulfilled; but for it to be fulfilled, the redeemed of the Lord must return and come to Zion. This prophecy cannot be satisfied as long as one for whom Christ died, is away from Zion. All that the Father giveth me, shall come to me, saith the Son. The righteousness, wisdom, power and grace of God are all engaged to fulfill these words, therefore there is no power or contingency that can ever interfere with the timely and triumphant victory of all the election of grace, over every enemy. On the day of Pentecost, when that great number of people cried out, Men and brethren, what shall we do? was exemplified the fulfillment of prophecy. A great number of these men were Jews, wicked, obdurate Jews, those who only a few days before had crucified the Son of God with wicked hands; they had spit upon him, had called him Beelzebub, the prince of devils, and to express their resolution never to repent, they said, Let his blood be upon us and our children. But their obduracy could not hold out. God's prophecy must be fulfilled. The redeemed of the Lord must return and come to Zion. When Abel offered unto the Lord a more excellent sacrifice than Cain, this prophecy lay at the root of the matter. In the days of Seth, when men began to call upon the name of the Lord, the words of the prophet, Therefore the redeemed of the Lord shall return and come to Zion, was being fulfilled in them. One might say, that this prophecy had not been written in the days of Seth. It had not yet been written upon parchment, but it had been written in the book of God's decrees, and experienced in the hearts and consciences of men. All the

prophecies of Jehovah are from eternity, and are yea and amen in Christ. Every poor pilgrim, whose anxious heart and weary footsteps seek that city whose builder and maker is God, is upheld, forwarded and guided on his journey by the immutable decree, that the redeemed of the Lord shall return and come to Zion, and through the certain fulfillment of God's word he shall reach the holy city and rest forever in her sacred palaces.

Men are lost to fulfill the Scriptures. Is this a hard saying? Can you not hear it? I am not responsible for the saying, however hard it may appear to be. The Savior said to the Father, in speaking of the twelve, All of them have I kept and none of them is lost but the son of perdition that the Scriptures might be fulfilled. (John xvi. 12.) Had Judas not been lost, the Scriptures would have been broken. The thoughtless and presumptuous man would say, If Judas had to do what he did, he would have been exempt from crime, he would have had no sin. Upon what ground would he have been without sin? What law would exempt him? According to whose judgment would he be innocent? State the law and name the judge, and if it be the law of God and God himself be the judge, then I will agree that the conclusion is the correct one. Jesus, who is himself the embodiment of all law, and the judge of both living and dead, said with regard to this matter in reply to Pilate, Thou couldst have no power at all against me except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. Instead of the judgment of Christ in this matter concurring with the judgment of men, that under such circumstances a man would be without sin, he declared that for this very reason, he had the greater sin. Here is a question of

responsibility for some of the champions of that cause to settle. And here is another one: Christ said to the Jews, Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify: and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of the righteous Abel unto the blood of Zacharias, whom ye slew between the temple and the altar. (Matt. xxiii. 34, 35.) The Savior here declares that these men should fill up the measures of their fathers; he also designates the crimes that they should commit in order to do this; not only generic crime but specific crimes, and the end to be answered thereby was, that upon them might come all the righteous blood that had been shed upon the earth, from the blood of Abel to the blood of their most recent victim. Now upon what principle of justice and judgment could four thousand years of crime be required at the hand of one generation? Let some of the champions of free agency solve this problem from their favorite standpoint of accountability. I have been accused of denying human accountability, but in this as in many other things, I have been willfully misrepresented. I have only denied that the atonement of Christ left any responsibility upon his people; and further, I have denied the foolish, imaginary, sentimental and ungrounded conclusion that predestination relieves men of accountability and acquits them of crime upon principles of equity and justice, and that therefore in order to be accountable, a man must be what men are pleased to call a free agent. I have here referred to these things to show, that in the fulfillment of God's decrees according to his word, a deeper

principle of justice is involved, than human standards set forth, or human pleaders comprehend.

Again it is said of some in the divine record, that they were before of old ordained to this condemnation; now if they were before of old ordained to condemnation, when the condemnation came, did it not come in fulfillment of a decree? Who made the decree? Some would say God made it, but he made it upon conditions; this they think necessary in order that the character of God stand above reproach in the judgment of men. They admit that the decree of election unto life is unconditional, but that the ordination to condemnation is conditional, and that the subjects of this decree are endowed with a free agency whereby they are permitted to work out their condemnation. This notion involves a monstrous absurdity, and that absurdity is this, That God has denied to man the freedom and ability to righteousness whereby he may be saved, but that he has endowed man with that freedom and ability whereby he may and can work out a sure and foreknown condemnation. And this is resorted to in the vain imagination that the character of God is thus vindicated from the charge of unrighteousness, and he justified in his ways to man. Peter in speaking of certain ones, says they were appointed to disobedience and to stumbling. (1 Peter ii. 8.) Now if they were appointed to disobedience, must they not fulfill the appointment? This they must do, even though God send them strong delusions to accomplish it. (2 Thess. ii. 11.) Many are ready to exclaim now, If this be true, who is to be blamed? This is an old question, and I will give an old and authoritative answer. I will first state the question in its ancient form: "Thou wilt say unto me then, Why doth he yet

find fault? for who hath resisted his will?" Reader, do you recognize your question? If you have never seen it before, if you will read the ninth chapter of Romans, you will find it. I will now give the ancient, time honored answer: "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?" Do you recognize the answer? If not, read the ninth chapter of Romans and you will find it. This is not your question; this is not a question of this age only. This question was asked two thousand years ago. Neither is this my answer. This is God's answer, and I am satisfied with it. This question comprehends everything that the cavilers of all ages have urged against the doctrine of God's sovereign decrees. Is not the answer of inspiration plain and decisive? If the solution to this problem is to be found in exceptions to God's decrees, and in making excuses for him, would he not have put a very different answer in the mouth of his inspired apostle? Is not this the place above all places, for such an excuse to be given? Is not this question sprung here for the express purpose of giving a decisive and unequivocal answer? Is not such an answer given? Shall we receive it as final and decisive, as coming from God himself, or shall we seek another, which, although necessarily false, is more pleasing to our pride and presumption, and more acceptable to ignorance and unbelief?

The unbelief of the Jews fulfilled the Scriptures. It is recorded by John, that although he had done so many miracles, yet they believed not on him: That the

saying of Esaias, the prophet, might be fulfilled, Lord, who hath believed our report? and to whom is the arm of the Lord revealed? Therefore they could not believe, because Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, that I might heal them. (John xii. 37-40.) Here it is expressly stated that the reason they could not believe was, that Esaias had foretold their blindness and hardness, and further, that this blindness and hardness of heart was given from God. The object of this blinding and hardening was to prevent them from being converted that he might heal them. This language seems to imply that there might have been a possibility of their believing and being converted, had not God's decree intercepted and cut them off.

Heaven and earth shall pass away, said Christ, but my word shall not pass away until all be fulfilled. Whatever the divine record says shall be, must be. The same authority that says, The redeemed of the Lord shall return and come to Zion, has also said, The wicked shall do wickedly, and none of the wicked shall understand. The same book that says, All that the Father giveth me shall come to me, has also said, Evil men and seducers shall wax worse and worse. The same God that opened Lydia's heart, that she attended to the things spoken by Paul, hardened Pharaoh's heart that he would not let the people go. The same God that works in his people both to will and to do of his good pleasure, has also put it in the hearts of wicked rulers to fulfill his will, and to agree and give their kingdom to the beast, until the words of God be fulfilled. (Rev. xvii. 17.)

When Paul was arraigned by the Jews

for preaching what was to them an obnoxious and destructive doctrine, his defense was, that he had preached nothing, but what Moses and the prophets said should come. If I am to be censured for what I have herein written, I have but one defense to make, and that is, I have only written what Moses and the prophets and Christ and the apostles have said should be.

H. M. CURRY.

PLEASANT PLAINS, ILL.

LIBERTY, Ind., Jan. 2, 1900.

ELDER G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—By your permission I will offer a few thoughts for the consideration of your readers, on Gal. v. 1, 2.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing."

The Galatians were Gentiles who had not worshiped under the Jewish religion until after their conversion to the christian religion. The freedom that is spoken of in the text is not from any bondage or servitude peculiar to themselves, but from the bondage under sin which is common to all mankind, for Paul said, Christ hath made us free. Both Jews and Gentiles are alike made free. "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, which is the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15. This text proves that it is one common bondage to which all are subjected and from which all must be delivered before they can enjoy the liberty of God's people.

The Galatian brethren had been delivered from the bondage of sin, and the servitude of a legal formal worship. They had become God's free men; but they were afterwards induced to imbibe judaism, which Paul called, Being again entangled with the yoke of bondage." He says to them in the third chapter, "O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ has been, evidently set forth, crucified among you? This only would I learn of you, receive 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 made perfect in the flesh?" It looks to me very much like some of the brethren are following the example of the foolish Galatians. They claim that they began in the Spirit, but that our present salvation is of works. They are certainly "bewitched;" they "are fallen from grace." Brethren, let us not be "carried about with every wind of doctrine." Remember what Paul said to the Philippians, "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." This text cannot be cut off from time, or present salvation. Paul tells us here that he that began the work will perform it. Dare any one say that the work of regeneration had been begun in them but had not been completed? Paul said to the Romans viii. 2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This is a wonderful deliverance. We were led captive by the devil at his will. We were the children of wrath even as others; but by the wonderful work of the Mediator in his life, death and spiritual office as the Holy Ghost, the prison doors are opened and the lawful captive

is led forth to life and to liberty. They are no longer the slaves of a cruel master. They need no longer to dread the judgment of a merciless law; but are brought under the sweet influence of parental love. "He brought me into his banqueting-house and his banner over me was love." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "Ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption whereby we cry, Abba, Father." We are dead to the law, that we should be married to Christ. Yea, we are "under the law to Christ," but it is a law of love, and that law is put into our hearts so effectually that it makes obedience a pleasure, rather than the result of slavish fear, or the hope of reward. An obedience to a written or traditional law, a copy of which is not found in the heart, is but a legal formality, that is not acceptable to God. Herein consists our liberty—we love obedience. While serving under the law, we did, from necessity, the things we thought contained in it. How familiar the expression, "If I believed the doctrine you preach, I would take my fill of sin."

"By the deeds of the law no flesh shall be justified," expresses a principle just as true of us in our relation to Christ, as in our relation to Adam. This thought is well established in the Galatian letter. The idea that we received our supply of grace in the regeneration to enable us to perform all that is required of us as christians, is absurd from any standpoint. If it is meant that it is the beginning of a new life, based on a similar law of being and government as the former, it is absurd, because the former life is a development from an embryo, and is continually drawing, from its original source—the

earth; therefore if there is any analogy, our spiritual life must be continually supplied from the Spirit. Therefore the proposition cannot be true. If it is meant that when we were created in Christ we were made upright, and able to stand, (keep the law) as was Adam, then we are without any ground of hope, for Adam fell, and if the figure teaches anything, it teaches that we must also fall. But, says a hundred voices in chorus, "Adam was able to stand."

Prove it.

Then follows a judgment against God for making a man that could not stand alone. A better proof would be to stand yourself without blame in your new life. What one of you does not feel in your heart every day to say, "God be merciful to me a sinner"? But how dare we pray for mercy if we are to be rewarded in time according to our works? That our sorrows and joys to a considerable extent follow as a result of our conduct, must not be denied, but to assert that our time salvation is based on a principle of works, or is a reward for or a result of our obedience, is quite another thing, and if true, the word grace in our prayers is worse out of place than in Arminian prayer, for they profess to believe that present grace has something to do with it. I heard a Presbyterian preacher once say, "When we pray, we should pray as though all depended on God; and when we preach, we should preach as though all depended on the sinner." But will any condition Baptist be so absurd? Dare we pray for any blessing in time as though we believe our enjoyments are of grace, and then preach to the people that these same blessings are at our option, and that the price of them is obedience? How would you who believe that time salvation is based on conditions to be performed by

us, like to hear quotations from Eliphaz, Bildad and Zophar, to comfort you every time you are suffering persecution, privation, leanness of soul, or tribulation in any of its many forms? Would you not become vexed and say, "I have heard many such things: miserable comforters are ye all"? When thus vexed with do and live comforters, it would be sweet to turn to the noble Paul and hear him say, "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." He did not say that the things which he suffered were for disobedience, neither did he claim the power to deliver himself in these time trials, but said, "the Lord delivered me." Therefore let us obey the injunction of the text, and "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." How can we be again entangled with the yoke of bondage, except by imbibing the idea, as the Galatians did, that there is a law of commandments intervening between us and the blessings of God's grace? What one of you by works of righteousness is worthy of the blessings you receive in time?

"Behold, I Paul say unto you, that if ye be circumcised, Christ profiteth you nothing." Certainly Paul did not mean that the literal act of circumcision would take away their inheritance in Christ, but rather as they had turned to the law of Moses, (circumcision being their pledge to keep it) they had ceased to trust in Christ. So if we trust in our free will and ability to do the commandments, we

cease to trust in Christ for time blessings, and we are not profited by him to that extent; whereas the Bible informs us that we are blessed with all spiritual blessings in him. Whatever intervenes between us and Christ tends to hide him from our view, and render him of none effect to us, whether it be the law, philosophy, human reason, excellency of speech, or the many other things that tend to lead us astray. (See 1 Cor. i. 17; ii. 4, 5; also our text.)

It is said that conditional time salvation was not denied until lately. Did you ever know a thing denied before it was affirmed? Where and when did that doctrine take form and appear under its present heading among our people? You may find it in single sentences, but when and where was it made prominent to that extent that those who do not indorse it felt a necessity to oppose it? My first objection to it is, because it is not in harmony with the general teaching of the Bible, as I have tried to show. My second objection is, its tendency. One will naturally reason that if our time salvation is of works, then we should be about it; and my observation is that those who believe it become much more concerned for the salvation of others than for their own. They set to work to build up the church. They want to save God's people from the delusions of the world. The church is built up. They "sow the wind, and reap the whirlwind," forgetting that, "Except the Lord build the house, they labor in vain that build it." Such has been the history of all the great revivals of the church under one delusion or another.

I have before me a copy of the Minutes of the White Water Association, held with the Village Creek Church, in August, 1829, from the circular of which I will make two quotations: "Mr. George White-

field, who had crossed over from England, and was passing through New England, preaching the gospel with unwearied exertions, was made the instrument of raising up Mr. Isaac Buchus to the gospel ministry, who soon embraced the sentiments of the Baptists, and with the zeal that characterized the ministry of Whitefield, he entered the work, traveling the country over in search of his despised brethren, who had hitherto been but little known, and seems to have been the means of stimulating them to renewed exertions and additional confidence in their prospects of success; and such were the blessings attending their labors, that in one year more than two thousand were added to the church in New England by baptism." Is it any wonder that the Missionary spirit came as a result of such human energy? But read again:

"When we take into consideration the situation of Roger Williams, with his little band, banished for his testimony for the Lord Jesus, as the beginning of the Baptists in America, and mark the progress of their increase to the present time, and add to the account the great number, who in the interim have been translated to the church triumphant, and consider the prospects now open in Hindoostan, and Burmah, and the isles of the sea, we are ready to ask, Where is the christian whose heart does not expand with gratitude to God?"

In the same minute from which I have made these quotations, there is listed twenty-five churches with a membership of 1,368, and 363 additions that year. Those who know the history of this association know the sad effect of this strained effort for members. They did not stand fast in their liberty, but took in those who dispoiled them of liberty. Another dangerous effect of this self-reliance is, a



tendency to resort to human reason and human authority. The words of eminent scholars and preachers are quoted by some more than the words of inspiration. I sometimes hear brethren refer to certain men as "profound thinkers and scholars," and urge for that reason we should accept their statements as true. Long articles are written to establish some peculiar idea of the author, with many quotations from uninspired men, and but few, if any, quotations from the Bible. Some have gone so far as to analyze the attributes of God, telling us with wonderful philosophical skill, what would be right, and what would be wrong for him to do.

Now unto him who hath saved us, doth now save us, and will save us, be all the glory now and in eternity.

Your brother in Christ,

W. N. THARP.

CRAWFORDSVILLE, Ind., Nov. 19, 1899.

ELDER F. A. CHICK—VERY DEAR BROTHER IN CHRIST:—The shadow of night is upon our part of the earth, and also a dark mantle of sorrow has fallen upon my spirit to-night, and my heart is troubled, without my scarcely knowing why; for I still realize "The Lord is good, a stronghold in the day of trouble: and he knoweth them that trust in him," and truly my soul does trust in him. "He is my soul's sweet morning star, and he my rising sun." And my sad heart would make this humble appeal to him:

"Do not I love thee, O my Lord?  
Behold my heart and see,  
And turn each cursed idol out,  
That dares to rival thee."

I cannot believe that it is always for some known or willful neglect or disobedience that we are sorrowful and afflicted in spirit, or that felt darkness of soul is the Father's rod of chastisement, necessa-

rily; for many other things may cause this, as so often spoken of in the experience of "holy men of old," as also in the perfectly obedient life of the holy Son of man, while in the days of his flesh. His sufferings in the flesh touch my own sorrowful heart now with a deep and tender sympathy, and with solace, as balm to my burdened spirit, while the thought arises, O! have I fellowship with Christ in his sufferings? and am I worthy to suffer for his sake? If so, then my sufferings and sorrows are sanctified of God, and I am blessed in them. This brings touchingly before me the expressive words of Jesus: "Blessed are they that mourn." To-night my heart mourns, not on account of any fleshly trouble, or natural sorrow, but because of so much imperfection and infirmity in myself, and all around me, so that my very soul cries out, "O wretched man that I am! who shall deliver me from the body of this death?" In this sorrowful state that I am in now, the deep and true meaning of the excellent editorial of brother B. L. Beebe in the last issue of the SIGNS comes with greater power and comfort to my mind than when I read it, though I felt its solemn truth then. But there are times in our experience of salvation, of salvation from all that we need to be saved from, when the dear Lord is pleased to show us our utmost weakness and greatest need, and then are we truly humbled and brought into the very realization of the words of Christ: "For without me, ye can do nothing." When Jonah confessed that "Salvation is of the Lord," his state and environment made him both know and feel this truth, even before the Lord saved him. And so in our realization of salvation in all its manifestations; we are first brought into the helplessness and utter need that Jonah felt, and then we have

the certain knowledge that personal experience only can bring, that the Lord alone can raise us up out of the pit, the deep water, the darkness, sorrow and trial, and save us. I feel this truth now, because it is brought home to my heart; and I have no power to save myself, to bid the darkness flee, to say to my soul, "Rejoice in the Lord." O that I could be glad and rejoice, as in other times, when the Lord lifted upon me the light of his countenance.

Jesus knew perfectly the sinfulness of the flesh, the weakness of man, for he was in the flesh, and to his three chief apostles he said, "The spirit indeed is willing, but the flesh is weak." And of himself as a man he said, "I can of mine own self do nothing." Then, O how much more true this is of weak and sinful me! It is not as a dry doctrine, a mere theory, that I confess this, for I am down in the depths, and sadly, painfully do I feel its deep reality. Yea, God has caused me to feel it many times before to-night, very many; but I am so dull and weak that I forget, and seem to be walking safely and pleasantly on, above the shadows, as if my mountain stood firm and strong, when, lo it is night, and I am in trouble.

Dear brother Chick, I will now try to complete my present message to you, twenty-four hours having elapsed since I wrote last night. I hope that it was not "love's labor lost," but may meet a response in your heart, "As face answereth to face in water," and be to you a little comfort. It presents my experience by far the larger part of the time, for my spiritual walk is largely in "the valley of the shadow of death," and it is a low valley, as you yourself know; so low and so dense the shadow that from very necessity the pilgrim who sojourns in it walks by faith, not by sight. At times there are

indeed rifts in the shadowy clouds, because to the trembling, weak and fearing way-faring ones the Sun of righteousness arises with healing in his wings of light and love, and then there is peace and gladness in the soul, and thus revived and inspired we each say, "I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." The staff of the good Shepherd is to lean upon, while the rod or crook is to guide the sheep through the valley and the wilderness, that they use not the safe and good way, up to the green pastures on the mountain sides, where they lie down and find rest. The Lord, the Shepherd, leads the sheep of his pasture in all this way in which the redeemed walk, and he will neither leave nor forsake them. How rich the divine mercy that we shall not always walk in the deep valley of the dismal shadow of death, but shall safely walk through it, and leave the valley, the shadow, the gloom and the sorrow, for the life and light immortal, where there is no need of any earthly light, for the glory of God shining in the face of the Lamb, who is the life and the light, giveth light to all the blest inhabitants of the holy Mount Sion. So, my brother, as certainly as we walk in the valley of the shadow of death, we shall also walk through it, and its farthest border terminates upon the "heavenly country," where there is not the fear of even the shadow of death. But how precious the divine assurance that it is only the shadow of death that pilgrims to the "better country" now walk in, and that death itself is behind them, and they have been "brought up out of this horrible pit," "quickened and raised up together with Christ; but death, the conquered monster, casts its grim shadow across this low valley where pilgrims now walk.

Plainly, my brother, we now walk in the flesh, which is as a dark veil, so dark that its chilling gloom hangs over the spirit of the sojourning child of our Father in heaven as the very shadow of death. Yet this is the way the patriarchs and prophets walked; yea, my brother, all the redeemed unto God and the Lamb, who have gone on before us, have walked down in this lowly vale, and this heavy shadow has hung over them, and it has fallen upon them "as the horror of a great darkness," causing them to mourn in sorrow and weakness, and to go tremblingly and softly on. "The children are partakers of flesh and blood;" therefore the days of the life of their pilgrimage are few and full of trouble, and to them it is given to "sow in tears," before they shall reap in joy. This is the way our God has foreordained; therefore it is through much tribulation that we must enter the heavenly and holy kingdom of God our Father. The experience of the apostle Paul, as told by himself in Romans vii., is likewise the experience of every one "saved by the Lord," an experience of utmost inability or weakness, and of sorrow and wretchedness, so that all thanksgiving to God is "through Jesus Christ our Lord." Paul would have had it otherwise, and so would we, but the Lord said to him, "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." This, and only this, prepared Paul to attribute all the power and glory of his eminent service in the work of the gospel ministry to the Lord Jesus, and his sufficient grace. It is an humbling but needful lesson of experience that we be taught to rather glory in our infirmities and confess our weakness, to the end

that the power of Christ may rest upon us also, than to trust in man, or depend upon ourselves in the spiritual service of our God. O, so sorrowfully do I realize the force of this in myself; therefore all that I have thus written is out of a heartfelt and sad realization that it is so, but not in the way of controversy at all. For I have the same tendencies of the fleshly mind that other brethren have, and this is ever a legal tendency, because all that pertains to ourselves as born of the flesh is legal, and ever leads us to trust in and depend upon ourselves. I find this principle in myself continually, in all my devotions, and services in the gospel ministry; and I humbly confess to you, my brother, that it has been and yet is only through a very sorrowful and suffering experience, which deeply abases me, that I am afraid to trust in myself, or rely upon any ability that I already have to obey and worship and serve God; for try as I may, I utterly fail, disappoint myself, and feel that I have deep cause for self shame at my own presuming ignorance and weakness, in supposing that I was something, and could accomplish something good and worthy, when I was nothing. Therefore I cannot believe that any moment of salvation, or any spiritual blessing, is in our own hands, or depends upon ourselves, for we ourselves are certainly as utterly without the ability to do the good that we would as Paul was, and are absolutely dependent upon the power of God to keep us unto salvation; and he does this through the faith which is his gift. So, then, we are continually dependent upon God and his grace in every act of true obedience and acceptable service to him. God has taught me this in my sorrowful and heartfelt experience, and is teaching it to me more and more, and it is my solemn

understanding of what his prophets and apostles have recorded in his holy oracles, if he has taught me any divine truth at all, and I do verily believe he has. God has taught me to realize and feel the depth of my undeservings, and that in my entire being of spirit and soul and body, I am infinitely indebted to his rich mercy and abounding grace for salvation and blessing in all their fullness and amplification, both now and forever. So, my precious brother in Christ our only Savior, should all our people believe and teach otherwise, and affirm that our salvation in time is conditional, and that our gospel or spiritual blessings depend upon ourselves, and are received as conditional rewards because of or for our obedience to God, it would not be possible for me to believe it, because the Scriptures and my own suffering experience, from November, 1846, till now, teach me that it is not true; and because it contradicts the new covenant of grace, which is unconditional, and depends entirely upon the Lord to perform and fulfill it. The perfectly obedient and holy Son of man himself said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." "I am in the Father, and the Father in me: the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." In harmony with this, his servant Paul says, "For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord." "And such trust have we through Christ to Godward: 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." These are creature-humbling truths, but they exalt God, and glorify his Son and Spirit. Deeply do I feel in my spirit the divine force of the words of Jesus: "I can of mine own self do nothing;" and thus taught, I confess my entire and unceasing dependence upon the Father Almighty for wisdom and strength to both suffer and do his will.

I remain as ever, your poor brother,  
D. BARTLEY.

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#### GENESIS I. 1.

"In the beginning God created the heaven and the earth."

In order to speak of or understand any portion of Scripture, we must first have a knowledge of it revealed in our hearts. In this way we may know what is meant by the words, "In the beginning was the Word." This Word is from everlasting to everlasting, and must be manifestly with us or we can do nothing. By it we understand something of the world, of our experience and the Alpha and Omega. If we know anything of him, our desire is to be like him, and in all our attempts to speak or hear, we want to know nothing but Jesus Christ, and him crucified.

In reading this first chapter of the Bible, it is natural for our minds to go back to the time when the worlds were framed by the word of God. But in the Spirit we are in the midst of an eternal now. Then there is no time, and the Bible is not a mere record of people and events, but a wonderful book of revelation to the weary pilgrim, as he plods through the wilderness in his journey to the promised land. Christ only has to water the dust of the ground and apply it to our blind eyes, for us to see the new heaven and new earth that he made.

When he sends the gospel rain in poor, dry hearts that seem so dead, hope springs up, and all things are dressed in living green, and we stand beside "the rivers of delight."

It is interesting for the natural man to contemplate the literal heavens and the earth which God created, but only the child of God, with whom is the word, can contemplate that new heaven and earth. Children of God alone see the literal heavens and earth as a beautiful figure of the spiritual kingdom. They read of the beginning as others, but by the Spirit they are brought to a knowledge of another beginning, and by the "light of the world," which is in this beginning, also they can read in the account of the creation, a beautiful record of their own experience.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." It seems to me that the earth is ever without form, until God forms it, and it is by his light we see it as already formed. Adam was of the earth earthy, and I know I am; and darkness is often upon the face of the deep, so that I cannot know all the deep depravity and sinful things in my nature, for, as I trust, God's Spirit moves upon the face of the waters, and says, "Let there be light." By that word you know the light is good, but O the weakness and sin and creeping things it reveals every time it is given. But would the child of God ever try to walk worthy of his calling without this? The fact that you hate sin, and do not love to return to wallow in the mire, is proof that you have a life that does not like such filth, and are a child of God washed in the blood of Jesus, and that for you God has created a new heaven and a new earth, wherein

dwelleth righteousness. It was done in the beginning, when you felt that the earth was without form and void. Then, even then, was the word, and that word was God, and his Spirit moved upon the face of the waters, ruling and controlling all things, that you, though a worm of the dust, might be brought to a knowledge of your salvation. Mind you, the heavens and the earth were already created in the beginning. Each recurring morning was the light, and it manifested the work that God had done, even as in your experience, after a dark night of trouble, you see the work, and that God has labored in love, and by his light you see light, and pronounce all his work good, and very good. When in the Spirit it is always a new heaven and a new earth, just made, fresh from the land of your creation, and as perfect as the world was when he rested from all his labors and blessed the Sabbath day. So when after your last dark night of labor, you were made to see the new heaven and earth, you entered into the rest of God's "holy Sabbath," even unto the rest that remains for the people of God.

Now then, dear reader, if these things are sweet to you it proves that you, too, are God's work, created in Christ Jesus, chosen in him before the foundation of the world. Having realized this, you hear the commandments of God in your heart and know your duty; therefore we would exhort you in the name of Jesus, and for the love you have for his people, to tell them your trials and your doubts, and coming in manifestly among your brethren, and help them by your presence, and be helped by them. May we all be enabled to bear one another's burdens, and so fulfill the law of Christ.

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky.

**EDITORIAL.**

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*Middletown, Orange Co., N. Y.*

**PHILIPPIANS II. 12, 13.**

"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."

Sometimes it has seemed to us that this one portion of Scripture sums up in itself the whole gospel of grace, and salvation by grace, with the resulting and accompanying fruits. In this Scripture the apostle states for the comfort and admonition of his brethren, just what in other places he says of himself. Here he says that all their obedience, either of heart, will or life, is of the Lord, while elsewhere, when speaking of the abundance of his labors in the gospel, he is quick to add, "Yet not I, but the grace of God which was with me." So that both as regards his own personal labor, and also the labors of his brethren in the Lord, he can see nothing but grace to praise for it all. In Ephesians i., he says the same thing in substance: "That we should be to the praise of his glory," and in the second chapter he adds that we are the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Paul in these Scriptures speaks of our present salvation as well as of the

future world of glory, as being totally of grace. Paul again, and again, admonishes his brethren, and sometimes praises their obedience to the faith, but always in subjection to the praise of grace, and the God of grace. In all his writings he makes grace to be prominent, and will not allow creature works, even those which in themselves seem to be praiseworthy, to have anything to do with securing the favor of God. So, as quoted above, if he mentions his own obedience, or the obedience of others, he at once ascribes the works to the working of God in them. Paul was afraid of that tendency in human nature to self praise, and therefore he is always warning against it. He is never fearful lest grace should be exalted too much. Paul knew his own heart, and by it knew the hearts of others, and he knew how prone man is to self-exaltation, and so he was all the time putting forth the grace of God and abasing man. It is good for us to follow his example. Arminians have always professed to be the advocates of all good works, and have continually contended that to ascribe all our salvation to grace, was to deny good works, and take away all incentive to them. They have never understood the power of grace in the heart to produce good works in the outward life. It has seemed that all that they have ever known of salvation is that it means to escape punishment, and to gain happiness in the next world, and have never seen that the chief part of salvation is not the escape of the one and the gain of the other, but to come to hate sin because of its sinfulness, and to love holiness because of its beauty. He who by grace has come to really love the one, and to hate the other, has a far stronger safeguard against sin than any fear of punishment or hope of gain can ever be-

come. All this applies to our present life, as well as to that which is to come. Heaven and future glory is indeed held out before the believer, and they do animate him amidst the discouragements and toils of this life, but they are never held out as motives to obedience, but rather love to righteousness in the heart, is the constant motive to all obedience. The man who obeys for the sake of gaining heaven, or of escaping hell, is not really obedient, seeing that he lacks the first element of all true obedience, love. While on the other hand, he who loves God has already obeyed, and will continue to obey, because this love once shed abroad in the heart will always abide there. And this love felt in the heart is heaven begun. The same is true of whatever joy and comfort in the Spirit we have in our daily pilgrimage. There is peace and rest in the pathway of obedience, but these are not to be the motive, but love in the heart is here also the motive. And he who obeys here, because of the hope of present reward, and the fear of present chastisement, is not really obeying God, since love here is lacking as the motive. Love is the fountain whence all true obedience flows. When love reigns in the heart, the believer goes on his way of pilgrimage, and follows Christ for the joy of the service, and not for the hope of some comfort in the future as the price of what he does. It is right that the child should desire the smiles of the father, but it is not with a set purpose to call out those smiles that he serves, but out of love, and if love has reigned in the service he already has his reward. How delightful becomes such service. How different this service is from all Arminian service. It is the believer's high privilege to enter into this service, because grace brings him there.

O, what a mercy it is to find in the heart such a spirit of free, loving service, which asks nothing but to serve, and finds no greater joy than the joy of service.

Now Paul in the text tells all this and much more. Let us turn to it and briefly strive to look into its precious treasures. Paul tells in the first chapter, and in the portion of the second preceding our text, about the work of the Lord, and the power and glory of the Lord Jesus Christ. And then with the word "wherefore," he begins the exhortation of the text. The word "wherefore," of course shows us that it is out of the preceding considerations that he urges the admonition of the text upon them. It is thus seen that obedience and all admonition to it follows grace. Because grace has wrought in men, they are exhorted to work also. And it is just because grace has wrought in them, that they can also work. Their works, therefore, are to the praise of grace alone. Can a child of God, when led by the Spirit, ever feel like praising himself? Paul did indeed commend his brethren at times, and God commends men who are faithful and steadfast in believing, but still this commendation is such as the branch would receive for the cluster of rich grapes which it might bear. In such a case men would praise the vine rather than the branch. The branch would share the praise only as it stood in the vine, as a part of it. If any believer be commended of his brethren, does he not feel at once to praise God for being enabled so to live as to hold the favor and confidence of his brethren? Will he not feel, when any have been drawn to him in love, to say, "Who am I that so great a favor should be conferred upon me? Who am I that I should be selected to bear even a cup of cold water to one of the disciples of the Master?"

We do not believe that a child of God who has been obedient, really and humbly obedient, can ever feel to exalt himself over the most disobedient of all the family of God. How unlovely was the spirit of the elder brother in the parable. How unlovely is the spirit that can thank God that he is not as other men are. By the grace of God I am what I am. "I cannot praise myself, but grace, if I have lived at all obediently," will be the feeling of all who love God in deed and in truth. These considerations may serve to faintly show the force of the word "wherefore," which begins the text.

How tender is the address of the apostle, "My beloved." Admonitions, to be of any avail, must always be tender. Even reproof is sweet from one that loves us, and that we love. If we are sure that one loves us, that person can say or do almost anything to us, and we will not be offended. The mother pours bitter draughts into the mouth of her child at times, but the child is not angry, and cannot be, for he is assured that she loves him and seeks his good. Paul did love his brethren; he loved them enough to be faithful to them; he loved them enough to utter warnings, and reproofs, and admonitions, in his letters to them. There was no bitterness in the admonitions of the apostle, for love had extracted all that, and his brethren, though sometimes sorry at his letters, yet could not be hurt, but after a little must love him more, because he was so earnest in seeking their good.

Now in the next sentence he commends their past life. He says they have always obeyed while he was with them. How glad their hearts must have been to read this from the beloved apostle. His memories of them were pleasant, and his fellowship for them abounded. No doubt

however they had depended much upon his advice and counsel, while he was with them, and no doubt also they had desired to please him whom they loved so well, that they might be approved of him. This we have a right to say, because it would be but natural that it should be so. But now he says that his admonition is that much more in his absence; they should continue to do the same. They had been obedient to the commandments of the Lord as they had received them, and had continued to be obedient even after he had departed from them. But he would exhort them to much more work out this salvation which was in their hearts. The exhortation was needful. Exhortation is always needful. Every child of God when in the Spirit feels the need of it. Every child of God desires to be mindful of his faults, and therefore he desires to be reminded of them. Every child of God desires to walk obediently, and therefore he desires to be reminded of his obligations. Every child of God knows that he is often forgetful of the commandments of the heavenly Father, and yet he does not desire to be so, and therefore he is glad when he is reminded of them. Here are the blessings of exhortation. It is intended to stir up the pure minds by way of remembrance, and it is meet that it should be done at all times. Exhortation is one of the things in which our heavenly Father has appointed that we should be helpful one to another. It is a good gift from God. Like all other good gifts, it is useful to us only when we are in the Spirit; and it is the pure mind always which is stirred up by it. We are prone to forget, because of the weakness and unprofitableness of the flesh. The spirit is willing, but the flesh is weak. It seems to us that the special force of these words of



the apostle is, that not only when the faithful servant of God, whoever he may be, is among us, should we be diligent and earnest in this work of the Lord, but also there should be renewed earnestness and zeal when any church is left alone for a time. Some people will be very religious when the minister is about, but no one would ever suspect it of them when he is absent. God's people are not to be so.

Work out. This means more than simply to make a show of religion; it means more than a profession; it means that the life of Christ is to be made manifest in our mortal flesh. It can be made manifest in no other way. The living faith which the Lord works within, has no way of being made manifest, except as the fruits of that faith appear in word and deed. It means a self-denying and cross-bearing life. Jesus is the life which is to be lived out, and he is the example of a godly life, for he did always those things which were pleasing to his Father. It is only as the life of Jesus lives in us, that we can follow him; but having this divine life within, we are exhorted to live after it. This all true believers desire to do; this all true believers strive after. Because of this desire they fight in this warfare, seeking for the things which they desire. Paul said, This one thing I do, forgetting the things which are behind, and reaching forth unto the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. This one thing I do. This, he would say, is the sole object of his life. In spirit he was joined to David when he said, Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. This seems to us in brief to be the burden of the exhortation; this should be the burden of

all exhortation. Faithful gospel ministers will thus exhort and warn and rebuke. It is a needful part of their ministry, and all who desire to live the life of faith in the flesh will love and rejoice in all such exhortations.

There is also a salvation which is connected with this obedient walk. Peter tells us that baptism, which he says is a figure, saves us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God. So the people of God, walking after the Spirit, live, and walking after the flesh, they die. Yet if they do walk after the Spirit and live, they know that they so walked because of grace, and grace alone. By taking heed to himself and the doctrine, Timothy should both save himself and them that heard him. Thus he should be saved from many grievous and hurtful errors, both in faith and practice, and by faithful testimony he should also save his brethren from like errors, and from all their evil consequences. All this would be working out that salvation which God had wrought in them. This is working out their own salvation. And with it there is trial, and labor, and suffering, as the word "work" in the text signifies. Believers do not travel an easy road. They could not travel it at all were it not that they have a faithful Friend, whose grace is sufficient for them. It is not an easy thing to face the opposition of friends, or the frowns of enemies of God and truth. Perhaps it is a greater trial to oppose the wishes of those who love us naturally, than to stand up in testimony of the truth before open enemies. It is not an easy thing to hate father, and mother, and all else, with our own life also, and yet whosoever follows Jesus must do this. Sometimes there must be an actual forsaking of all these, and with

the tender conscience there will be a struggle. All this and much more the word work seems to us to imply. This salvation which God has wrought within us is thus to be wrought out in word and deed, and in the whole spirit and tenor of our life. This is the exhortation of the apostle. But how complete must all believers feel their failure to be. How true it is that we come short in all things. Each one with the apostle must ever say, "I count not myself to have apprehended, but I follow after, that I may apprehend that for which I also am apprehended of Christ Jesus." Paul, long years after he was an apostle, had not attained to what he desired. What presumption for any one to claim that they have thus attained to the perfect day; and wherein Paul had attained he could not praise himself, but grace. And he looked not to himself, but to grace, for all that he hoped to attain to. And all this is to be worked out with fear and trembling. Those engaged in this warfare can but fear and tremble. To attain to this fear and trembling is not within the will or effort of man. But God in mercy and grace gives such views of self and indwelling sin, and of the power of the world and Satan to tempt and hinder in the race, that the soul can but fear and tremble. We are so weak, and our foes are so many. This fear, thus begotten, puts us upon seeking the help and salvation of the Lord through grace daily; and if we stand we must continually say, "By the grace of God I am what I am." The emotions are not in the control of the human will in any sense whatever, so far as their existence in us is concerned. All exhortation does not imply human ability or human strength, but only such strength as God gives. God must work all fear, and all trembling, and all obedi-

ence in the heart, and in the next words we are told that he does so: "For it is God which worketh in you both to will and to do of his good pleasure." Let it be remarked that Paul does not say that God hath worked in them, nor that he will work in them, but "worketh in you." It is a continual work. Oil pours unceasingly, and must pour unceasingly, out of the olive trees through the golden pipes, if the lamp is to continue to burn. Thank God it is true that the oil never ceases flowing. If then, according to Paul, there be any will at any moment to do God's will within us, God does that moment work that will. If there be at any moment a doing of God's will in all our outward life, then that moment God is working through us to do. How careful Paul is to ascribe all obedience to God. When he once said, "I labored more abundantly than they all," he was quick to add, "Yet not I, but the grace of God which was with me." "I labor," he would say, "yet not I, but grace." If any one shall say that this is to make the believer passive in obedience, or to say that he is a mere machine, their controversy is not with us, but with Paul and the inspired word. Of one thing we feel sure, that they who lovingly believe this doctrine cannot become careless in living. Grace will not let them be. Carnal men contend that to thus magnify grace, is to put a premium upon carelessness of conduct. But we, brethren, know that it is not so. We know that the clear apprehension of all that we owe to grace only causes greater anxiety to glorify this grace, and the God who has given it.

We leave these thoughts with our readers. We believe that they are in harmony with the word of God, and if so, then they will be found in harmony with all true christian experience. C.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### ROMANS XI. 29.

"For the gifts and calling of God are without repentance."

This text, as we understand it, relates to the immutable counsel of the high and lofty One who inhabiteth eternity, and is designed to teach us that as he is too wise to err, he never has occasion to repent, or regret any act or decision of his power and wisdom. "God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. xxiii. 19. This principle of the divine government is clearly set forth in the dealings of God with the Jews and Gentiles, as treated upon in the chapter in which our text is found. The chapter begins with the inquiry, "Hath God cast away his people?" Was the calling of Abraham, and all his seed in him, and the gifts bestowed on him, and on them in him, subject to change of purpose on the part of God? "God forbid," says the apostle. "God hath not cast away his people whom he foreknew." He has not repented that he called Abraham, and made him the father of many nations, nor that he bestowed on him and his seed special gifts. For in the promise made to Abraham, and his seed in him, as God could swear by no greater he sware by himself, saying, "Surely, blessing I will bless thee, and multiplying I will multiply thee." In this calling, and in these gifts or blessings, repentance is hidden from his eyes. His words and oath forbid that he should fail to accomplish the things which have gone out of his mouth. So, also, in regard to the calling of the Gentiles and the gifts in store for them,

nothing can prevent their fulfillment. Nor do the callings and gifts bestowed on the Gentiles, invalidate the promises made to Abraham and his seed; for they were embraced in that promise which made Abraham the Father of many nations. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

It is thus in regard to all the gifts and callings of God. In giving the church to Christ, the covenant stands fast, according to the sure mercies of David, in which God has said, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." "Then thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. 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 trans-

gression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah."—Psalm lxxxix. 3, 19-37. There is no repentance possible in regard to these provisions. God has confirmed them by his oath. He pledged his holiness, and by two immutable things, in which it is impossible for God to lie, gave strong consolation to the heirs of salvation. He will not repent, or recall the gift he has made to his Son, our spiritual or antitypical David, therefore, All that the Father giveth him, shall come to him, and he that cometh unto him, he will in no wise cast out. (John vi. 37.) "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. Neither will God repent or countermand the calling of the chosen generation in Christ, for he hath saved them and called them with an holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. (2 Tim. i. 9.)

Nor will our God rescind the unspeakable gift of his dear Son, whom he hath given to be the Head over all things to the church, which is his body, and the fullness of him. (Eph. i. 22, 23.) Nor any of the gifts which Christ received for them when he ascended up on high. (Psalm lxxviii. 18.) Or that he gave them. (Eph. iv. 8, 11.) Thus we see that the gifts and callings of God are without repentance, without liability of failure.

Some have supposed that the text was designed to express the idea that the gifts and callings of God precede the repentance of his children, and are irrespective of it. It is undoubtedly true, that these gifts and callings of God, being given us in Christ Jesus, before the world began, according to 2 Tim. i. 9, were antecedent to our personal reception of the gift of repentance. But that repentance which is unto salvation, and which needeth not to be repented of, is among the gifts of God which are, on the part of God, never repented of, never recalled, never ineffectual. But the particular bearing of our text, in harmony with the argument of the apostle in the chapter and connection, is evidently to show the immutability of God, and consequent security of his people.

MIDDLETOWN, N. Y., May 15, 1857.

### CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

Previously acknowledged.....	\$341 55
Y. J. Wyman, Mich., \$1.00; A friend, Ind.,	
\$1.00.—Total .....	2 00
Total to date.....	\$343 55

### MARRIAGES.

By Elder G. N. Tusing, at the residence of Miss Maggie Swope, at Cedar Hill, Dec. 26th, 1899, O. J. Waddle, of Fayette Co., Ohio, and Miss Rebecca Ann Peters, of Fairfield Co., Ohio.

By the same, at his residence, at Columbus, Dec. 31st, 1899, Cunningham Ashenurst and Miss Clara Elnor Clickinger, of Columbus, Ohio.

By the same, at the residence of the bride's uncle, Mr. Benjamin Dunnick, of Milo, Jan. 1st, 1900, Oced Steel, of Hocking Co., Ohio, and Miss Minnie Florence Solt, of Hilliard, Ohio.

By Elder H. C. Ker, Jan. 10th, 1900, at the residence of the bride's parents, at Otisville, N. Y., Judson K. Wiggins and Miss Flora A. Harding, both of Orange Co., N. Y.

By Elder D. M. Vail, Dec. 14th, 1899, at the residence of the bride's parents, Elmer Tripp and Miss M. Augusta Johnson, both of Justus, Pa.

By the same, Dec. 21st, 1899, at the residence of the bride's parents, William E. Clark and Miss Elizabeth Fike, both of Justus, Pa.

## OBITUARY NOTICES.

DEPARTED this life, at his residence on Schoharie Hill, Feb. 11th, 1898, after a protracted illness, **Alexander Bellinger**, in the 71st year of his age. He was born in the town of Middleburg, April 28th, 1827, and after the event of his marriage with Dollie Livingston, which occurred Nov. 26th, 1857, moved on Schoharie Hill, where he lived till the date of his death. Mr. Bellinger was not a member of any church, but was a firm advocate of the doctrine and faith as taught by the order of the Old School Baptist church, and seemed to enjoy the meetings of the church, both at home and abroad. His presence and counsel will be greatly missed among us, as his heart and hand were always open to the wants of the church, and his home in readiness to contribute to the comfort of any visitors who might be in attendance from abroad, at any meetings of the church. Why he never united with the church for which he seemed to have such a tender regard, and whose company he so much enjoyed, can only be answered by his own words, when asked if he did not feel like asking for a place and a home with the church, his answer would be that, "He did not feel worthy of a place among them." He was a patient sufferer during his protracted sickness. It was the privilege of the writer to visit him during the latter stage of his sickness. Death to him was welcome. He wished me to sing the hymn, "O land of rest, for thee I sigh," &c., and after singing till we came to the verse reading, "Weary of wandering round and round," I asked him if those words were his desire, he said, "Yes, yes." He was a lover of home, and in his death his family lose a kind husband and father, and his neighbors one of their best friends.

His funeral was largely attended by a circle of relatives and friends. Elder John Clark, of Halcottsville, N. Y., officiated, after which all that was mortal of his remains were laid at rest in the family cemetery. While we shall see his face no more on earth, we mourn not as those who have no hope, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

ALSO,

**Dolly Livingston Bellinger**, the subject of this notice, was born in the town of Schoharie, N. Y., Nov. 28th, 1835, and died April 8th, 1898. She was a daughter of the late John J. Livingston, a prominent member of the Old School Baptist church of Schoharie. She was married to Alexander Bellinger, Nov. 26th, 1857, and was the mother of five children, two sons and three daughters, who survive her. She united with the Schoharie church, August 23d, 1874, and was baptized by Elder Balas Bundy, and maintained to the close of her mortal life a firm and unwavering adherence to the doctrine once delivered to the saints, that salvation is of the Lord from the beginning to

the end. As she ever enjoyed the visits made to churches of the same faith and order, so it always seemed a great pleasure to her to entertain all visitors of the same precious faith. Very seldom was her place vacant at the meetings of the church when it was possible for her to be there. Just eight weeks to a day previous to her funeral she followed the remains of her husband to the grave, at whose bedside she had been a devoted and constant watcher for a year and a half. It seemed that more than human strength was given her to minister to the sufferings of her beloved husband, and when they were at an end, and he lain at rest in the narrow tomb, her life's work and mission on earth was ended; death had marked her for its own, and after a few days suffering, which she bore without a murmur, her Master called her home, and her remains were placed "at rest" by the side of her late husband in the family cemetery, to await the final resurrection. A large circle of relatives and friends met at her late residence to pay their last tribute of respect to one they loved and respected.

Her pastor, Elder John Clark, of Halcottsville, N. Y., officiated at her funeral, and spoke comforting words to the family and friends. While we miss her greatly in our assembling together in church and social capacity, we would wish to how in submission to the will of God in this peculiar and sad dispensation of Providence, and "Be still and know that he is God."

That this double affliction may be sanctified of God to the good of her family and friends, is the desire of your unworthy servant,

P. S. K.

DIED—**Mr. Barton Greenland**, of Trough Creek Valley, Huntingdon Co., Pa., Sept. 29th, 1899, of heart disease. He was baptized by Elder Joseph Correll, May 28th, 1882, and was deacon of the church at the time of his death. The papers of Altoona and Huntingdon, in several notices which are before me, speak in the highest terms of his character as a citizen, as a man of business and as a christian. His wife, who is a member of the same church, and seven children, survive him. One of the daughters, Miss Laura, is also a member. I visited once at their pleasant home, and had an appointment at their church, and I have met him and his wife and sister Laura at other churches in the Juniata Association, and enjoyed his and their society and conversation much. I regarded him as very clear and sound, though his church has not been of late years in correspondence with us. He and other members have been constant subscribers to the SIGNS.

Sister Laura writes me: "We have felt that we would like to have a notice of his death in the SIGNS, if it will not be intruding. It has been our favorite church paper, and much of the time our only one. It just seems to me often it surely cannot be that we will

never see his dear face in this life again. It is so hard to do without him. We miss him everywhere, but I think the hardest was to go to the church without him, and not to see him in his accustomed place. I had almost never gone without him."

He had had heart disease for several years, but for some weeks before his death the attacks were more frequent and severe. The last attack ended his mortal career suddenly. Sister Laura says, "He struggled a little while, and then passed quietly away. He had such a pleasant expression in death, surely it had lost its sting, and the grave won no victory. He did not fear death; he said it was only the river we dread to cross."

"Cousin Amos Greenland, who was our Clerk, died last June. We are left lonely indeed in our church, as well as in our home. But I do not wish to murmur, or utter one complaining word. The Lord knows all about it, and 'we know that all things work together for good to them who love God.' Whether we are of that number the Lord knows. He is so good to us, and so merciful. We have so many blessings, and it is only of his mercy that I, at least, have any. I do not deserve any. I have felt that we have very much to be thankful for in our sorrow. The Lord has been very good to us; he has sustained and comforted. We have felt that underneath are the everlasting arms, and though he slay us, yet will we trust in him. We have nowhere else to go, and there is no place else we want to go."

May the Lord continue his consolations to this dear family. Sister Laura was with the brethren at Welsh Tract, Philadelphia and Southampton last spring, and the many friends who enjoyed her visit among us will feel a loving sympathy with her and her mother's family in their bereavement.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 7, 1900.

Sarah Ann Strawn was born near Summerset in Perry Co., Ohio, June 20th, 1826, and died Sept. 9th, 1899, aged 73 years, 2 months and 19 days. She was united in marriage to Smith Hartsel, Nov. 6th, 1845. To this union were born three children, two sons and one daughter. Sister Hartsel was taken sick Nov. 29th, 1898, with heart failure and dropsy. Her suffering was intense, but she was patient, and prayed if it was the Lord's will, she might pass away and rest in the embrace of her blessed Savior, in whom she had a hope for more than thirty years past, but feeling her great unworthiness and littleness, did not unite with the church until five years ago, when she was baptized into the fellowship of the Scottsreek church, by her pastor, Elder G. N. Tusing, where she was a constant attendant, filling her seat always until sickness prevented. She never forgot her church meetings, but always looked to the next with delight. O, how we miss her in the church, also her neighbors mourn her absence. She was beloved by all whose

fortune it was to know her. She was a loving and good mother, an affectionate and loving companion, but she has gone to that home she has longed and prayed for.

Her funeral was held in the Lutheran meeting-house in Ewing, on Monday, the 10th, where a very large concourse of people gathered to pay their last respects to her whom they loved. The funeral services were conducted by her pastor, Elder G. N. Tusing, who spoke words of comfort to the sorrowing ones, after which the remains were interred in the burying ground at Ewing, to rest until it shall come forth in the resurrection morn immortal in the image of her glorious Savior.

ALSO,

Mary Jane Harsh was born June 28th, 1843, and died April 24th, 1899, aged 55 years, 9 months and 26 days. She was the sixth child of a family of fourteen children born to David and Keziah Funk, who were faithful Primitive Baptists of Scottsreek church, both deceased. Hers was the third death in so large a family. She was united in marriage to Samuel W. Harsh, August 6th, 1861. To this union were born eight children, five daughters and three sons, all of whom survive her. The five daughters are all members of the Scottsreek church, also one son and his wife are members of the Laurel Primitive Baptist church. Our sister united with the Scottsreek church August 12th, 1866, of which she lived a worthy, consistent and devoted member until death called her hence, being 33 years. She was a kind, devoted and indulgent companion, an affectionate and loving mother, ever mindful of the welfare of her family, and a faithful and true friend and neighbor. During her last brief sickness she suffered intensely, but bore it all without a murmur or complaint, leaning on him who said, My grace is sufficient for you, and as thy day, so shall thy strength be, hence and forever.

Her funeral was largely attended by her many kind neighbors, friends and relatives, at the Scottsreek Baptist church, Elder G. N. Tusing conducting the services, after which her remains were interred in the Scottsreek burying ground, to await the order of him who has said, "I am the Resurrection and the Life."

BY HER PASTOR.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., FEBRUARY 1 1900. NO. 3.

## CORRESPONDENCE.

### ACCOUNTABILITY TO GOD.

**BELoved BRETHREN:**—We cannot too well understand the relation of our God to us, out of which arises our accountability and obligation to him, for the one is defined and measured by the other. The Standard Dictionary thus defines accountable: “Liable to be called to account, as for the fulfillment of a duty or the execution of a trust; answerable, as to a superior or employer; as we are accountable to God.” Accountable to him because he is God, the Almighty. If he were less than this, our obligations and accountability would be likewise less; that is, if Jehovah were only as the exalted and mighty angel Gabriel, our accountability could be no greater to the one than the other. This must be evident to all. Accountability to parents is far greater than to brothers, or sisters, or children, because the relation and resulting authority of parents is greater; for we are descended from our parents. For this reason, God says, “Honor thy father and thy mother.” Dishonor to parents is the greater wrong, because we are dependent upon them for our being. This

fact gives to parental authority its binding and sacred force, which none can repudiate without becoming guilty. Yet such accountability is limited, because the authority of parents is limited. So is the authority of the magistrate, the governor, the king, and every finite ruler. The nature or principle of this is easy to be understood and applied by all. The measure and extent of accountability is as the relation and authority which another sustains to us. The equity and righteousness of this is self-evident, and none can justly dispute it. The Holy One has made it thus. In this way and by this rule must we determine the extent of our accountability to the Lord God, and from this there is none exempt in heaven or in all worlds; for this is an infinite and unbounded law of righteousness, unalterably established by the God of infinite truth and holiness. Our accountability, therefore, must be determined by what God is in himself, and by the relation he sustains to us. If these are partial or limited, so likewise is our accountability, for they sink or rise together. It is in this proportion or ratio that all professed worshipping creatures regard their obligations to him whom

they profess to worship, for as their view of God ascends and expands, higher and higher, and more and more unlimited, so will it be with their reverential and adoring sense of solemn and supreme obligation and accountability; but on the other hand, should their ideas of the Most High be limited, inferior or low, so that they themselves set bounds and measures by which he should either do or not do to be worthy of their love and worship, then will they also have low notions of their just accountability to him, and so small will be their reverence that they will not be afraid to reply against God. From this source there is a shocking amount of irreverence, ungodliness and blasphemy in the religious world. But when we look in the sacred oracles of God, and behold how patriarchs and prophets, saints and angels, who do his bidding, adoringly regarded him as the Lord God Almighty, and in deepest awe and worship bowed in his majestic presence, and ascribed to his wisdom and power and goodness their all, we are then profoundly impressed with his unutterable greatness and glory, and sink down in dependence and humility before him. We cannot fail to be solemnly impressed with the instructive lesson in the Bible, that the holy men of old who were brought nearer to God, and shown more of his infinite majesty and omnipotence, were the more profoundly and solemnly affected with an adoring spirit of absolute dependence upon him and supreme accountability to him. View his servant Moses, when the Most High came down to him on the holy Mount Sinai, and showed him his glory, so that he said, "I do exceedingly fear and tremble!" It was thus to Moses that God declared he would have mercy and compassion on whom he would, and whom he would he hardened; but the

mere suggestion of, "Why doth he yet find fault? For who hath resisted his will?" would have been shocking blasphemy to the sanctified Moses, the meek man of God, but to a sanctimonious religionist, far removed from the Holy One, and puffed up with his own importance, it would seem quite reasonable. But how would such fault-finding questions appear in the lips of Gabriel, "who stands in the presence of God"? It is horrifying. Who would think of connecting such disputing questions with the holy man Christ, because God in his sovereign right hid the things of his kingdom from the wise and prudent, and revealed them to babes? Such daring words may do for Satan, but Jesus meekly said, "I thank thee, O Father, Lord of heaven and earth, because thou hast" done this. "Even so, Father; for so it seemed good in thy sight." This is the adoring spirit of meek submission in all who are raised up out of self to holy communion with God. His holy Son reveals why this is in the words, "Lord of heaven and earth." His Almighty Father is this, is Jehovah, possessor of heaven and earth, and may righteously do what seemeth him good with his own, with all worlds and creatures, because for his own purpose, pleasure and glory he created them. Thus it shines out as a clear sunbeam in the sky, that those who are nearest to God and know him best, with deepest reverence and meekness praise, honor and adore him most, solemnly and lovingly knowing their absolute dependence upon him and accountability to him, while those who are farthest removed from him in their own blinding self-importance, and are wise and right in their own eyes, are ever wont to object to, find fault with and reply against God, as his holy Son and inspired servants and saints have declared him—the Almighty.

With awe let us now speak of the attributes and perfections of our God, that we may the better understand our righteous and absolute accountability to him, arising out of our entire dependence upon him, and his supreme claim upon us and authority over us, as being all in all.

The holy Scriptures declare that God is eternal, immutable, omniscient, omnipresent and omnipotent; that he is infinite in love, goodness, holiness, truth and righteousness; that he is the Creator of all things "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist;" that he is worthy to receive glory and honor and power, for he has created all things, and for his pleasure they are and were created. We must admit then that in the omniscience of God all things were and are ever open and naked before him; that in his omnipresence he fills limitless eternity, and ever was and is everywhere present; that in his omnipotence he therefore governs, controls and orders all things according to his infinite wisdom and own eternal purpose. His truth so declares of him, and it could not possibly be otherwise with God, for to say it might, would be to limit him in his perfections, deny his wisdom and power, and divest him of his sovereign authority and universal control. The consequence of this would be universal destruction and ruin to all, because it would both undeify and dethrone God. All must readily see that even a finite being of wisdom and power would to that extent execute his purpose in all things subject to him, and would not allow disappointment or defeat. To do so would dishonor him, because it would

show that he was lacking in either wisdom or power, or in both. A loving father of children is an example of this, for his love would move him to order and control all things to the best welfare of his dependent children, but he is too finite to do so. Now shall we attribute this weakness to "the mighty God, the everlasting Father?" Who that reveres him would admit the dishonoring thought? No truth is more fully declared in the Bible than that God is "the Almighty," the Creator of all things, their Upholder, and the all-wise and absolute or unlimited Sovereign. All worlds and beings and things are absolutely dependent upon him, both for their being and well being. To the heathen at Athens Paul said, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needeth anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being." Words could not more strongly express the absolute omnipotence of the Almighty Creator, and the entire dependence upon him of all his creatures. He made them to dwell upon the face of all the earth, not anywhere that caprice or fancy might lead them to roam, but he determined the times before appointed by him, and fixed the limits and set the bounds of their habitation: therefore not one of them can do more or go beyond. Tried Job said of man to God, "Seeing

his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." Who will rise up and say he can? Let us add to this the testimony of James: "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." How wonderful is God! How immutable his sovereign purpose and power! How infinite his wisdom and goodness! How absolutely dependent all creatures are upon him, for "life, and breath, and all things!" Who would want all things less appointed, determined and controlled by him, seeing that he is the only all-wise and almighty Holy One? Thus are we shown the true source of the supreme and perpetual obligations and righteous accountability of all men to the holy and blessed God, in the fact that he is the infinite Author of their being, their absolute Sovereign, and their merciful Preserver. "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." "Sing praises to God, sing praises; sing praises unto our King, sing praises. For God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness. \* \* \* For the shields of the earth belong unto God: he is greatly exalted." For all this God is to be praised in the highest, and to him all adoration, homage and worship are due. And they are due to the Most High because of our entire and unceasing dependence upon him, as well as because of all that he is in himself, and all that he is to us. For to God we owe ourselves, with all that we have and are, (except our sins) and all that we shall ever possess. It is all this only that establishes

our everlasting and absolute accountability to the almighty and eternal God. If he could possibly be less than all this in himself and to us, so would our supreme accountability to him be less to the same extent; but this can never be, for God is the same forever, and the absolute dependence of all his works and creatures remains forever the same. We should rejoice that it is so, and give him glory, for in this is our only safety and welfare, and the security of all that is.

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

Chained to his throne a volume lies,  
With all the fates of men,  
With every angel's form and size,  
Drawn by the eternal pen."

Those that fear God thus devoutly sing in honor to his glorious name.

But it has been held that God is a moral Governor, and governs men by moral law; that, therefore, their accountability to him consists in their moral nature as his rational creatures; that is, to man belongs the attribute of freedom of will to choose or refuse, obey or disobey the commandments of God, as a free moral agent under the laws of God. As said, this is held to be the source and ground of creature accountability to the only Creator and Sustainer of all things, and upon this is based the obligations of all men to God supreme. Now this, at best, is a very superficial and partial claim, for it is taking a mere result or effect for the primary cause, or misplacing the superstructure as the foundation. For while man is an intellectual, rational being, having a mind and conscience, some perception of right and wrong, and so is voluntary in his conduct, choosing or rejecting in all he does; yet we must look beyond the mere fact of this, to the

source and cause of it all, and ask, Who gave man his rational nature, and all its faculties and capabilities? Who ordained and established all the laws, whether physical, moral or spiritual? Who made all men subject to law, and justly accountable for its violations? The one answer to all is, "The only wise God." The weighty and searching questions of faithful Paul are in point here: "Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Man, then, as man, with all his endowments, whether they be natural or moral or spiritual, having received them from the Author of every good and perfect gift, is wholly dependent upon him for them, and ever accountable to him for their lawful and right use to the glory of God. Has he the will to choose that which is good, whether it be in nature or in grace, with the power to do good? God has given them to him, and he is not his own, for he owes himself to his Sovereign. Man is not therefore in any right and true sense, a free moral agent, neither in will nor power, for not only is he under the most binding and perpetual obligations to his beneficent and merciful Maker and Sovereign, to reverence and honor and obey him, but he himself and all his faculties of mind and soul are subject to controlling environments, or circumstances and influences, which so impinge upon him that his choice and act are but the effect of those shaping causes. This obtains not only with every individual, but as well with large bodies and nations of men, and in war as in peace, as proven by both sacred and profane history. It is a vain assumption and boast, therefore, to talk of free will

and free moral agency, and a misleading dogma to assert that these are the source or ground of human accountability to God. That all his rational creatures are forever accountable to him his oracles fully declare, and none can truthfully deny; and accountable by the law of their being, and his righteous and absolute claim upon them, so that if they rebel they must suffer for it; but this supreme accountability does not arise out of man to God, but it descends from the throne of "the King eternal" down to man, and binds him to the throne. If man sins he shall die; yet it is held that this servant of sin is a free moral agent! and because he is free, he is accountable to God!! In what is this supposed freedom found? In the will of man, it is held; in the fact that he acts voluntarily, as his will may choose. But who endowed him with a mind and will? with life and its powers? and what causes his will to choose one thing rather than other things? Ah! this vaunted free will is itself shaped and controlled in all its volitions or actings, and is ever subservient—a servant. The fleshly man, with his mind and will, is a servant of sin, while the spiritual man is a servant of righteousness; therefore neither of them is free, yet both are absolutely accountable to God, for he made them so. "So then with the mind I myself serve the law of God; but with the flesh the law of sin." This is the truthful confession of every humble and honest child of God. Neither in the mind nor in the flesh is this man free, because he himself serves in both, and the servant is not free. Moreover, this one confesses, "For the good that I would I do not; but the evil which I would not, that I do." This he says of his will, and so the will is not free, because it is hampered and fettered.

Indeed, hindering restraints are everywhere and upon all men, both the servants of sin and the servants of righteousness; and the omnipotent God in his infinite wisdom has placed them there, as he has set his decree upon the raging waves of the sea. He declares that the wrath of man shall praise him, and that the remainder of wrath he shalt restrain, or hold it back, as he does the waters of the great deep. And this applies universally to all men, and all times and places. For, let it be remembered, the omnipresent God is present in all places and times, so that no creature can ever flee from or escape his presence; and always there in his omnipotence, no less than in his omniscience; therefore there is no such thing as accident or chance with God, but in his infinite wisdom, and according to his eternal purpose and counsel, all worlds, creatures and things, men, saints and angels, are placed under his omnipotent and sovereign control. When he created the earth, and man upon it, he both saw and declared the end from the beginning; and so all things which should ever arise and take place were present and open before him, as perfectly as after they occur, and they were as well foredetermined as foreknown by him; for his omnipotence would have certainly prevented or restrained anything and everything that he in his omniscience did not purpose to let it be so. To deny this is equal to a denial of the perfections and immutable attributes of the eternal One. Moreover, our blessed Majesty has fully declared himself thus in the Bible. His servant David had such knowledge of him when he was moved to exclaim, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed

in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee: but the light shineth as the day: the darkness and the light are both alike to thee. \* \* \* I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works: and that my soul knoweth right well." Below he says, "When I awake, I am still with thee." And above he says, "Thou hast beset me behind and before, and laid thine hand upon me." Now, all this is true of the omnipresent and Holy One from everlasting to everlasting, for eternity is his, and he changes not. "He is in one mind, and none can turn him; and what his soul desireth, even that he doeth." Jehovah is forever the same.

Of the supreme and unlimited dominion of the Most High Paul says, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Paul here speaks of the ungodly, warring powers of pagan Rome, to whom his brethren in Christ and the Jews were subject, and paid tribute, and of these oppressive and cruel powers he says, "For he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." It was for this very purpose that God was thus bringing wrath upon the rebellious nation of Jews, according to his holy decree, as declared by his prophets and Son. Yet he afterwards

executed wrath also upon the wicked Roman powers. It is thus that the righteous purpose of the Almighty is fulfilled upon all the warring nations and ungodly rulers of earth, and none shall escape the righteous retribution that he will send upon them; for "Justice and judgment are the habitation of his throne: mercy and truth shall go before his face. \* \* \* For the Lord is our defense; and the Holy One of Israel is our King." "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." But to the truth of all this it is objected that, if the counsel, purpose, ordering wisdom, determining decree, predestination or foreordination of the supreme Ruler of the boundless universe extends to "all things whatsoever cometh to pass," as the London Confession of Faith affirms, so that all things are so certain with the omniscient One that they shall not fail to come to pass, and that "whatever is to be will be," then is the Holy Lord God Almighty "the author of sin," and "responsible for all the wickedness and meanness in the world." For it is said that if God is absolutely the Sovereign, and has subjected all things to his own power, as stated, the accountability of man is destroyed, and he is as irresponsible as the fixed stars. If this is a just inference, then neither the brethren of Joseph, nor Pharaoh, nor Shimei, who cursed David the king, nor the wicked men of the world, who are God's sword and hand, nor Judas the traitor, nor Herod, nor Pontius Pilate, nor the Gentiles, nor the people of Israel, who "were

gathered together against the Lord, and against his Christ," were accountable or responsible for their shocking wickedness and crimes, for they did "whatsoever the Lord's hand and his counsel determined before to be done," but they did it none the less "with wicked hands," and were the guilty enemies of God and righteousness, seeking to defeat his purpose. The secondary sinful causes and motives which hurled them on in their madness were far removed from God, and abhorrent to his holy nature, and he neither influenced nor tempted them in their monstrous crimes, yet his infinite wisdom, goodness and mercy were thus wondrously made known, his sovereign power bounded and controlled it all, to the accomplishment of his own determined purpose; for all this was but a measure of the wrath of man that he had declared should praise him, and thus were the Scriptures and their inspired prophecies fulfilled. But those wicked rulers and ungodly men, not a few of them Israelites, broke the positive laws and commandments of God, and were justly responsible and guilty, and he punished them righteously. And as the Scriptures show that all this was true, so does the same principle of righteous accountability apply to all men and nations, even though they are God's sword and hand, and he has appointed the bounds of their habitation, and either ordains their wrath to praise him, or restrains it. "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusa-

lem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut: I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." Thus did the Lord declare concerning Cyrus, the Persian king, who should conquer the great city of Babylon and the Chaldeans, liberate the captive Israelites, and rebuild their temple and cities, long before its fulfillment, in which prophecy the Most High affirms what he himself would do. This involved destructive wars, and the subduing of nations, yet through it all the Lord fulfilled his righteous purpose. The Bible history shows that the same righteous and determining purpose of God was accomplished through the long succession of calamitous wars, running through centuries, until the Messiah was born in troublous times, and the armies of Rome utterly destroyed the Jewish nation, and the kingdom of God was taken from them, just as his holy Son foretold it should be. Those momentous events of the rise and fall of warring nations were foretold by the Lord's inspired prophets, which infallibly proves that

his determining purpose and counsel had established all those events, and that with him there was neither frustration nor disappointment. Nevertheless, the word of the Lord shows that he held those tumultuous nations guilty and accountable, and righteously visited his judgments upon them, often by bringing one nation against another more guilty one. To dispute this is to dispute the Lord's own testimony of himself in his sacred oracles. "Let God be true, but every man a liar."

Now, as to the notion that if God in his decree or foreordination or counsel or purpose has established any wicked work or conduct as certain to be, then the perpetrators thereof are neither guilty nor responsible, all the Bible instances given prove the fallacy of this assumption, and they and very many other cases show that men are guilty in God's sight, and that he will by no means clear the guilty. His suffering Lord told Peter that he should thrice deny him, and this must therefore be, yet the sin and shame of Peter were none the less, notwithstanding the wise and good purpose of the Lord was fulfilled in Peter's fall and conversion.

We do well to be reverently and humbly impressed with the Lord's word, that his thoughts and ways are not those of men, but are as much superior or higher than heaven is above earth, and that it is sinful presumption for the very finite man to set limits or bounds for the infinite One, or reply against his sovereign conduct and ways. God will not hold him guiltless who does so, as solemnly made known in his wonderful answer to humbled Job.

Those who object to the universal dominion and unlimited sovereignty of the Almighty, yet admit his unlimited presci-



ence or foreknowledge of all events and things, from eternity to eternity, and that not the least thing can possibly ever take place different from what God foreknew it, for if it could, that chance event would not only limit the infinite divine foreknowledge, but destroy it, because it would prove that he did not foreknow all things. With this admitted, all objections to God's absolute or unlimited determination and control of all things according to his "eternal purpose" and wisdom and counsel fail and fall powerless, unless both his purpose and omnipotence are denied. For it must be evident that the immutable purpose and omnipotent power of God are coextensive and parallel with his eternal knowledge of all things, and that he therefore determined, decreed or foreordained to let all things be so, and they are so, for otherwise they would not be so, because his omnipotence could and would have prevented them. So, then, whatever is in all the limitless universe, the wisdom and purpose and power of the Sovereign of all things have said, Let it be so, or it could never be. We must accept this solemn truth, or else limit the Holy One in his unchangeable wisdom and purpose and power, and say that the raging waves of the wickedness and wrath of the sinful and guilty world are outside of or beyond God's sovereign control. For when it is admitted that God foreknew all things, and permits them to be, then there is no escaping the inevitable certainty that he eternally purposed it so. For our blessed and holy God is forever in one mind, and without "the shadow of turning;" therefore whatever is he suffers it to be, and eternally decreed or purposed that he would suffer it, because he otherwise would have prevented it, his wisdom and power being infinite and omnipotent. To say, then,

that God permits all things, having foreknown all things, is equal to saying that he permissively predestinated them, or eternally purposed all things, because against his predestinating purpose to permit all things it would be impossible for them to be, unless we have the folly to assert that some things are more mighty than God, and he cannot prevent them. To us he says, "Be still, and know that I am God." We are blessed in knowing this greatest truth.

Predestination simply means, "the unchangeable purpose of God." His purpose comprehends and embraces "all things," and he "worketh all things after the counsel of his own will," therefore "all things work together for good to them that love God, to them who are the called according to his purpose." "It is of the Lord's mercies that we are not consumed, because his compassions fail not." "The Lord hath made all things for himself: [or for his own purpose, margin] yea, even the wicked for the day of evil." "A man's heart deviseth his way: but the Lord directeth his steps." "The lot is cast into the lap; but the whole disposing thereof is of the Lord." If it were not thus, then the unlimited or absolute sovereignty of God would be impinged upon, and his controlling power curtailed or weakened, which would be leaving all undetermined events to blind fate or accidental chance. It is well for all, therefore, that the dominion of the Most High is an everlasting dominion, "and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"

A solemn reverence should awe our

spirit and sit upon our lips when we speak of the Most High on whose footstool we stand, in whose hand is our breath and life, to whose holy throne we are every moment and forever accountable, and on whose compassionate goodness and sovereign mercy we are unceasingly and everlastingly dependent. Let us devoutly remember that "of him, and through him, and to him, are all things;" that he has numbered the very hairs of our head; that not a sparrow shall fall on the ground without him; that to him angels owe their bliss; that "Here he exalts neglected worms to sceptres and a crown, and there the following page he turns, and treads the monarch down;" that "Not Gabriel asks the reason why, nor God the reason gives;" and that the unquestioning response of his meek and lowly Son is our true and only answer: "Even so, Father: for so it seemed good in thy sight." All that the infinitely wise and Holy One has purposed according to his counsel, and put under his omnipotent control, is best, because his omniscience saw all that was best; therefore all things work together for good to all who love him, as well as for the manifestation of his eternal glory. "The Lord is good to all; and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power."

In the kingdom of God's grace the saints are his workmanship, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." God hath both foreordained good works, and that we should walk in them, and also created us in Christ unto them; therefore the sacred obligation is upon us to so walk, and herein we are accountable to him. So

far, then, from the appointment, foreordination, predestination or purpose of God being incompatible with our accountability to him, or destroying it and making us irresponsible, the obligation upon us is thus made the more binding and sacred. So it is likewise of the afflictions, "knowing that we are appointed thereunto," and having the comforting assurance that we are walking and suffering according to his will.

D. BARTLEY.

CRAWFORDSVILLE, Ind.

SOUTHAMPTON, Pa., Jan. 12, 1900.

DEAR BRETHREN:—I left Southampton Sunday afternoon, Dec. 10th, and on Monday evening a little after 8 o'clock was at the pleasant home of dear brother Elder William M. Mitchell, in the town of Opelika, Ala., over nine hundred miles from here. Elder Mitchell visited some of our associations about thirty years ago, and spent a few weeks with the church at Warwick. Those who met him then and heard him preach could not easily forget him. Many of them are gone, but those who remain have him in warm and loving remembrance. I heard him only twice at that time, and each time he spoke but briefly on account of weakness, but the preaching was with wonderful power. I had long been familiar with his name.

The journey I am now writing about was undertaken in response to a very kind and cordial invitation extended to me by the church in Macon, Ga., and the Sardis church, a few miles from Macon, through sister R. Anna Phillips, now residing in that city, and also a warm invitation of brethren in and about Covington, Ga., extended to me by brother Robert L. Cook, of that town. I had long desired to see Elder Mitchell at his

home, having never met sister Mitchell or any of their children, and when I was given liberty in my mind to arrange a ten days' list of appointments, Opelika came first. My train being late, I reached the house somewhat later than I was expected, and it was past brother Mitchell's bedtime. They are both feeble, he being in the eighty-first year of his age, and she in her seventy-fourth. Her health has been such that she has been unable to be at meeting for a year. Late as it was, brother Mitchell said I must read some Scripture, and talk for them a little. His sons had been inquiring about that preaching of the gospel "of envy and strife, not sincerely," of which the apostle speaks in the first chapter of Philipians, so I read that chapter, and it furnished a sweet and profitable subject of conversation, in meditating upon which we felt the blessing of our covenant-keeping God, and weakness and weariness of body were for a little while forgotten.

On Tuesday I met Elder Lively, now well and favorably known among our churches as a good gospel preacher, who lives in Opelika, and serves three or four churches, and also Elder Satterwhite, who is Elder Mitchell's assistant pastor of Mt. Olive church, and who serves two or three other churches, and I enjoyed the company of these two brethren during the day. The meeting in the morning was at Mt. Olive church, four miles out, where brother Mitchell's membership has been since its organization, considerably more than fifty years ago. In the afternoon I spoke in his house, and he spoke a little while very clearly and feelingly, and it was a real comfort to me to hear him once more. He could not be at the night meeting, which was in their chapel in town. His health does not al-

low him to go out except when the weather is pleasant, and it is not often that he can speak at any great length. Whenever he can speak there appears the same glad interest in hearing him that has always been felt by the brethren whom he has served so long. Those of the brethren who were his companions in early life, of whom few remain, still hold him in dear esteem and love, as a clear and able and experimental preacher, a faithful and tender pastor, and a firm and steadfast friend; and the younger members, his children in the gospel, evidently have no lack of that warm and high regard for him. He is dearly loved and venerated by all, and that high regard for him extends throughout the community. He has been long in the field, and is evidently near the end of his useful labor here below, and is manifest as one of those followers of the Lamb who are "called and chosen and faithful." In the short time that I was in the company of sister Mitchell, I was drawn to her very warmly in love and fellowship. I bade them good bye, hoping to see them again, but realizing how uncertain it is that such a meeting shall ever be enjoyed on earth. In a letter just received from him I learn that he is hardly able to sit up to write, and that his dear wife has been seriously injured by a fall. May the Lord give them healing mercies, according to his righteous will, and show them during the remainder of their days on earth that his grace is sufficient for them.

I have now written what I especially designed to write when I began this article. It was not my intention to give a particular account of my journey, of my appointments, and of the dear brethren whom I met, for I cannot do that kind of writing in a manner satisfactory to my-

self, and however well I may succeed in writing such accounts, I still regard them as of doubtful benefit to the brethren. But I must say that while at Opelika, and at all my other places of appointment, my meetings with the brethren were very pleasant indeed, and profitable to me. I felt a good degree of liberty in preaching and in conversation, and was welcomed most kindly and cordially by all I met, and received warm expressions of fellowship for my preaching at every meeting. The churches I visited were Mt. Olive and Phenix City, in Alabama, and Mt. Moriah, Fellowship, Sardis, Macon, Holly Springs, Harris Springs and East Atlanta, churches in Georgia. The ministers I met were Elders Mitchell, Lively, Satterwhite, Bussy, Garrett, Reynolds, Childs, Moss, Hurst, West, S. H. Whatley and Matthews, and one at Phenix City whose name I do not recall just now. I would love to have heard them all preach, but it was my privilege to hear but very little from any of them. But I am thankful to say that not only did none of them find any fault with the doctrine I preached, but all expressed their fellowship for it, and for me, most kindly. I spent Friday night and Sunday night with the church in Macon, and Saturday and Sunday with the Sardis church, eight miles from there, at their regular meeting, their faithful pastor, Elder J. T. Reynolds, being present, and following very briefly.

During this time, and until Monday afternoon, I was in company with our dear sister, R. Anna Phillips.

But I must stop right here or I shall find myself trying to name all the kind brethren and friends I met, and telling all their kindnesses to me, and all my precious visits with them, and recounting the many pleasant incidents of my journey,

which I must not, cannot do. I left Atlanta Friday noon on my return, and was at home Saturday evening before the fourth Sunday in December, well in body and thankful to the Lord, I hope, for his kind care over my wife and family during my absence, and over myself in all my journey.

SILAS H. DURAND.

NEW HOPE, Ark., Nov. 19, 1899.

DEAR BRETHREN:—Paul, in Romans viii. 31, says, "What shall we then say to these things? If God be for us, who can be against us?"

The text is the application of the discourse which he has been presenting in the former part of the chapter, and the discourse embraces a complete outline of christian experience, beginning with the time of reconciliation to God, and terminating with the triumphs of full and eternal salvation, as in the text. In the connection is a character described, a privilege illustrated, and an important question asked, "What shall we then say to these things?" That is, the things to which the apostle had just been calling attention. Paul had declared that God was for us, and that he loved the church and gave himself for it. The character is the same as is noticed through the whole chapter. They are said to be in Christ, justified, under spiritual influence, adopted into the divine family, and as being heirs of God, and joint-heirs with Christ. Elsewhere Paul said that these characters are all the children of God by faith in Christ Jesus. Again he says, "If any man have not the Spirit of Christ, he is none of his." Attention to these Scriptures, and to this description, will lead us to a right knowledge of the characters who may properly claim the language of the text.

The privilege spoken of is that God is for them. In the word we read that God goes before his people, that he leads them, that a good man's steps are ordered of the Lord, that God is their friend, that he is round about them as their defense, that he is the King in their midst, that he is their light and salvation. But the text says that God is for us. This comprehends all that is said in the preceding portion of the chapter, and includes the possession of the divine favor. God is in his people, and delights in them, and causes his face to shine upon them, and smiles upon them in the face of the anointed one. His love is shed abroad in the heart, and they enjoy the divine presence, all of which passeth all understanding. It is said, "Blessed are the people that know the joyful sound. They shall walk O Lord in the light of thy countenance, and in thy name shall they rejoice all the day long." As God is for us, it engages all his attributes on our side. His power is ours to protect and sustain us, his wisdom to guide and direct us, his goodness to supply our wants, his holiness to purify our hearts, his mercy, pity and patience to forbear and to pass by our infirmities, and to forgive all our sins, his truth to verify all his promises, in short all that the blessed Lord has and is, is for the benefit of his people. He says, "I am thy God." This includes a believing claim to all his great and blessed promises. These promises are the christian's present riches. These promises take in every conceivable state and circumstance into which the people of God can ever come, and these promises are given to us, and are yea and amen to the glory of God.

When the apostle says that if God be for us none can be against us, he does not mean that none will oppose us. This

would be contrary to the Scripture, and to our own experience. Cain was against Abel. The unbeliever has always been against the believer; Satan will always be against us; the world will be against us; internal enemies are all against us. And neither does it mean that our enemies are insignificant: they are very numerous and strong. "We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Therefore we are told to take the whole armor of God, that we may be able to stand in the evil day, and having done all, to stand. The christian has many enemies to overcome, and his strength comes from God in believing prayer. God is the only source of help and strength, and he is the Father of all our mercies. We overcome not by might nor power, but by his Spirit; therefore we are told to pray always. Neither does the sentence, "If God be for us, who can be against us?" mean that we may not suffer, and that severely. From those who are against us we may suffer much temptation, persecution and reproach; loss of goods, and even life itself may be required, but these words do signify that if God be for us none can be against us effectually; none of them shall succeed; our souls shall not suffer final loss, for he that is for us is more than they that are against us. 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. And who shall lay anything to the charge of God's elect? It is God that justifies. If he loves us who shall change his mind? Paul said, I am persuaded that neither life, nor death, nor any other thing, shall be able to separate us from the love of God, which is in

Christ Jesus our Lord. If he saves who can destroy? The clouds may be dark, but they shall shed down blessings upon our heads. The bud may be bitter, but sweet shall be the flower. Weeping may endure for a night, but joy cometh in the morning. All these things shall work together for good to them that love God. His eyes watch over us; his ear is open to our cry; his hand supplies all our need. This is all true providentially. Then if God be for us in the spiritual combat, who can be against us? Men may rage, but the wrath of men shall be made to praise him, and the remainder of that wrath he says he will restrain. Satan may rage, and bring his temptations against us as a flood, but the Spirit of God shall lift up a standard against him, and if God be for us in judgment, who shall be against us then? If he says, Well done, good and faithful servant, who can condemn? If he place the crown upon our head, who can snatch it off? If he exalt to glory and eternal life, who can abase us, or mar our felicity? If we have the evidence and assurance of faith that God is for us, we need not fear nor care for all who may be against us.

Now if God be for us, ought we not also to be at all times for him? Shall we not honor and confess him before men? Shall we not be zealous for his glory? Shall we not be diligent in his service? Behold what manner of love he has bestowed upon us, that we should be called the sons of God. May his fear and love abound in our hearts, and may we walk humbly and devoutly before him?

I have one request to make of all who may read this, pray for me.

I remain as ever your brother,

J. C. FOX.

NEWARK, Del., Nov. 23, 1899.

DEAR BRETHREN EDITORS OF THE SIGNS:—Some years ago an aged brother related to me the following circumstance: It seems that in his younger years he had two daughters, one of whom was his special favorite. This one was taken sick, and afterwards died. All through her sickness, and after her death, he felt a sweet submission to the will and purpose of God. He could say in her case, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Not long after the other daughter was taken sick, and then his trouble began. He had just the reverse of the feeling which was his in the case of his favorite child. Now his will and purpose was that this one should not die. He could not, nor would not, have it otherwise than that she should live. So his rebellion continued through her sickness. But he found that it was the will and purpose of God that she must die. So he had this unequal contest, but a bitter one.

This circumstance was recalled to my mind while thinking of the afflictions of the righteous. We read, "Many are the afflictions of the righteous." And so also may we say of the people of this world. Christians have their troubles, sickness and death, and so also do those who never make any profession of being christians. They have their losses, crosses and trials, and so also do others. If then all are so similarly afflicted, wherein is the difference? The psalmist was envious of the wicked when he saw their prosperity, and he says, "They are not in trouble as other men." Of late I have been asking myself this question, In what do the troubles of the righteous differ from the troubles of others? In regard to persecutions I suppose that it is just as true to-day as it was in time of Paul:

"They that will live godly in Christ Jesus shall suffer persecution." In these times they seem highly favored, for they can meet without fear, and the cruel persecutions which marked the dark ages seem not to be now a part of their experience. A good old sister once remarked to me, "I have no fear of the foes without; the foes within are the foes that trouble me." It seems to me that the fundamental difference between the troubles of the righteous and others, arises out of the fact that they have the Spirit of God. Paul writes, "If any man have not the Spirit of Christ he is none of his." If then he have the Spirit, it follows as a matter of course, or as the day follows the night, that the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other. And here lies the opposition or warfare.

I have been reading lately with much interest the words of Job, found in the twenty-third chapter, verses thirteen to sixteen. Job knew that God is of one mind, and that none can turn him. He also knew that the Lord would accomplish what he had appointed for him, and the result was that he was afraid of him, and that God had made his heart soft. Job knew that he was in the hand of God, and he had that fear of him which is the beginning of wisdom. The people of this world do not have that fear, and neither do they believe that God will perform that which he has appointed for them. Their troubles they think come from their own mistakes, or the mistakes of others, and some by the common accidents of this life. The fear of God is not before their eyes, and neither do they know anything about the warfare between the flesh and the Spirit. The question is often asked, How can the

valley of Achor be a door of hope? I suppose that it is well understood that the word Achor means trouble. Can the peculiar troubles of the righteous be a door of hope to them? I was once listening to a sermon preached by Elder Eubanks. I must confess that I went to the meeting feeling that we would go through the usual form of worship, but that the whole meeting would be as I felt, lifeless. The text was Lam. iii. 19-21. The subject was the peculiar trials and afflictions of the righteous. As he began to open up the subject, I began to call some of those trials to my remembrance, and as I did so my hope revived, and I could say, Surely I know something of the affliction and the misery, of the wormwood and the gall. Then I found that these peculiar trials are the evidences of spiritual life. So the meeting, instead of being a mere formality, became one long to be remembered.

The subject might be illustrated in this way. Suppose a man is traveling to a distant city. He had never traveled the road, but it had been described to him as being a very rough and difficult way, in certain parts of it. He might go on quite uncertain whether he was in the right way or not, till he should come to those troublesome places, and then his hope would revive, and he would be able to say, "Surely I am in the right way." Now just so sure as we have experienced those characteristic trials and troubles of the saints, just so sure are we born of the Spirit of God. When Jeremiah remembered his affliction and misery, the wormwood and the gall, he said, "This I recall to my mind, therefore have I hope." Paul writes to the Corinthians, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." How many of

the professed followers of Christ can say with Paul, "For I have learned, in whatsoever state I am, therewith to be content"? Or can say, as was said of Moses, "That they choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season"?

As ever, your brother in hope,

B. F. HAMILTON.

NEWFOUNDLAND, Ky., Nov. 26, 1899.

DEAR BROTHER BEEBE:—Pardon me for asking permission to write you a few lines concerning the blessed hope which I have in Christ, whom I trust I love above all earth, or earthly things. "To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion, forever and ever. Amen." Dear brother, I have but one salvation to write about, and that is salvation by grace, and grace alone. I feel that I can do no good thing of myself. Christ said to his disciples, "Without me ye can do nothing." Now if his disciples could do nothing without him, how much can we do? Christ our dear Savior said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."—John xvi. 13.

Paul said, "I labored more abundantly than they all, yet not I, but the grace of God which was with me." Now we see that in all Paul's laboring it was Christ in him doing the work, "For without me," he said, "ye can do nothing." I know that we are all admonished to do many things. But when we have done all we have but done our duty, and it is the grace of God with us doing God's will in

us, for all our works are wrought in us of God, as the word testifies. Paul again said, "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his own good pleasure." Thus we see that it is our God who doeth the works which he hath before ordained that we should walk in them. Again, we must remember that without him we can do nothing. Paul again said, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. To speak evil of no man, to be no brawler, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 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 the 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. 1-7. Paul was here speaking of believers who had been given grace sufficient. He tells Titus to put the children in mind to do the things which were their duty. He shows them how to treat all men, since they themselves were sometimes disobedient. Then he sums up the whole matter, and shows that this is all to be done by grace alone, through the love and kindness of God. Now if these believers to whom Paul spoke could of themselves do these things, they would have whereof to glory, yet not before God. But if Christ the power of God worketh effectually the things which are



well pleasing in his sight, then they can join with those under the altar praising God, and can say Grace, grace, grace. Paul also shows that believers are not now serving these divers lusts, and that they are not now hateful and hating one another. He lets them know that grace has lifted them above these things. Thus we are saved by grace, both in time and in eternity.

When the Savior told Peter that he should deny him, Peter thought and said, that he would go to prison and to death with him, but when he was left to himself he denied the Lord, and even cursed and swore, and said, "I know not the man." This shows the total inability of man to save himself, even here in time. Again, let us remember the word of the Savior, "Without me ye can do nothing." But through Christ, it is said, we can do all things. Salvation is not of him that willeth, nor of him that runneth, but of God which sheweth mercy. It is through the mercy of God that we all are not consumed. Thus speaks the prophet. He knoweth our frame, that we are dust, therefore he pities us as a father his children. Dear brother, thinking of all these Scriptures, with hundreds of others, I do not see more than one salvation, and that of grace, which was given in Christ Jesus before the world began. Are you not glad, my brother, that it is in Christ that we have this grace? [We do rejoice in this very truth, and so feel to praise God for whatever of obedience we have ever rendered to him.—Ed.]

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. He that is our God is the God of salvation; and unto God the Lord belong the issues from death."—Psalm lxxviii. 19, 20.

Dear brother, if you think that this

letter might be of comfort to some of the little ones in Christ, you are at liberty to publish it. If you should do so I trust that it may be read in the same spirit in which I hope that it is written, for I do feel that I have nothing in view but the glory of God and the welfare of Zion.

Your brother,

CHARLES R. COX.

DAYTON, Wash., Nov. 11, 1899.

DEAR BROTHER BEEBE:—I herein send you the experience of sister Minerva C. Couch. It was through my request that it was written, and with the understanding that I send it to the SIGNS. I believe it will prove of interest to your readers, but use your judgment concerning it.

Yours in tribulation,

B. S. PATE.

LA GRANDE, Ore., Nov. 4, 1899.

DEAR BROTHER PATE:—I will now try to comply with my promise to write you an account of my experience. I am a sinner still, and often feel that I am the worst. It was in my fifteenth year that I became greatly distressed concerning my condition. I was at a Missionary protracted meeting. After the sermon, the preacher called for mourners. I was back some distance in the congregation. The first that I realized, I was walking over the benches, and went and gave the preacher my hand, and knelt down. Then it seemed there came to me a form dressed in a long white robe. The form was that of a man. As the robe trailed by me, I saw it as the purest of white I had ever beheld, and then in an instant it was gone, and I saw myself a mass of the blackest black. I was weeping, and it seemed that my tears were never to cease. I could not keep from crying aloud, even after the meeting was over, and all the

way home. The people told me to pray, and ask God for mercy. I did all they told me to do, and when alone I cried and begged God to relieve me of this awful feeling of woe and misery. I felt that I was a great sinner in his sight. I had been a moral girl, and the people called me good, but I knew now that I was not good. I went to the mourners' bench all through that meeting. My associates made professions, and seemed very happy. I thought, O, if I might feel that way, but relief did not come. I often went off by myself to a low thicket, where none but God could see me, and would fall on my face, and beg him whom I surely loved with all my strength, for mercy, but my prayers seemed to rise no higher than my head, and my words would return and fall to the ground. I would conclude that it was all a farce, a mere nothing, that there was no such thing as forgiveness of sin, but these feelings would not last long, and at such times I seemed turned to stone; I could not even cry. These thoughts would soon follow such feelings, There is your dear, old grandfather, a christian, you cannot doubt his religion, or faith in God. No, I could not. Year after year, rolled by, sometimes I was the most miserable wretch that could be, and then these feelings would wear off to some extent, and I would conclude that some day there might be relief for me, but by this time I had fully learned that I could not get religion, neither could man give it to me. I quit going to the mourners' bench, I think after the second year, and I supposed that every one had forgotten about my troubles, or at least I never said anything about them. About this time, the Old School Baptists began having meetings at my father's. He and mother were Old School Baptists, as were grandfather and grandmother also. I

saw my parents baptized, and O, such a beautiful scene. As I stood on the bank of the stream trembling, I said, O, if I was only prepared to be baptized as they are. The Elders Stark were the only Old School Baptists I had ever heard at that time. Then Elder B. F. Query came to preach for the little church, and when I heard him tell of the troubles of mind which he had experienced, and of others as well, I felt that I could witness with them, except that I had never felt that I was forgiven, as they would speak of. I had become a school teacher, but I had never made any progress in the way of getting any better spiritually. At one meeting, Elder Query asked me privately to give him an account of my feelings and thoughts on religion. I began frankly and told him all up to that time. A few nights previous to this conversation I had a dream. I thought that I offered myself to the church, and began telling my experience, but just before I got to tell them that my sins were pardoned, I awoke, and I felt very happy for a moment, then all was gloom again, and I felt the same heavy burden of sin weighing me down. Elder Query said that he believed that I had a hope but would not own it. He told father and others. Father asked me if I had a hope? I told him no, the trouble was, because I had no hope. I turned away weeping, thinking that I had only deceived Elder Query, by speaking as I had. I wept the most of that day, although I was teaching school. It was, I think, the most desolate, gloomiest day I ever saw; I felt that I was on the verge of destruction. I thought my portion was eternal woe and misery and that it was just. Yet I knew that I loved God, and would have given the world, could it have been mine, to feel that he loved me. Talk of love, I

longed to realize and know that I was one whom he loved. That evening I went off to a lonely grove; there I fell on the ground, and, as I thought for the last time, I begged for one word, only one word, from God. If it was only sent from him I could believe; but it did not come. I went to the house and to my bed, but not to sleep. My pillow was wet with weeping. It must have been midnight, when all my sins rolled up before me like a rugged mountain. I felt them roll off, and then all was light. It seemed that Christ and his holy angels were hovering over me, and I felt so light and happy. All my tears were gone. I went to sleep, and O, such a sweet, restful sleep. I thought I would tell mother the next morning, but I had told it that night. I was too happy not to rejoice aloud. It seemed the next morning that the sun shone so brightly; the birds and the trees were all praising God. The words came to me, All your tears, prayers and cries, are all as filthy rags, thrown at the feet of Jesus. I felt so happy for days, weeks, and even months, not a tear did I shed, nothing troubled me. My hymn book went to school in my lunch basket as regularly as I did, and O, such sweet, happy days. I was so full of love for my blessed Master as I read and reread his wonderful love for poor, fallen sinners. I offered myself to the church at the next meeting, the fourth Sunday in September, 1878, and told them of the great troubles of mind which I had been in for seven long, weary years, and of the glorious change which I had felt lately, and of how I had begged to know my duty to my blessed Master. Dear ones, you who have felt his great love in the pardon of your sins, how can you stay out of your duty? How can you fail to take up your cross, and follow him in baptism? You

will never regret it. I was received in fellowship, and the next morning was baptized by Elder Query. It was a lovely day, and I felt so happy, it seemed that I was blessed beyond measure. Yet I have groped in darkness, doubt and despair much during the last few years, and have often wondered if it is possible that I have never known the power of his forgiveness, and I cry for help from above, and when I am low enough at his feet I am then made to rejoice. When I hear others tell of his great love, I can rejoice with them, and I must say, I can also witness with those who are in the valley of gloom. I feel that I am too worldly minded, and therefore I am barren and lifeless spiritually so much of my time. Then I long for the bright, happy days that once were mine.

I hope to be remembered in your prayers.

MINERVA C. COUCH.

WAVERLY, Pa.

BROTHER BEEBE:—Please publish the inclosed when you think best, or if you think best. It is clear christian experience.

D. M. VAIL.

MUIRKIRK, July, 1899.

ELDER D. M. VAIL—MY DEAR BROTHER:—May such an unworthy sinner claim fellowship with one of the blessed followers of the Lamb who was slain to redeem us from death? I wished my husband to write to you, as I very much feel my inability and unworthiness to write. As for me, I feel to be vanity and less than vanity. The things that I do, I would not, and the things that I would not do, them I do. Most of my time I am in such darkness and barrenness of mind, yes, darkness that can be felt. My

outward actions are anything but what a christian's should be, and my inward thoughts are black as midnight, and void of anything that is spiritual or good. I often feel to be the vilest hypocrite that was ever allowed to live on God's footstool. I have passed through such a trying time of much darkness and destitution. I have gone to bed with such a weight of vileness and sinfulness on my mind, and awoke again with a double weight, that seemed to crush me down in the dust, as a cart under many sheaves. Pray, I could not, only with groanings, Lord, have mercy. I would question myself, could it be possible that one in so low a state could have one spark of spiritual life? I felt so desolate, like the isles of which I heard you speak.

"So far from God I seem to be,  
O is there any one like me?"

These words came to my mind, "The Lord is gracious, nor will he leave you desolate to mourn." What a mercy the smoking flax he will not quench, nor will he break the bruised reed. I have been made to cry, "Hath the Lord forgotten to be gracious? Hath he in anger shut up his tender mercies?" Though the waves seem to overwhelm, when in his own good time he says, "Peace be still," then there is a calm. To those who wait for him he will surely come. His coming shall be like the morning, and like morning songs his voice. He hedgeth our way with hewn stones; he brings the blind by a way that they know not. O, if I only knew that it was his hand that was leading me, I would not then be so repining, but it is the valley of Achor which is given for a door of hope, and when we are tried we shall come forth as gold; all self-righteousness must be burned up. Jesus is our all and in all, he will baptize us with the Holy Ghost and with fire.

I remember the first time that I heard you preach in Duart, I had been in much darkness of mind for some time before, but you told my feelings, and what a blessed privilege it is to hear and to have an appetite to receive such heavenly food; it cometh down from the giver of every good and perfect gift. The question with me is, Am I worthy of a place and name among them? How can they, who are God's peculiar care, fellowship such a worm as I? But "We know that we have passed from death unto life, because we love the brethren." These words came with powerful sweetness to me while listening to a prayer of Elder Pollard, in my earliest exercises. I questioned why it was that I felt such a love for them, and these gracious words were given him to say. Why was it I felt such a love for these poor, despised travelers? Why was I made to hear his voice? Is there not a cause? I can only answer, that it is through his great mercy and love if I am one. We love him because he first loved us. After relating a few, as I hope, of the Lord's dealings with me before the visible church, the words came to me so forcibly as I sat down,

"See to the vilest of the vile,  
A free acceptance given;  
See rebels, by redeeming grace,  
Sit with the heirs of heaven."

What a mercy that it is all of grace and not of man's work, which comes to naught. For I feel it to be true, there is nothing in me to merit esteem, nor give the Creator delight.

We were favored to enjoy a good meeting in Eklfried. It did seem truly to be a refreshing from the Lord. Elders Durand and Carnell preached with much liberty the precious gospel of Jesus, to the comfort of many who were prepared to receive it. They did eat of that bread and drink of the streams which make glad the

city of our God. What a glorious theme to dwell upon when preached or written about by those who are able.

I have written much more than I intended. I am often made to cry out my leanness, and yet how merciful he is to such a repining worm; he does not leave me comfortless; I sip a little of the sweetness now and then by the way. It is he alone that can change darkness into light; he can make streams of sorrow rise to rivers of delight. Being in much darkness one day last spring, I thought, Can any one of God's children have fellowship for such a wretch as me? My trouble was so great, and yet I could not speak to any one about it. I have thought since of the words of the psalmist, when he said that his trouble was so great that he could not speak: I could not write. I have written to the comfort of dear brethren and sisters before, as they said, but in this trouble I feared that I had deceived them. I said to myself, I do not think that I will ever write again, nor attempt to, upon such glorious truths, and I never would if left to myself, but now see what I am doing. After the meeting, feeling reproached in the spirit of my mind, I did write some, and received such comforting replies. How inconsistent a creature I am. I must feel that it is not in man that walketh to direct his steps, and what a mercy it is not. If left to myself, how sad would be my lot. O, that I could look to him more, and trust him more; he has proved to be a very present help in time of trouble. I could not refrain from shedding tears while reading dear Elder Bundy's letters in the SIGNS. With much love we will ever remember him as a most wonderfully comforting minister of the meek and lowly Jesus, whose true follower he was. Come and preach for us when the Lord will.

Your unworthy sister in a blessed hope of life and immortality beyond this abode of tears,

MRS. DAVID F. GILLIS.

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### EDITORIAL NOTICES.

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#### STILL DELAYED.

WE had hoped that this issue of the SIGNS would be on date, but we find that we little know what the providence of God has in store for us. Three weeks ago we were compelled to leave the office on account of an attack of what is called "la grippe," and since then have been most of the time confined to the bed. At this writing, (Jan. 30th,) we are still unable to leave the house, but hope, if it is the Lord's will, to be at the office again in a day or two. We make this statement that our readers may know why we are not on date with this number of the SIGNS, and as an explanation to our many business and private correspondents why they have been so neglected.

Again thanking our brethren and friends for their patience, we hope soon to catch up with our business and correspondence. B.

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#### BACK NUMBERS.

WE have printed a few hundred extra copies of each of the numbers of this year, so that new subscribers can have the back numbers to the first of the volume as long as the supply lasts. The advantage of having the back numbers will appear when the last number for the year is received containing the index for the whole volume.

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### PERSONAL.

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Mrs. M. J. Lee would like to correspond with Old School Baptists in good standing who may reside in the vicinity of Roseburg, Ore.

ROSEBURG, Ore., Jan. 19, 1900.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 1, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**PSALM CX. 3; JOHN V. 40.**

"THY people shall be willing in the day of thy power."

"And ye will not come unto me, that ye might have life."

We have in these two portions of the word the statement of two opposite truths, concerning two opposite classes of people. In the one case it is stated that there were some who had no will to come to Christ, but on the contrary their will was to not come, and in the other statement, taken from the Psalms, it is said that some are willing, and the reason of this willingness is that the day of the power of God has come to them. This is the only reason which can be alleged for the difference between the people of God, and the others. The power of God has been exercised upon the one, and not upon the other. This presents the whole secret as to why some believe in Christ and come to him, while others will not do so. Men by nature will not come to Christ, first, because they feel no need of coming to him; second, they see no beauty in him, that they should desire him. The expression, "ye will not come to me," simply means that they see no need in themselves of what he has to give, and that they have no desire for

him in any way. And when it is said that the people of God shall be willing in the day of his power, it simply means that in that day, by the power of God through the Spirit, they have been shown their need of Christ, and the excellency and beauty of his person, and so their desires go out toward him, and when he is set forth before them, they greatly desire him, and are rejoiced at his salvation thus revealed to them. To sum it all up, they are willing to be saved as God saves sinners. And from the text we must conclude that no man is ever willing to be saved until in grace he is shown his need of salvation, and the entire fitness of the salvation which is in Christ, to save him. It is not denied that man naturally wants to be happy in the next world, if indeed he does believe in a future life, but men are not willing to be saved. They are not willing in two senses of the word. Salvation, in the scriptural meaning of the term, signifies a redemption from sin itself, and natural men do not want to be saved from their sins, but on the contrary love their sins, and second, natural men do not want to be saved, even in the sense in which they understand salvation, but desire the credit of their own salvation. They want to save themselves, instead of being saved by another. The salvation which is in Christ has no charms for the ungodly; it can have no charms for the man who rolls sin as a sweet morsel under his tongue. If we should say to such a man, Here is salvation from your passions, and lusts, and desires, he delights in these very things, and therefore would regard the offer, if made to him, as a curse rather than a blessing. All natural men are thus under the dominion of sin. All would thus continue to think and feel, and all would continue to love their sins,

were it not that grace, the grace of God, interferes, and gives light to some men, enabling them to see their true condition, and bringing them to hate their sins, and to feel the bondage of their sins, and to realize that they cannot deliver themselves from the very least and weakest of their sins, and thus compelling them to cry out for help and deliverance, as did Paul when he said, "O wretched man that I am! who shall deliver me from the body of this death?" Paul never, while a pharisee, saw that he was fastened to such a dead body, and then when he did realize it, he would not cry out for help at the hands of another until in the bitter struggle to get away from this dead and loathsome body of sin, he had found that he could not. Then indeed, and not till then, did he come to want to be saved, and then, and not till then, did he cry to him who alone can deliver, and who will deliver. Then indeed was he made willing, and to him this was the day of God's power.

In the text quoted from the fifth chapter of John, Jesus was speaking to the natural, carnal Jews, who yet were very religious, and who, because of their religiousness, trusted in themselves that they were righteous. Although they were sinners of a dye as deep as were the vilest criminals in the land, yet they believed themselves to be the favorites of God because of their strict religious observances. They had no more true knowledge of sin than did the vilest of men. They felt no more need of help in the matter of salvation than did any other men. Sin so reigned in them that they did not know that they were sinners at all. Sin reigns in all men indeed, but it has long seemed to us that the completeness of its reign was more completely shown in the case of the self-righteous

pharisees than in any one else. It reigns in them so completely that by its deceitfulness they are convinced that instead of being sinners they are wholly righteous. This was true then, and is equally true in their brethren now. Therefore the preaching of Jesus was distasteful to them from two points of view: first, he declared their righteousness to be of no account, and second, he preached that salvation was to be found in him alone. He put them down on a level with the vilest of sinners, and presented sovereign mercy alone as that by which they could be saved. This was distasteful to pharisees then, and it is distasteful to pharisees now. They therefore will not come to him; they have no desire to come to him; they see no need to come to him. This is true of all men by nature. One man has no desire to come to Christ because he loves his righteousness, and another man will not come because he loves his sins. And before either will come to Christ for salvation, the one must see the enormity of his sins, and sin by the law must become to him exceeding sinful, while the other must come to see the filthiness of his rags of self-righteousness, as well as the exceeding sinfulness of his sins. It has seemed to us at times that a greater work of love and mercy is done when a proud pharisee is made humble and brought to the foot of the cross, than when a dying thief, hardened as he is in his guilt, is made to call for mercy. The one must be brought to hate and loathe his sins, while the other must be brought to hate and loathe his righteousness also.

In the text quoted at the beginning, from Psalm cx., we have an explanation of why any do call upon God for salvation. It does not arise from any exercise of the human will, but from the exercise of the will of God. Such are indeed born,

not of blood, nor of the will of the flesh, nor of the will of man, but of God. These must say at all times, "By the grace of God I am what I am." These unless bewitched as were the brethren at Galatia, will never ascribe their salvation to aught but grace. These will also realize the need of daily grace. They will say it is grace that begun the work, and it is grace which continues it, and grace which will complete it, and grace will be the song forever and forever.

We pause here to insist upon one thing, viz: Believers are day by day just as dependent upon the grace of God for every spiritual thought, desire and act of obedience, as they were dependent upon grace in the first place for the new birth of God. They are made alive unto God by grace, and by grace they are kept alive unto God. Grace gives the life, and grace gives the food which sustains the life thus given, and grace works in them to produce every good desire, or will or purpose which can ever arise in their heart, and grace is the very spirit and life of all their doing in the way of obedience. Each one will and ought to say each day and each instant of his life, That which I am now I am by the grace of God. What a blessing is found by all believers in living with a constant sense of dependence upon the grace of God for whatever is pure and of good report, and in a feeling of constant praise to God for all things which they enjoy, even for the obedience which is found in their daily walk. When such as these err from the way, they will cry out against themselves, and their indwelling sin, and bemoan themselves that they are tied to such a body of death, and will ascribe all that is evil in their life to the fallen, sinful nature within them, and will ascribe all that is of good report in them, or in

their conduct, to the grace of God. Unregenerate men, reasoning upon these matters, have ever contended that if grace must have all the credit for our obedience, then it must be a lack of grace which causes any disobedience. They have always drawn the conclusion that this would make God himself responsible for our sins, since as they say he has not given sufficiency of grace to the disobedient, as he has to those who walk obediently. But the testimony of the spiritual and humble believer has always been, My sins are my own, while my obedience is of the grace of God. If grace has not just as much to do with our daily obedience, as it had to do with the new birth in the first place, then it has nothing to do with it, for grace will not divide the honor with man. "Grace all the work shall crown."

This has been the one chief reason why we have felt to oppose the idea of conditions in our present life as believers, just as much as in the work by which we become believers. If our present obedience, and comfort, and joy, and peace in the Lord, are conditional, then grace can have no place there at all. Nowhere along the line can grace and conditions of human performance mingle together, or join hands in partnership. There is no escaping the conclusion that our final salvation is all of conditions of our doing, or of grace alone. Just so it must be that our time salvation is all of grace, or it is all of works. Those who will contend that salvation cannot be all of grace, because that would leave men, as they say, to utter carelessness of life, seeing that they would say, What is the use of my being concerned in the matter at all, seeing that if I am to be saved, I will be anyway? show by so saying, that they have no true view of what salvation



means. This is the objection which believers have been at all times compelled to meet, when they have contended that final glory depended solely upon the grace of God. To-day the same objection is urged when we contend that our time salvation is all of grace also. It must be manifest that the objection is as futile in the one case as in the other. Grace so works in the believer, that though he utterly relies upon grace for all obedience, and though he gives by grace the praise for all his obedience to grace, yet he is also most careful and anxious lest he should be found walking in disobedience. No evil results can ever follow ascribing all our salvation, both here and hereafter, to grace, in the case of any believer. Paul met and replied to every objection that ever can be urged against grace. All these objections did not turn him one hair's breadth from the praise of grace, and from magnifying it to the utmost. Let us not fear to praise grace then, and to ascribe all to it. Grace is always the cause of all good works. Grace is the fountain, and obedience is the stream. Grace is the tree, and obedience is the fruit. Believers are said to be married to Christ, that they might bring forth fruit unto God. In all the exhortations and admonitions of the apostles, writing by inspiration of God, there can be nothing inconsistent with the praise and glory of grace.

We have ever felt to use exhortation, as those who have listened to us in the pulpit, or who have read much that we have written, know to be the case, yet we have never felt that in so doing we were taking away from the glory of grace, or putting glory upon man. We have never felt that we were in any way saying to those who have heard us, or read after us, when we have used exhortation,

"Your obedience depends upon yourself," but rather we have felt that in this very thing we were magnifying grace, and grace alone. For instance, when the tender lambs of Christ come to the fold and become members of the visible church, how do all those who are concerned, both the one received, and those who receive the candidates, feel? Do they praise the candidate that he or she has now become obedient, or do they unite together in a song of praise to God who had so signally blessed and comforted them all? Is it not the deep heart feeling of all, Let us thank God? Do not all feel that grace has once more been magnified? We know that each true believer feels that way. How different this from the proud self-consciousness of a nominal professor. He indeed may be proud of his own obedience, and he indeed may congratulate another upon what he has now done, and esteem himself better than that one who out of a deep sense of his utter unworthiness holds back from making such a profession, but the true believer can never feel thus. He feels down deep in his heart to say, "O, what an unspeakable mercy is granted me, that I have a place among the children of God." Whatever place exhortation has in the ministry of the word, and it has a great place, we are sure that it does not have any such place as will tend to the praise of men, or to lift the obedient out of a sense of entire dependence upon grace. The believer begins his journey Zionward shouting grace, grace, and he goes on his way, day by day, shouting grace, and he will enter heaven at last shouting grace, and he will see the top stone brought forth with shoutings which will fill eternity itself, crying grace, grace unto it. This is all summed up in the words quoted from the Psalm, "Thy people shall be willing in

the day of thy power." This means, willing to be saved as God saves sinners, willing to suffer God's will in all of his appointments, and willing to do God's will when he shall make his will known to them. In the day of his power they are willing, and at no other time, and in no other way.

As we look over all this field, which is exceeding broad, we wonder how men who know the grace of God indeed, and who also know the plague of their own heart, can talk about the will of man being free. Have they not learned in the first place that the will of the natural man is the slave of sin, and therefore not free? Have they not learned that this slavery is so complete that they do not know their slavery until the light of the Lord shining in their heart gives them to know it? How utterly a slave must he be who does not know that he is a slave. How complete must that bondage be which leaves in the man no disposition to even protest against it. The sinner sold under sin is so completely sold in every power and faculty of his being, including the will itself, that he loves the bondage, and supposes that he is free. This is the deepest bondage of all, to be in bondage and to love the bondage. How hopeless is his case who is a slave, and yet supposes that he is free. This is the case of all men by nature. Free will has no existence then in the unregenerate man. Mental and moral necessity is as much necessity as is physical necessity. It operates in a different plain, but it is still necessity; and sin reigns in the man's whole being. It is impossible to think of any faculty of the being of man over which sin does not reign.

But how about the regenerate man? Neither is his will free. In him grace reigns unto eternal life. Sin shall not

have dominion over you, says the apostle. Grace puts new desires, new affections and new motives in the heart. Here is a bondage to righteousness, and here also the power of righteousness working in the heart is such that the man who is exercised thereby is not conscious of any constraint, as though grace was compelling him to think, feel and act against his will. Grace shows the power of its reign by making the people willing first of all. Men then are not saved against their will, but in accordance with the will which has been made willing in the day of God's power. Believers are not servants to God against their will; they are made to choose the service as their greatest delight. It has become their meat and drink to do the will of God. Believers then are not free from righteousness, and they would not be, for to be free from righteousness is to be the slave of sin.

Believers, though the servants of God, yet realize that they carry about with them a body of death, from which they long to be freed, and as long as this is so they will feel that they cannot do the good that they would, as Paul says, and as each one who knows about the warfare must testify. It is the joy of the believer that with his mind he serves the law of God, but it is his grief that with his flesh he serves the law of sin, and thus though led by grace to walk obediently, he often stumbles and falls, and out of his fallings cries out to God for help and victory. And when faith, faith in our Lord Jesus Christ, triumphs in him, he can say with exultation, I thank God through our Lord Jesus Christ.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### MATTHEW VI. 7.

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."

Prayer is a solemn but blessed privilege to the saints of God. It is solemn, when we duly consider the infinite disparity between the trembling petitioner, and the supreme God before whom he bows down to worship. No flesh can stand in his presence, for all flesh is corrupted, and all have sinned and come short of the glory of God; and as God is of purer eyes than to behold iniquity, we cannot approach him without being consumed, only as we are permitted to draw nigh by that new and living way which he has consecrated through the flesh of him who was made flesh and dwelt among us, and from whose fullness, as the only begotten of the Father, we, who have passed from death unto life, have received, and grace for grace. It is a blessed privilege, because none can pray unto God acceptably unless they are quickened by the Spirit of the Lord, for God is a Spirit, and they who worship him must worship him in spirit and in truth; and as all spiritual blessings were given to the children of God, according as they were chosen in Christ Jesus before the foundation of the world, the indispensable qualification to pray acceptably to God is a spiritual blessing. And in the enjoyment of this privilege, the Spirit helpeth our infirmities, and maketh intercession for us. Those who are born of God are born of the Spirit, and become spiritual worshipers; not in the oldness of the letter, but in the newness of the Spirit. This includes all who are of the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have

no confidence in the flesh, or in any of the powers of the flesh, physical or mental; all their confidence is in him by whom, and through, whom alone, they have access by the Spirit unto God.

As the flesh profiteth nothing, and no flesh can approach unto God, prayer and all other worship of the true God being purely spiritual, they are sadly mistaken who think they are to be heard for their much speaking, or for any other fleshly exercises of their organs of speech, or the passions of their carnal nature.

"The heathen think they shall be heard for their much speaking." The term heathen applies not alone to pagans, or the barbarous tribes of mankind, but to all who are strangers to God, ignorant of God's righteousness, and going about to establish their own righteousness, whether they be Jews, Papists or Protestants. All who are not born of God and taught by the Spirit, are in heathen darkness, so far as the light of the knowledge of the glory of God is concerned, and they invariably think there is some virtue in their uttering solemn sounds from their unhallowed tongues. The carnal Jews relied on their long prayers, and frequent repetitions of them, and in that error they disfigured their faces, prayed often, loud and long, in corners of the streets and at the market places.

Papists and Protestants teach their unregenerated children to use vain repetitions of this kind; to repeat what is called the Lord's Prayer. A prayer which Christ taught his disciples to use, and which can be used acceptably only by the children of God, who can in spirit and in truth say, "Our Father which art in heaven." None can call Jesus, Lord, but by the Holy Ghost, and none can come unto the Father but by him. Written and printed forms of prayer are prepared

for vain repetition, to be read by the parsons and vainly repeated by their deluded hearers, after the same manner that masses are said, beads counted by Papists, or senseless mutterings are uttered by pagans who bow down to stocks or stones, and by all of them under the delusive hope that there is some merit or virtue in their performance, to please the gods before whom they bow. Without faith it is impossible to please God. Yet men who are dead in sin, and consequently destitute of the faith of the Son of God, are taught to rely upon their vain repetition of prayers and invocations to commend them to the divine favor. This is what the Scriptures pronounce impossible.

But the saints themselves are liable to err sometimes on this subject, or the admonition of our text would be inapplicable to them. Paul says, We ask and receive not, because we ask amiss; and he further testifies that we know not how to pray as we ought; we are dependent on the Spirit to make intercession for us in language which our tongues can neither utter nor repeat. If, then, the christian cannot pray acceptably to God only as the spirit of grace and of supplication is given to help his infirmities, how preposterous to contend that unregenerated men, totally destitute of spiritual life, and totally ignorant of the Spirit and of the things of the Spirit, which things are foolishness unto them, can worship God in spirit and in truth. He that cometh unto God must believe that he is, and to believe in God is a work of faith, and consequently they who have no faith cannot pray only in hypocritical forms and vain repetitions.

Christians should avoid ostentatious display in prayer, or flowery language, fluent speech or affections, to be admired of men. But as the Spirit indites the de-

sires, so let the child of grace breathe them forth in the simplicity of the heart, knowing that the God to whom we pray knows all our necessities, and needs not to be informed of anything by us. And the

"Painted hypocrites are known,  
Through the disguise they wear."

MIDDLETOWN, N. Y., May 15, 1857.

### CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

Previously acknowledged.....	\$343 55
Mrs. T. V. Richardson, Md., \$4.50; John N. Berry, Neb., \$1.00.—Total.....	5 00
Total to date.....	\$349 05

### MARRIAGES.

By Elder A. B. Francis, Sept. 26th, 1899, at Cambridge, Md., at the residence of the bride's brother, H. Hastings, Franklin J. Stevens, of Baltimore, Md., and Mrs. Rosa B. Bennett, of the former place.

By the same, Jan. 10th, 1900, in Sussex Co., Del., at the residence of the bride, James E. Sturgis, of Wicomico Co., Md., and Mrs. Mary J. Benson, of Sussex Co., Del.

By Elder Asa Howard, Jan. 15th, 1900, at the residence of the bride's father, A. C. Miles, of Ganado, Texas, and Miss Mary Kinsel, daughter of Elder J. A. Kinsel, of Shiner, Lavaca Co., Texas.

### OBITUARY NOTICES.

**Matthew Duncan** died June 24th, 1899, in his 82d year. He was born Sept. 3d, 1817, and lived a very energetic life, being honest and conscientious almost to a fault. He was respected by all who knew him. He was married three times, and was the father of twenty-one children. In early manhood he married Virginia Utterback, to whom were born six children. Nancy Moore was his his second wife, to whom were born two. His last wife was Mariah Reynolds, to whom were born thirteen.

In early life he received a hope in Christ, but did not unite with the church until March, 1890, when he was received and baptized into the Old School Baptist church at Salt River, Anderson Co., Ky., where he held membership until his death. He was a firm believer in the doctrine of salvation by grace, and grace alone, and considered it a sacred privilege to be able to attend his meetings, which he rarely missed. His last trip from home was to attend meeting at Little Flock to hear Elder Durand, last May. He had been in failing health for some time, and this ex-

ertion so overtaxed his strength that he was never able to be out again. His sickness was painful, but he bore it with christian patience, and often expressed a wish to be relieved by death. He was conscious most of the time, and was glad to have his brethren and friends visit him. A short while before his death, in referring to his christian life and his hope for the future, he said, "I do not know whether I can truthfully say I have fought a good fight, but I think I can truthfully say I have kept the faith," his manner indicating that he had no fears as to the "crown of life," which is laid up for the Lord's chosen ones. He leaves a widow, four sons and six daughters, besides a number of grandchildren and great-grandchildren to mourn their loss, whose example is worthy of their imitation.

His funeral was preached by Elder Smith Hawkins, and he was laid to rest in the Salt River Cemetery, to await the blessed resurrection in which he hoped so earnestly.

ALSO,

**Sarah T. Barnes**, daughter of Matthew and Nancy Duncan, and wife of W. B. Barnes, departed this life Dec. 11th, 1899. The deceased was born March 10th, 1855, and was married August 14th, 1879. After a hard struggle between the carnal and spiritual powers, she received a bright evidence of the election of grace, and in January, 1890, offered herself to the Old School Baptist church at Salt River, Anderson Co., Ky., where she was received and baptized by Elder Smith Hawkins. She lived the life of a model christian, and was a worthy church member, never being absent from the regular services unless unavoidably hindered, and always ready to contribute by counsel or means for the benefit of the church. Her home was kept open to the Baptists, and like Martha of old, her delight was to serve them. Many visiting ministers to her church will recall her acts of kindness and godly conversation while entertained at her home. She was stricken with consumption nearly two years ago, but was confined to her room but three months. She bore her affliction with christian patience and fortitude, knowing that she was slowly but surely approaching the end, and often stated that she desired to live no longer than the Lord's time. Two days before she died she called her husband to her side, and told him she must soon pass away, and requested him not to grieve for her, for she would be better off; then advised him concerning her two children, and above all not to neglect his church duties, and for them all to meet her in the "sweet by-and-by."

Elder Smith Hawkins preached at her funeral, from Rev. xiv. 13, "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." The text and songs for the occasion were selected by her. The bereaved husband, a son and a daughter, and a host of sorrowing friends and

relatives mourn their loss, but not as those who have no hope. She will be greatly missed in her little family, and the church, but may it please God to enable all those who loved her to imitate her christian life, and die in the triumphs of the faith of God's elect as she did, is the prayer of one who feels her influence

C. W. BOND.

DEPARTED this life, at the residence of her daughter-in-law, Mrs. Pollie Wight, **Catherine M. Kelly**, aged 79 years, 3 months and 13 days. Mrs. Kelly was born in Roxbury, Delaware Co., N. Y., and was the oldest child of John and Abigail Keator. She united with the Old School Baptist church in 1842, and was a firm believer in the doctrine and usages of that church as long as she lived. She was married to Eli Wight, Feb. 7th, 1847, and moved with him to Cortland Co., N. Y. Mr Wight died in 1854. She soon after, with her only child, Eli J. Wight, returned to Roxbury, the home of her childhood. In 1861 she married Cyrenus Kelly, and moved with him to Bradford Co., Pa. They bought a farm in a pleasant valley in Canton township. Mr. Kelly died in 1876, leaving our dear sister again a widow. After the death of her oldest son, Eli J. Wight, who passed away in the prime of manhood, in 1892, her interest in earthly things, except her church relations and meetings, seemed to decline. She never fully recovered from the shock this affliction caused her, nor ceased to mourn for her firstborn son, who was indeed a noble man. But through all her sufferings and trials, her abiding trust in him that doeth all things well, was ever manifested by her daily walk and conversation. It was one of the dearest privileges of her life to meet with the brethren and sisters, and listen to the preaching of the Word.

Elder Chas. Bogardus, her pastor, not being at home at the time, Mr. Ward, an aged minister of another denomination, officiated at the funeral, after which all that remained of our dear sister was tenderly laid to rest beside her loved ones, who had passed on before.

MRS. EDWARD VERMILIA.

GROVER, Pa., Jan. 1, 1900.

ON the morning of Jan. 17th, 1900, at her late residence in Sugarloaf, Orange Co., N. Y., **Mrs. Sarah Elizabeth Knapp**, daughter of the late Deacon Minard Sutton, and widow of the late John M. Knapp, was released from the bondage of mortality, after a long and painful illness of bronchial and pulmonary consumption. While her sufferings were very severe, the sweet composure and submission to the will of her Lord, by which she was enabled to quietly endure the intense pain, manifested the presence of Jesus as the only support which could give such victory over pain and death. To all who witnessed it her triumph over the last enemy was conclusive demonstration of the

power of divine grace to rob the grave of its terror, and make death itself the messenger of eternal love to call the weary pilgrim home.

Sister Libbie, as she was affectionately known to the church, was baptized in the fellowship of the church in Warwick, by Elder Joseph N. Badger, Sept. 28th, 1873, and stood high in the estimation and affection of the church until with deep sorrow for ourselves and joyful assurance for her, we were called to part with her in obedience to the word which called her to everlasting rest. Besides the church, which must mourn the loss of our dear sister, she leaves one sister in the flesh, and a devoted aunt, (now in her ninetieth year) who is also a member of the church here, and many other relatives, and a very large circle of friends. May the Lord comfort every mourning one with the consolation of the gospel of peace, and enable each to say, "It is the Lord; let him do what seemeth him good!"

Funeral services were held at the house on Saturday, the 20th, where Elder McConnell and the writer briefly spoke of the grace of God as the victory over death; after which the mortal body of our loved one was committed to the tomb beside her husband, in the cemetery at Warwick.

WM. L. BEEBE.

WARWICK, N. Y., Jan. 24, 1900.

Mrs. Hetha C. Batten, relict of the late Eli Batten, died at her home in Annawan township, Henry Co., Ill., Jan. 11th, 1900, of old age, at the advanced age of 91 years, 9 months and 8 days. She was born in Madison Co., Va., April 3d, 1808; married Eli Batten, Dec. 26th, 1826; emigrated to Prebel Co., Ohio, in 1834, where she and her husband experienced a hope in Christ, and united with the Old School Baptist church, coming to Illinois in 1855, and settled on the farm from which they were both carried to their last resting-place in the Fairview Cemetery, near Annawan, Ill. She was the mother of thirteen children, sixty-seven grandchildren, forty-seven, great-grandchildren and four great-great-grandchildren, representing five generations, something quite unusual. She was possessed of great firmness and steadfastness, never wavering in her convictions of right, maintaining to the end her confidence in the all-sufficiency of the promises of him that had blessed her with an earnest of her heavenly inheritance. Her son James, with whom she made her home, said: "Mother often spoke of her faith in her Savior. O, how often have we heard mother sing,

'When I can read my title clear  
To mansions in the skies,  
I'll bid farewell to every fear,  
And wipe my weeping eyes.'

In her last illness she often told her children she did not fear death. Heaven, she said, would be her home. "Live near your Savior, my children, and

meet me in the sweet bye-and-bye." On Christmas day she called James to her bed, and told him she would not be here much longer, and said she hoped to meet him in her heavenly home. A few days before she passed away, when her voice could scarcely be heard, she said, "Do not grieve for me, Jesus is with me all of the way." She was firm in her hope of the resurrection, and then she would enter fully into her heavenly inheritance.

The funeral occurred on Sunday, Jan. 14th, at Fairview, and was very largely attended, and after appropriate services, and a discourse by the writer, from 1 Cor. xv. 57, the remains were gently borne to the grave by six grandsons, and tenderly lowered to its last resting-place beside her husband, to await the final summons from her blessed Lord.

SMITH KETCHUM.

ELMWOOD, Ill., Jan. 20, 1900.

DIED—At the residence of Wm. B. Tawresey, in Wilmington Del., Dec. 19th, 1899, Miss Sallie M. Frazier, aged 58 years, 1 month and 20 days.

Miss Frazier was one of a large family, all devoted Baptists, though not all united with the church. They all evidently belonged to that class of people that the Redeemer called friends, and that when he sat on the throne of his glory he placed on his right hand. The subject of this notice had been a great sufferer from a complication of diseases for a number of years. For about the last three years she had become a burden to herself and her friend, requiring constant attendance night and day. Her relatives can have the satisfaction of remembering the untiring devotion bestowed upon an afflicted relative during many months. Are all these sorrows and sufferings for some wise purpose working out some unseen good? The youngest of four sisters is the first to be called away.

The remains of a faithful and loved one was laid to rest in the family lot in the cemetery at Cow Marsh. The relatives have not much reason to mourn.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., FEBRUARY 15, 1900. NO. 4.

## POETRY.

PHILADELPHIA, Pa., Jan 25, 1900.

DEAR BRETHREN EDITORS:—The inclosed stanzas were composed by brother Benjamin Cabbage, of the Cow Marsh church, Kent Co., Del., at a time when his heart was filled with sorrow and affliction. If in your judgment it would be profitable to publish them in the SIGNS, will you kindly do so?

B. F. COULTER.

### LOVE.

O LOVE divine, how sweet thou art,  
To all who are of contrite heart,  
To all who feel their sins forgiven,  
Whose hopes are centered up in heaven.

Love is of God, for God is love.  
Who dwells on high in heaven above,  
Who sees and knows all things below,  
The source, whence living waters flow.

Love is the chord that binds and holds  
Our hearts to others, and controls  
Our feet, while walking in the road  
That leads to yonder blest abode.

Love moves our hearts, and helps to sing  
The praises of our heavenly King,  
Whose power extends o'er earth and heaven,  
The author of all mercies given.

He's seated on the throne of grace;  
In love he shows his smiling face  
To those who kneel to him in prayer,  
And hope to find acceptance there.

May not I feel, dear Lord, within,  
Thy love that cleanseth from all sin?  
Help me thy love to magnify,  
And praise thy name in worlds on high.

## JESUS OUR SALVATION.

JESUS, Lord of life and glory,  
Bid our grief and sorrow cease,  
And in all thou art most holy;  
May we all in thee find peace.

While our hearts are sad and weary,  
Thou alone canst bear us up;  
All around is dark and dreary,  
While we drink the bitter cup.

O for grace that's all sufficient  
For our day, and trial, too;  
In ourselves we are deficient,  
For we sure can nothing do.

Lead us gently, dearest Savior,  
As the Shepherd of the fold;  
Bear us in thy loving bosom,  
Sheltered from the storms and cold

May we, for the mercies given,  
Praise thee with our hearts and tongue;  
For the hope we have of heaven;  
Sing the new and living song.

May we praise thee for thy promise,  
Thou wilt keep, and not forsake;  
May we feel thine arms around us;  
Save us for thy mercy's sake.

Guide us, O thou holy Lover,  
O'er life's rough and thorny way,  
So that we may praise forever  
Thee in everlasting day.

O for all the mercies given  
To the fallen sons of men,  
Praise on earth, and praise in heaven,  
In the world that has no end.

## CORRESPONDENCE.

## EXHORTATION.

"I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 1-4.

In the gospel of Christ, which is "the power of God unto salvation to every one that believeth," *exhortation* occupies an important and large place; therefore let us consider it in the light of revelation, meekly and prayerfully. To do so understandingly and profitably, and to the glory of Christ, we should see the scriptural relation and place of exhortation in the gospel of salvation, that we may neither undervalue nor overvalue it, and that we may see the need and true use of it. The text plainly reveals the need and use or purpose of exhortation with all long-suffering and doctrine or teaching. "For the time will come when they will not endure sound doctrine." It was for this cause that Paul thus solemnly charged Timothy, and further commanded him: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." For all this was needful, because the time would come when they would not endure sound doctrine; and from them Timothy should suffer afflictions and reproaches. That time soon came, and it has ever been coming.

"They" who would not endure sound doctrine, but should "turn away their ears from the truth," were the professed disciples of Christ, who had itching ears for something more than "the word" and "sound doctrine," and desired "some new

thing," something philosophical and pleasing to the mind and reason of men, as taught and accepted by scholars and doctors of theology, but called "fables" by Paul, who says that "God hath made foolish the wisdom of this world."

The text shows that the first and most important part in fulfilling the gospel ministry is to "Preach the word." This is the foundation of all exhortation in the gospel. And so Paul was "determined not to know anything among you, save Jesus Christ, and him crucified." And Peter says, "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." Thus did he preach the first gospel sermon after the ascension of the risen Christ, and the baptism of the Holy Ghost; for he preached Christ, and him crucified, and risen from the dead, the only Savior. And not until the people heard the word, and cried out, "What shall we do?" were they either commanded or exhorted to do anything; but then "did he testify and exhort, saying, Save yourselves from this untoward generation." That is, having "gladly received the word" preached, he commanded them to be baptized in the name of the Lord Jesus, in whom they believed, and thus separate themselves from the impenitent and unbelieving generation of the Jews. So the text shows the same order later on in the gospel, when Timothy should preach the word; reprove, rebuke and exhort, for the purpose stated. Therefore the faithful preaching of the word of truth, with gospel exhortation, is the Lord's ordained way of calling out and separating his believing followers from the unbelieving world, and of maintaining the true church and the truth as it is in Christ. The recorded words of Jesus clearly establish this fact, and it is

fully confirmed by the inspired writings of his chosen apostles.

Let us then turn to their testimony, that we may see the relation of exhortation to the fundamental truth of the gospel of salvation, for there is a divine unity and harmony in the New Testament of our Lord and Savior Jesus Christ, and this is carried out in the gospel of his grace, as one complete and perfect system of divine truth and salvation, to the praise and glory of God in his Son Jesus Christ. And so the word says, "And of his fullness have all we received, and grace for grace." This tells it all. Let us pause here, and dwell a little on this wonderful revelation, for our instruction and reproof, exhortation and comfort. It was John the Baptist that bore this testimony of Jesus, of whom he said, "He that cometh after me is preferred before me: for he was before me." And so Jesus was before Moses, and the prophets, and the apostles, and all the ministry and church; therefore the words, "And of his fullness have all we received," apply to all these, to all the children and servants of God, and they clearly show that "all we" have received only of the fullness of Christ, and not all his fullness, but only "of his fullness." This fullness of which all we have received certainly includes all the fullness of the gospel, all the spiritual and ministerial gifts and qualifications as the members of Christ and of his gospel church, for all this is in him and of him. Hence we have nothing whatever pertaining to the gospel of salvation outside "of his fullness." And not only so, but it is just as true that all the gospel fullness of blessing and salvation that all we have received, is "grace for grace." Not grace for work, but "for grace;" that is, because of grace given us in Christ Jesus we receive grace.

This then is the only gospel principle upon which "all we" receive "all spiritual blessings," and "every good gift and every perfect gift;" for God the Father gives them; they are all of Christ's fullness, "and grace for grace."

Now it will be well for us to see how this gospel doctrine and truth is carried out in the ministration of the gospel of grace, and in the churches of the saints, by the inspired apostles of the Lord Jesus, who have set in their proper place and order the things that pertain to the kingdom of God. In the epistle to the saints at Rome, Paul first very fully shows the awful guilt and condemnation of all the children of the flesh, by the disobedience of the first man, and the consequent dominion or reign of sin unto death over all the race of man, which is unconditional and absolute. He then presents the perfect obedience of Christ, the second Man, and his everlasting righteousness, as the Head of the new covenant, showing that by his obedience shall his many people be made righteous; that unto them and in them shall grace reign through righteousness unto eternal life by Jesus Christ our Lord. Of Christ and us he says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." One surely follows the other, as cause and effect. "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." This is the doctrine of Christ and his reigning and saving grace, the doctrine of the gospel, the sure foundation of salvation unto eternal glory, upon which the church and the ordinances of the gospel rest. Upon this doctrine of grace reigning by

our Lord Jesus Christ, and much more abounding, where sin abounded, reigning in the hearts of all who are dead with Christ unto sin, reigning through righteousness unto eternal life,—upon this doctrine of Christ is based all gospel ordinances, commandments and exhortations unto the obedience of faith and love in the gospel kingdom. “Our beloved brother Paul,” therefore, goes right on and exhorts, saying, “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” What is the constraining incentive thus to do? Hear Paul tell us, “For sin shall not have dominion over you: for ye are not under the law, but under grace. What then, shall we sin, because we are not under the law, but under grace? God forbid.” This is the sentiment of grace, and this its effect. What a blessed foundation is this grace to base all gospel exhortation upon, for grace secures its subjects from the dominion of sin; it qualifies them to live righteously and godly in the world, to adorn the doctrine of God our Savior in all things, and it is sufficient for them in their weakness to support them against the buffetings of the wicked one. There is no other foundation-principle to build gospel exhortation upon than the doctrine of God’s grace that bringeth salvation; for the gospel kingdom is the kingdom of grace, and the children of the kingdom are under grace, and in this kingdom grace is the only power that reigns, for grace has no rival. The law of works has no place here, for the people of grace are not under the law; therefore exhortation

in the kingdom of Christ, by whom grace reigns, cannot be upon any legal principle, which is necessarily conditional, and therefore defective and attended with failure. Not so with grace, the governing principle in the new covenant, which is unconditional, is rich in mercy, full of grace and truth, has Jesus, not Moses, for its Mediator, “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;” and this new and better testament is ministered by the Spirit of the living and true God, who says of the people of the covenant, “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.” Nothing doubtful, contingent “upon ourselves,” conditional, uncertain here, for all the promises of God in Jesus Christ are yea, and in him amen, unto the glory of God by us, declares Paul. O, what a blessed ground of assurance is here furnished us in the gospel of the new covenant to build all exhortation upon unto the obedience of faith, and the work of faith, and labor of love, and patience of hope in Christ Jesus! For thus furnished and supported, in the full assurance of faith and hope, we can with comfort take up Paul’s cheering exhortation and say, “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”

Now then it is evident that all gospel obligations flow from grace, and partake of the nature of grace; therefore every gospel exhortation is of grace, and grace gives it its force and sanction, for the gospel itself is “the gospel of the grace of God,” so termed by Paul, so all that the gospel is, all that belongs to it, is of

grace; its faith and hope and love; its ordinances and commandments and exhortations; its ministration and obedience and good works; its promises and salvation and blessing—all, all are of grace, for all the fullness of the gospel of Christ is the free, unmerited, unbought bestowment and gracious gift of the "God of all grace and comfort." "To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ: 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." All this goes before, and is the groundwork of the exhortation which follows: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter i. In Gal. v., Paul shows that these christian virtues and graces are the fruit of the Spirit; not the works of the flesh, but their opposite. And he there says, "But if ye be led of the Spirit, ye are not under the law." Paul therefore prayed to the Father for the brethren, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in

the inner man; that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, 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. This has no reference to the power of the Holy Spirit in the impartation of spiritual life in Christ Jesus, but to the needed ministration of daily bread and strength, that the brethren might be enabled through the Lord's sufficient grace to "walk worthy of the vocation wherewith ye are called" of God, and to fulfill the work of faith in love. And so Paul said to another gospel church, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."—Phil. i. And to still another church Paul says, "We [Paul and Timothy] give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. \* \* \* For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy

of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."—Col. i.

Let us now pause, and behold how continually dependent are the saints in Christ upon the Father and Son and Spirit for spiritual understanding, wisdom and strength, both to prepare and enable them to "walk worthy of the Lord unto all pleasing," and to be "fruitful in every good work." And here we are taught, too, the great and continual necessity that is upon us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Yea, also, here we have strong encouragement to come to this heavenly throne. The precious Scriptures quoted point us to the blessed and only source of mercy and grace, knowledge and ability, fitness and acceptance, faith and love, that we may walk obediently as the dear children of God the Father of our Lord Jesus Christ. It is most evident, therefore, that all gospel commandments, exhortations, admonitions and reproofs have their source and strength in the continual supply of the Spirit and grace of God in the heart, and that every obedient act of faith in Christ Jesus is wrought only through this supply, and is the fruit thereof. No truth is more clearly and fully revealed in the holy Scriptures than this. This is God's most gracious work, and his blessed truth. Underlying and giving authority and efficacy to all commandment and exhortation in the gospel to "work out your own salvation with fear and trembling," is the all-sufficient cause; "For it is God which worketh in you both to will and to do of his good pleasure." So then at all times

whenever we have the will and the power to thus obey, God gives both to us, and he "worketh" in us. Paul's true testimony is, "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 therefore says, "For me to live is Christ, and to die is gain." All this is true of all others, in whom Christ lives. "Christ is our life." All the fruits of righteousness in us are by him, unto the praise and glory of God. This is a sure foundation for all gospel obedience, and all good works, and for all commandments and exhortations thereunto, for herein (in Zion) "the Lord commanded the blessing, even life for evermore." The Lord said of Zion, "All my springs are in thee." Both the pure river of water of life and the tree of life are in the Zion of God, and all the streams of salvation flow from the river of life. The Lord gives both grace and glory, and he freely gives them. "I will give unto him that is athirst of the fountain of the water of life freely." Thus it is positively established that all the bestowments of rewards and blessings in the kingdom of grace are not rewards of debt or for service; but of grace; for all service and obedience have their source in abounding grace, and flow out freely from the heart in which grace reigns; therefore to grace is all the praise due. It should not be thought, then, that any divine blessing in Zion, any comfort or joy of salvation, is a conditional reward, dependent upon our obedience to the Lord, for then "the reward is not reckoned of grace, but of debt." Grace itself is not conditional, but free, and it "much more abounds" than sin; therefore all the rewards and blessings of grace are both unconditional and free, like grace itself, for they are of

grace. This applies to all gospel salvation; yea, it applies to all service in the gospel, all its ministration, its exhortation unto good works, and its obedience of faith in Christ Jesus; for the gospel itself, and all that the gospel means and is, is "the gospel of the grace of God." So, but for grace there would be no gospel of salvation, no gospel exhortation and service, no comfort of love, no joy of salvation, no reward of grace. Hence, as obedient servants of the Lord, in the fulfillment of all gospel service, we ourselves are entirely dependent upon the "sufficient" grace of Christ, "the grace of God that bringeth salvation." For this cause Paul says, "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." This is equally true of all gospel labor in the service of the Lord, therefore every subject of grace would do well to disclaim any sufficiency of his own to perform any conditions of salvation, and thus to obtain any reward, but be lowly enough to confess with Paul, It was not I that did the service and labored, "but the grace of God which was with me." Were all thus like Paul, the effect would be unity, quietness and peace, and each would meekly endeavor to be "to the praise of the glory of God's grace." "A chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Contention would then cease about this, and that, and the other salvation; one by grace, others of works; one unconditional, others conditional; one dependent upon the Lord, others dependent upon ourselves; for all the saved in Christ

Jesus would then happily unite in thankfully ascribing all salvation from all sin, and from all the sinfulness and weakness of the flesh, and unto all loving obedience in the faith of Christ, to God and his grace. Unto this end is all exhortation unto gospel obedience directed in the New Testament, wherein exhortation abounds, under which blessed obligations of loving service grace has brought the dear children of God; therefore the holy and blessed obligations of unmerited grace should not be prostituted to selfish aims and ends by degrading them to the principle of conditions of salvation, by doing which we obtain many salvations in time as conditional rewards. For this is both selfish and legal in its nature, and is antagonistic to grace, and a reproach upon it, and as different from grace as law is from gospel, or Adam from Christ, or flesh from Spirit.

"This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

D. BARTLEY.

CRAWFORDSVILLE, Ind.

KELLEY'S CORNERS, N. Y., October, 1899.

DEAR BROTHER BEEBE:—Below I send you the experience of a dear sister whom it was my privilege to baptize on November 3d, 1889, under very trying circumstances. A raging flood of great waters was without, but a great peace was enjoyed within. It will no doubt be read with interest by some of the Lord's little ones who may have been in a confused state of mind with regard to their belief or profession. I also wish to say that it is another exhibition of a living faith, by which the Lord works in the heart of

poor, sinful creatures for his own glory and their good. We also had a very striking development of this in the person of a man who came to the First Church of Roxbury, at their first regular church meeting after the last association, which, as you know, was a good, spiritual meeting, when the Lord was pleased to speak by his servants Vail and Ker, that many hearts were stirred as one heart, to extol the name of the Lord. This dear brother could stay back no longer, nor refrain from telling what God had done for his soul, and how good he did talk of the great mercy and abounding love of a covenant-keeping God who saves sinners by his grace, amazing and great grace.

"Not for their duties nor deserts,  
But of his own abounding grace,  
He works salvation in their hearts,  
And forms a people for his praise."

He will not give his praise to another, nor to graven images. How willingly such bow their necks to the yoke of Jesus. Such was the case of this beloved brother referred to above. Having been buried with the baptism of the Holy Spirit, into the death of Christ, he was prepared to go down into the miniature Jordan or judgment, upon profession of faith in Jesus. But O how unworthy I did feel to lead such an one into the liquid grave to be raised up to walk in newness of life. I often ask, Can it be that the dear Lord has called such a vile, corruptible worm as I to minister in holy things? Yet I cannot stop, and neither dare I stop if I could. This is not that I fear being cast off on the left hand, or that I shall lose a reward, but in order to serve in my poor, sinful heart, a going out to my God, who has done so much for me in love, who has not coaxed me, nor threatened me, that I should preach the unsearchable riches of Jesus, but whom I believe has worked in my heart, soul and mind, to will and to do

of his good pleasure. He has said, "If ye love me, keep my commandments," and this is in baptism, in prayer, in praise and in preaching. Again he said, If ye did love me, ye would keep my commandments, and while I believe firmly that the child of God who lives in this sweet spiritual union knows well, if he is observing, that when he separates himself from this God to whom he is joined, that is, when he looks to an arm of flesh, the breach will widen, God separating himself from him as the branches are separated from the vine, yet still he looks to Jesus his Son, and on them in him. So his love is everlasting and unchangeable. The breach widens upon the principle presented when he said to the people, "Your sins have separated between me and you," until they come once more to the ends of the earth, or into darkness itself, yet Jesus brings us nigh by the blood of the cross, and makes us light in him, and causes us to look to him as those who have come to the ends of the earth, and they find that in keeping his commandments is great reward, and that the willing and the obedient eat the good of the land. They know that the dead are raised up and that the poor have the gospel preached unto them. So also they that go not up to Jerusalem (spiritual interest) or seek the things above (above the law and its demands against sinners) as those risen with Jesus (who is the resurrection and the life to them) on them shall come no rain. But on the mount of holiness his doctrine drops as the rain, and his speech distills as the dew, for there the Lord commanded the blessing, even life for evermore. And our God works in us after the counsel of his own will, and we are fearfully and wonderfully made. Surely his work in our heart, as poor, unworthy and sinful as we are, shall praise



him, and the fear of the Lord being in our heart, a faith's view of God as our wisdom is begun. We then begin to hate evil. This is a well spring of life, to prevent the snares of death. What we really and truly know of God is in our own soul and life, and what we know of the Jerusalem which is above, and which is free, and which is the mother of us all, is in our fellowship and communion with those of like precious faith. Thus we are not only hearers but doers of the word, and this proves that we have dug deep and have found a rock to build upon, and are blessed in the deed.

Before I close this ramble, I want to show the pattern, especially to any that may feel tried, as they remember their fears and interest in Christ, upon whom they trust the chastisement of their peace was laid, and that by his stripes they were healed. For all the work which he did in the world, what did he obtain from the world? What did he obtain from his heavenly Father? From the world, and all mankind naturally, cursing and bitterness and death. From his Father he obtained the unrelenting hand of strict justice and severe judgment, even to the awakening of the sword against him, as the man that was God's equal, smiting the Shepherd and scattering the sheep. Terrible indeed is the spectacle of the Son of God among them, suffering all their malice, that he might bring relief to them, or favor from God. They did all that their darkened minds could do, all that belongs to the scheme of James Arminius in these more modern days, but which will end with the death of its author. But the Son of God came not to do his own will, and truly his reward is with him, and his work before him. This is the real condition of the people of God who are members of his body, and of his flesh,

and of his bones. But here is his glory, for from this his people, though bitter the cup, shall be delivered, and the Father shall be glorified. It was his confidence that his Father always heard him in his afflictions. And all that the Father gave him shall come unto him in this work of trial, and they shall be raised up at the last day, and he will bring them off conquerors, and more than conquerors, because he has loved them, and given himself for them. And as the Father has loved him, so he loves them, and bids them continue in his love. So the work of God in the sinner's heart renders unceasing praise to him as a matter of faith. In keeping his commandments the believer is separated from all thought of power of his will save in God alone. Thus they know what the Scripture means which says, There is no power but of God, and they come to know that it is given to them in behalf of Christ, not only to believe on him, but to suffer for his sake. Thus his stripes are for our humbling, and for our growth in grace, and in the further knowledge of the truth.

I have written with a desire to comfort. Do with this as you will or think best. Your brother,

J. D. HUBBELL.

UNION GROVE, N. Y., Nov. 27, 1890.

DEAR BROTHER HUBBELL:—May one so unworthy as I address you thus? It has been impressed upon my mind for some time to write to you some of my experience. It is with much fear and trembling that I make the attempt, and I know that unless the Lord leads my mind and directs my pen it will be all in vain, and it is unto him that I look for strength in every time of need. I cannot tell when I was first led to see myself a sinner in the sight of God; when I was a

child I used to think that I was a bad girl, and that the Lord would punish me for it, and I thought I could be good if I had a mind to be. I was taught at Sunday School that I could please the Lord, if I would be good, and I was taught that if I did anything wrong the Lord would be angry with me, and I would go to a bad place when I died. I was very much afraid to die, for I knew that I did wrong all the time. When I was about twenty years old I attended a protracted meeting; they preached that any one that wanted to be a christian could get religion if they were of a mind to, and they invited all such to come up and sit on the mourners' bench. I thought that would be doing right, so I went forward and tried to get religion, but I seemed to be so hard hearted I thought I was worse than the rest. When the meeting closed I did not seem to be any better, but I thought that if I joined the church and lived right I would be a christian. I did join the Methodist Church, and I lived with them about nine years before my mind changed, then I began to be dissatisfied, and I could not enjoy myself going to their meetings any longer, I did not like to go, the preaching seemed different, but I thought it was all in me, and I would try to pray that the Lord would show me the right way, and that he would give me a new heart. I felt that my heart was a heart of stone, and I knew that I was not a christian, and that I did wrong when I joined the church. I wished that I had not gone to that protracted meeting. I now thought that such meetings were wrong. I think that I now felt myself the worst kind of a sinner. I did not have anywhere else to go but unto Jesus. I knew that he alone could save me, and that I could not save myself. I was cut off from every prop,

and had nothing to cling to. I left off going to the Methodist meeting, there was no comfort there for me. I then went to the Old School Baptist meeting. They preached that sinners were saved by grace through faith, and that not of themselves, but that it was the gift of God. This sounded good to me, for I knew this was the only way in which I could hope for mercy. I kept going to hear Baptist preaching as often as I had opportunity. I attended their association; the preaching sounded good to me. One of the ministers spoke of this passage of Scripture in his sermon, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." It seemed as though it was spoken for me. I went home rejoicing. I felt that I had been hungering and thirsting after righteousness, and now the Lord said they should be filled. I then wanted to tell some of the Lord's people how I felt, and I wanted to be with them. This was in September, and in November I offered myself to the church at Andes, and was received, yet I felt very unworthy to be called one of them. I felt a peace that passeth understanding, and that I could sing,

"'Twas a heaven below,  
The Redeemer to know,  
And the angels could do nothing more  
Than to fall at his feet,  
And the story repeat,  
And the Savior of sinners adore!"

It seemed then that I should be happy, and that I never could be otherwise. But how little we know as to what trials and darkness await us in this world. May we always be enabled to say, Thy will and not mine be done. May we always look unto Jesus, who is the author and finisher of our faith. We know that he doeth all things well, and no good thing will he withhold from them that walk uprightly.

Dear brother Hubbell, the above, as you will see, was written in 1890, I thought to send it then, but was afraid to do so, but I will send it now, as it has been a burden upon my mind. I have been much in darkness with doubts and fears of late. It seems at times as though the Lord had forsaken me, yet I feel to say with Job, "Though he slay me, yet will I trust in him." I know he is just, and has a right to do with his own as he will. O that I could only know that I am a child of God: I feel so unworthy and sinful. I send this hoping that it may be a relief to my mind. Please make allowances for this.

Your sister in Christ,

ELIZA MANN.

WAVERLY, Pa., Jan. 18, 1900.

DEAR BRETHREN EDITORS OF THE GRAND, OLD, RELIABLE, FAMILY PAPER, THE SIGNS OF THE TIMES:—A paper whose foundation is God's eternal truth, and that is why I love it. I remember well when I was about one-half Old Baptist, and the other half Arminian, and had not been in the school of hell and destruction very long, and not very hot at that, how I wished the ministers when they said, "election" and "predestination," would say them nice and smooth, and not very often, and O my, when they hitched on absolute or unlimited to predestination, not having been in the lowest hell, it scratched my throat terribly. But having been in the belly of hell so much of the time the past twenty-five years, I can receive the doctrine of absolute, unlimited predestination just as easy as I used to swallow false doctrine, and dear brethren, it fills me with joy and gladness when I hear it declared faithfully and plainly. I trust my throat spiritually has been prepared by grace divine

to swallow the truth as it is in Jesus, and I want no galvanizing, sandpapering or lopping off corners for me. Dear brethren, one and all, cry aloud and spare not; lift up your voice like a trumpet. Say to the righteous, it shall be well with them, and the wicked, it shall be ill with them. These are the people of God, and all of the commandments, admonitions and exhortations, are for them alone. All the obedience that is acceptable unto God, is that which is wrought in the hearts of his people by his own holy Spirit, and by the same Spirit they are led to obey him. This being true, all obedience in the letter, without the Spirit and grace of God prompting, though it be ever so perfect outwardly, is of the flesh, and comes under the head of Arminianism. For one I am ready to acknowledge that my only hope of living and dying in the fellowship of the saints, is alone in, through and by the sovereign grace of God, for without it I will fall by temptation, disgrace the cause of my Redeemer, and become a castaway. If there is a time salvation separate from God's grace, or if there is a time salvation that does not need the grace of God to perform it, I have not found it in the word, neither has it been revealed to me, and until it is, I will not advocate it.

In the beginning of this scribble I mentioned a certain school called hell; a school that every heaven-born soul knows more or less about, and none but the saints have a knowledge of it. Jesus only holds the keys of hell and of death. He opens, and none can shut, shuts, and none can open. God made a hell for Jonah, commanded him to go to Nineveh, but Jonah boards a ship for Tarshish; God sends a storm, which is the real cause of Jonah being thrown overboard; hell (the fish) swallows him, and takes

him to the bottom of the sea. There he said, "In the belly of hell cried I unto the Lord." He was there three days and nights, because he had no keys to unlock the jaws of the whale, and the whale had no power to bring him forth, but when the Lord spake unto the fish, out sprang Jonah on the shores of Nineveh, right where God had use for him. In reading the Scriptures I have not as yet learned that the devil has a hell of his own, that he has the management of, but Jesus himself holds all of the keys to all of the hell there has been, is, or ever will be. Will Jesus lend his keys to the devil, to cast his people into an eternal hell of fire and brimstone, to be tormented eternally? No, no; Jesus saves his people from their sins, (not hell) and delivers them from the lowest hell. Where is the other hell we hear so much about by the Arminian world? David says, "The pains of hell gat hold upon me." In Rev. xx. 10, we read, "And the devil that deceived them was cast into a lake of fire and brimstone, where the beast and false prophets are, and shall be tormented day and night for ever and ever." Is there day and night in the beyond, or in eternity? Pass on to the thirteenth and fourteenth verses. Here we read that death and hell itself is to be cast into the lake of fire, an element of destruction, but mind you, not until they had delivered up the dead which were in them. And now, brethren, as we speak of things that we do know, and testify of things that we have seen, I will try and content myself by speaking of the death, hell and destruction that I find as I journey along in this world of tribulation and distress, and let others that profess to know about the eternal hell, fire and brimstone place, preach that.

I will drop this subject now, and an-

swer, or try and answer, a few questions that have been propounded to me.

First. Is the pastor of a church under the same obligation to be present at the regular meetings of the church that the other members are?

He is. As servant of the church he should, if possible, be present at every meeting of the church. It makes no difference if there is corn that needs hoeing, potatoes to dig, hay to be gathered, if he has the interest and welfare of the church at heart, the church will be first, and these will be secondary matters. That man whose temporal matters are first with him and the church, is not fit to serve the church of Christ.

Second, How about the lay members?

They are in duty bound to attend the meetings of the church as fully as the pastor, upon the same principle, and for the same reason, and the law of Christ will not admit of any excuse for absence from meeting, save providential hindrances.

Third, What is the duty of members living so far away that they cannot attend the meetings of the church?

It is the duty of all such to keep the church informed of their whereabouts, and at least once a year write something of the state of their minds, and whether they continue in fellowship with the church, and should there be financial burdens to be borne, they should assist the same as though they were present at every meeting. No church should hold the name of any member that will not make some report to them at least once every two years. This is my opinion. Many churches are very slack in this respect, and will report members without having heard from them for several years.

Fourth. What is the duty of deacons? They should pass the elements at com-

munion, assist if necessary at baptism, acquaint themselves with the circumstances of the individual members of the church, and should any need assistance, make report to the church, and be a mouth in prayers when called upon, if thus gifted. These are a few of the duties of the deacons.

Fifth. Is it the duty of each member of the church to have family prayer?

No, not one out of twenty can speak in prayer, though all do pray in spirit at times, and I do not know of any Scripture authority for any one praying every night, though if any of my brethren desired to pray, I could not object. I have received much comfort in listening to a brother or sister speaking in prayer, but as for myself, praying is up hill business very often. No one knows but God, the suffering I have passed through trying to pray.

Sixth. Is it the duty of all professors to return thanks at the table?

No.

Why?

Because they cannot. Though all may feel thankful, at times, for the mercies bestowed upon them, what a man cannot do, it is not his duty to do. I am not sure that the Scriptures authorize the returning of thanks at the table any more than other places. The Savior returned thanks when he fed the great company with a few loaves and small fishes. If this is an example and authority for returning thanks at a natural meal, why is not the result the same; a great multiplication of the food? He took bread and break and return thanks, at the supper or communion, this is no authority for doing so at every meal. When he was revealed to his disciples, after his resurrection, it was in the breaking of bread. I am willing that brethren should do so, and I al-

ways ask brethren to do so, that I know practice it, and will do the best I can when asked.

I have done the best I could in answering these few questions, and would be glad if others would write upon these same subjects. I hope that I am willing to be instructed in all things pertaining to the duties of the saints, as well as the great plan of redemption and salvation.

I wish to say before I close that the SIGNS OF THE TIMES is well filled with profitable reading matter for the living in Zion; just what they need, and I hope they will continue on the same line, while I live at least.

May the dear Lord remember his afflicted and poor people everywhere, is my prayer for Jesus' sake.

Brother Beebe, this is at your disposal, to publish or not as you think best, if you have any fears that it will disturb the saints, burn it please, I do not want to mar the peace of Zion.

Your wicked brother,

D. M. VAIL.

MACOMB, Ill., Dec. 21, 1899.

ELDER S. H. DURAND—MY DEAR BROTHER IN CHRIST:—I have often thought of trying to write something in response to your precious, comforting letter received so long ago, but I have felt so barren of anything good or interesting to write, I have put it off till now. But after reading your communication in the SIGNS of Dec. 1st, I felt like I could not be satisfied until I had written to you. I have carefully read over every word of your article, and it so fully coincides with my belief and experience, (if I have any) that I want to express my approbation of it. I have never for a moment believed anything else, and I never knew until quite recently that any one

who claimed to be an Old School Baptist ever entertained any other thought. I have always thought that salvation by grace alone, for time and eternity, was the distinguishing difference between the Old School Baptists and the Arminian world, who believe that by grace and works, or a mixture in which works seem to predominate, they are saved, and that their will was free to choose life or death, keep in the path of obedience by their own strength, performing good works that they may receive a reward, &c. But O, my dear brother, these letters which have of late been published in some of our papers advocating "free will," surely cannot have been written by an Old School Baptist! I am astonished at hearing such a thing, and much more of reading it in our papers. I have never heard these things discussed here, either in public or private.

I attended two associations this fall, and also two last fall, besides quite a number of church meetings, and have heard much sound, able preaching, but have not heard a word said about "time salvation," but salvation by grace, for time and eternity, was the sweet theme the ministers all proclaimed. How can it be any other way? Does it not take the same grace to keep us in the "strait and narrow way," as it did to put us there? Are we any more able to do right, or are we any less dependent? Have we any more strength than we had then? Are we not just as helpless, just as dependent on God's grace now as then? Most surely we are. As for myself, I am so weak in the faith, so doubting, so full of fears, I cannot even say, I know I have passed from death unto life, but I have only a faint hope I have, for the love I have for the brethren, and what gave me this hope. It is by grace we are saved, not only in

regeneration, but every day. Yes, we need this sustaining grace every day, every hour. I am such a poor, sinful creature, I cannot trust to my own strength one hour, for if left to our strength, and were we to follow our own will, or carnal mind, we would ever go wrong and in opposition to the will of God.

If man's will was free why cannot he do the things that he would? Paul says he cannot do the things he would. He had a will to do good, but how to perform it he found not. So his will was not free, and he also says, "By the grace of God I am what I am." Must we not all say this, that we would love to live more holy, more humble, more submissive to the will of God in all things, to walk more worthy of our vocation? but we cannot do the things we would, for the sin that dwelleth in us, and we are made to groan, being burdened with this weight of sin and corruption, and we sink in deep mire where is no standing, and we cry for help. Can we help ourselves? Where is man's boasted strength now, when thick darkness closes round? We must and do cry for strength, and if we are saved from, or brought out of these dark places, it is by grace, not by our own strength. It is a daily crying. It is only by a renewal of mercy day by day that the child of God is ever enabled to keep on his way. Did it not take the same power to keep the children of Israel in the way, that brought them out of the land of Egypt? Did God forsake them then, leaving them to depend on their own strength? Not at all. He was their Protector and Deliverer all along the way. He brought them safely through the Red Sea, when they praised God for their deliverance. Day by day they were fed with the heavenly manna, bread from

heaven, the gift of God. And this came down fresh each day, and none was saved for the morrow. Is not this a lively type of a child of God? Must he not have grace for each day's trial? Did not our Savior say he came not to do his own will? Did he not cry and pray for strength, saying, "If it be possible let this cup pass by"? It was not his will as a man to suffer, but to do his Father's will, which was the salvation of his people, he must suffer, and was made submissive. An angel stood by to strengthen him. Then how infinitely more do we, poor, weak, sinful, ignorant, helpless creatures, need the help of God, need his saving grace and strength. We are commanded to "pray without ceasing," to "pray evermore." Not that I believe we receive a reward for praying, or obedience, or any good works, for when we have done all we are unprofitable, and we deserve nothing, but if we ever follow in the path of obedience it is not in our strength, but it is all of grace. "It is God that worketh in you to will and to do of his own good pleasure." The man of God delighteth in the law of the Lord. If we perform any act acceptable to God it is by his grace, and we feel an answer of a good conscience, not for the performance, but in doing our duty. If we love our Savior, we want to honor, obey and follow him; but we cannot do this of ourselves, but God first gives us the will, then the grace and strength, for of ourselves we can do nothing. So we see that we owe our salvation, obedience and good works all to grace, and grace alone.

"Grace led my roving feet  
To tread the heavenly road,  
And new supplies each day I meet,  
While pressing on to God."

Now I feel I must stop. I hardly know why I have written all this to you. But your letter was such a comfort to me.

I was so glad to read the articles from Elders Curry, True, Lively and brother Beebe. I have not seen Elder Curry this year, but met him several times during last year. He lives over a hundred miles from me. Our church is in peace; Elder S. Ketchum is our pastor. He is sound in the faith, and greatly beloved by the brethren.

Will you forgive me for writing at such length, and pardon all amiss? I fear you will tire reading this, but I trust I have the interest of the cause at heart. I will ever appreciate a line from you. O, may we ever pray for Zion, and that God may keep us from every false way, but may we be kept in the old paths, for his name's sake.

I am, I trust, your sister in Christ,  
SARAH E. RUNKLE.

UPPER CHURCH, Tenn., August 17, 1899.

DEAR BRETHREN EDITORS OF THE SIGNS, AND ALL THE DEAR BRETHREN AND SISTERS SCATTERED ABROAD:—I am, if not deceived, a sinner saved by grace, and if not saved by grace, I am lost. There is no other way of salvation but by grace, for it is said in the Bible, There is no other name given under heaven among men whereby we must be saved. I have felt like writing a few thoughts, and you can dispose of them as you think best. It is written, "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22. Now, brethren, it is evident that all means all, that is, all the different characters named. There is no question as to the all who died in Adam; it was doubtless all of his race. There is no dispute about this that I am aware of. The Lord made Adam, and created in him his seed or posterity, and God gave him a law of generation, by which every child of Adam should be

developed, and every child of Adam has come into the world by that same law, and in the same manner, and all who are born into the world are born to die. "That which is born of the flesh is flesh," and Paul has said that flesh and blood cannot enter into the kingdom of heaven, neither doth corruption inherit incorruption. Therefore by the deeds of the law shall no flesh be justified, because the law is holy, just and good, and Adam's posterity are dead. They are dead in sins, dead to righteousness. Therefore Paul says, "When ye were the servants of sin, ye were free from righteousness." And "you hath he quickened, who were dead in trespasses and sins." "By the disobedience of Adam sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned." "But now by the obedience of one, that is Christ, the free gift came upon all men to justification unto life." This is not all of Adam's generation, but all of Christ's generation. The first Adam was of the earth earthy, and the second Adam was the Lord from heaven. The first Adam was natural, and the second spiritual. The one represented a natural generation, and the other a spiritual generation. Therefore Christ said to Nicodemus, "Ye must be born again." The natural man cannot see the things of the kingdom, for they are spiritually discerned. As the natural man was created in Adam, and received his existence in him, his literal head, so the spiritual man receives his being in Christ, his spiritual Head and representative. Therefore Paul says, "We are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And these works are of God. They are such as repentance, faith, baptism, and to grow in grace, and in the knowledge of

the truth, and to walk in newness of life, and to grow up into a holy temple in the Lord. Therefore the apostle says, "Add to your faith virtue, and to virtue knowledge," &c., for if these things be in you and abound, they shall make you that ye be not barren or unfruitful in the knowledge of God. But if ye lack these things, ye cannot see afar off, and have forgotten that ye were purged from your old sins. These things are the work of faith and of love. And "We know that we have passed from death unto life, because we love the brethren." Herein is the love of God manifest, that ye love one another; and love worketh no ill to his neighbor. Therefore we are not to be conformed to this world, but to be transformed. Paul said, "What I say unto you, I say unto all, Watch." "Watch and pray, lest ye enter into temptation." "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." He does not always appear in a form of wickedness, but oftener in a form of religion, and even in the form of a preacher, or in the likeness of an angel of light. He thinks it a great victory when he can sow the seeds of discord among the brethren. By his means there are lords many, and gods many, set up, and so there are churches many also. But the Lord says, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." The true church was chosen in Christ before the foundation of the world, and she is the beloved of the Father, and she is the light of the world. Therefore Christ said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." This we do by obeying his commandments, and walking in all his ordinances blameless. "As ye have received Christ Jesus the Lord, so



walk ye in him." "Walk after the Spirit, and ye shall not fulfill the lusts of the flesh." "As many as are led by the Spirit of God, they are the sons of God." And if sons, then are they heirs of God, and joint-heirs with Christ. They have a kingdom which hath foundations, and whose maker and builder is God. Christ is the foundation of the church, and other foundation can no man lay. It is "in him we live, move and have our being." "He is the way, the truth and the life." "He is all and in all." His promises are sure and steadfast, and he says that he will stick closer than a brother. Again he says, "I will never leave nor forsake you." Brethren, stand fast in the liberty wherewith Christ hath made you free. Dispose of this as you may see fit.

Your brother in the Lord,

GEORGE EDENS.

DAYTON, Wash., Oct. 20, 1899.

G. BEEBE'S SON—DEAR BROTHER:—I will try to write some thoughts upon temporal or time salvation. What is it that produces good works? Is it the outward man, or is it the inward man? The Lord says by the mouth of Ezekiel, "A new heart also will I give you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." In this God has made known what he will do for his people: a new heart also will he give them. As the heart is the seat of the affections, this signifies that God will give to his people new affections and new desires. It is not a renewal of the old desires or affections, but a new one. Jeremiah said, "The heart is deceitful above all things, and desperately wicked, who can know it?" This we understand to be the nature, or disposition of man, or of the carnal mind of man. It is against God, and is not sub-

ject to his law, and neither indeed can be. By this we can see the nature or disposition of man in his fallen state, but the Lord says, "A new heart will I put within you;" that is, he will put within them a new nature, new affections and new desires. And he also says, "A new spirit will I put within you; that is, a new life, new principles. This life is that which quickens and brings to light the hidden things of darkness within us. Dear brethren, in our experience do we not witness this? Do we not know that in our former life we loved this world, and that our joys and comforts were in the world? But at some time in our life that love which we had for the world, and the joy which we received in it, and from its alluring amusements, was overcome by another, or a new love and affection. This was something that we never had before. By this we were enabled to see and realize our sinful condition. By the Spirit we were made to hate the ways of sin, and to love the way of righteousness. This love for righteousness then creates a will to be righteous, and in this we have the will to obey our heavenly Father in all that he has commanded us. But in attempting to carry out the desires of this will we find obstacles in the way, and these are our own carnal nature and disposition, which are not changed or made new. Now we desire to do good, but evil is present with us. Thus we come to realize that the flesh lusts against the Spirit, and the Spirit against the flesh, so that we cannot do the things that we would. Now, dear brethren, what is it that you would do? Why you would do righteously, and be wholly without sin. Then this desire and will to do good is of the Spirit, and is of God. Every good thought and desire is of God. The blessed Lord has not

only saved his people from their sins, but he has given them his Spirit to guide them through this life, thus working in them both to will and to do of his good pleasure. Thus we realize that our righteousness is of him, as he has said.

This being led by the Spirit of God does not exempt us from duty, but as we know that we are subject to the carnal mind, and are yet in the flesh, and that the flesh is not yet made perfect, but is still liable to do wrong, and to wander from the strait and narrow path, therefore it is the duty of every child of God to crucify the lusts of the flesh, and to put on the whole armor of God, that they may fight the good fight of faith. Thus we should strive to keep the unity of the Spirit in the bonds of peace, and to let brotherly love continue. This is to be done by living in obedience to the commands of our Lord and Master. Where we see brethren neglecting to obey their Lord, giving away to the lusts of the flesh and of the mind, and running greedily after the things of the world, we may be sure that brotherly love does not abound. "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." We shall live in them, and not by them. Dear brethren, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, ever looking to Jesus, the author and finisher of our faith. Summing the matter all up, it is true that without him we can do nothing. My experience teaches me that I have no righteousness of myself.

Brethren editors, this is yours to do with as you think best.

Yours to serve in the bonds of the gospel,

B. S. PATE.

## EDITORIAL NOTICES.

### PLEASE BE SURE

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

By observing the above instructions our subscribers will enable us to more conveniently keep their accounts.

### BACK NUMBERS.

WE have printed a few hundred extra copies of each of the numbers of this year, so that new subscribers can have the back numbers to the first of the volume as long as the supply lasts. The advantage of having the back numbers will appear when the last number for the year is received containing the index for the whole volume.

### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denotes the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 15, 1900.

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*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**JAMES II. 26.**

"FOR as the body without the spirit is dead, so faith without works is dead also."

These solemn words of the apostle James have been much in our mind of late, and we feel to speak of some of the things which seem to us connected with them. These words, as well as all other Bible testimony, are good for the brotherhood to consider. Concerning these words, as well as concerning most other Scriptures, false views have been held. Arminians, and all who hold to salvation by works in any form, have always misinterpreted the meaning of James. Sometimes the minds of some who believe in the saving grace of God, and who confess that it is grace that has redeemed them, and given the quickening spirit to them, and that it is also grace which has kept them to this day, have been confused with the plausible arguments of the opponents of salvation by grace, and have been led into bondage, as were the brethren at Galatia, and the countries round about, by the Judaizing teachers who had come among them, professing to be preachers of Christ, but really being teachers of the law. Because of this it seems to us well that at times such expressions as the above text, and other

portions of this chapter, and other exhortations of the apostles, should be considered, and the true meaning presented. For when these expressions are truly understood, they teach salvation by grace just as effectually as do any other portions of the word. And faith, which is at all times, and in all cases, the gift of God, is shown to be the true source of all good works in these places, just as clearly as in any other portion of the word. All things magnify grace and faith. Exhortations, warnings and reproofs, magnify the faith of God as effectually as do any direct statements as to its power to justify the sinner.

It is in our mind to speak first of three ways in which men are said in the Scriptures to be justified, and in doing so we think that the true and real harmony of these three statements will appear. And then we desire to speak of that faith which is full of good fruits, and with reference to that which James calls dead faith, or faith destitute of works.

First, Paul testifies that Jesus was put to death for our sins, and was raised again for our justification. Second, he repeatedly declares that justification is by faith. Third, James declares that a man is justified by works, as well as by faith.

Now unless we are prepared to believe that the Scriptures contradict themselves, and that therefore they are not an infallible standard of truth, we must believe that these three statements concerning justification are all true, and that in some way they are in full harmony, and it has long been clear to our mind that they are in full harmony. There is no contradiction between Paul and himself, neither is there any disagreement between Paul and James.

First, a man is justified really, and in

the sight of the law of God, by the resurrection of Jesus Christ from the dead, so that never again can he come into condemnation before God. Second, he is justified by faith in the sense that faith assures him of his justification in Christ from all things from which he could not be justified by the law of Moses. Faith is not the cause of his justification, but the evidence of it to his own soul. Third, a man is justified by works in the sense that his works prove that that faith which declares his justification in Christ, dwells in him. Faith, in other words, like every other principle of grace, is full of life and power, and does produce corresponding fruits in the heart and life. Justification through the resurrection of Christ is the first and foundation truth upon which all else is built. Justification by faith rests upon this finished work of the Lord in our behalf, and assures us of that justification, and our works are the evidence that we have been justified from our sins, and that faith does in reality abide in us. Thus it is seen that there is no controversy in the Scriptures over the doctrine of justification, but rather that full and perfect harmony exists in all their testimony concerning it. The resurrection of Christ from the dead, faith and works, each has its own province in justification; the first, the prime cause of justification; the second, the witness in our own souls of that great work; the third, the witness which makes manifest to all of spiritual mind, that we are justified in Christ, and that true faith dwells within us. All this is needful for the glory of God in salvation. Faith, in our own hearts, resting in this finished work of Jesus, who by the resurrection secured to us the evidence of the full efficacy and sufficiency of the atonement, glorifies God always, and our good works glorify God also, as they show the power of this full salvation.

We have dwelt upon this at some length, because there have not been wanting those who have sought to throw discredit upon some portions of the Scripture out of these very truths, by striving to show that the Bible contradicted itself. How precious the harmony between the resurrection of Christ, and faith and works. Let us rejoice that these things are so inseparably linked together in the word of God, and in the experience of his people.

Paul does not by any means ignore the especial truth which James enforces, and James does not by any means deny the truth of justification by faith, upon which Paul insists. These two apostles, inspired of God to write just those things which are needful in the churches at all times and in all places, were led to present and enforce truth according to the needs which they, or rather the Holy Ghost, saw existing in the churches at that time. Paul found in the churches a tendency to Judaism, or to that doctrine which seeks to ascribe a part, at least, of our salvation to works of our own. There were those who sought to fasten upon the churches the false idea that after all that Christ had done, something yet remained for men to do in order to reap the benefits of salvation. Mostly they taught in that day that the law of Moses, with its circumcision and other rites, must be observed. Paul saw clearly that this would subvert all the doctrine of Christ, and make his work of none effect in itself, so he said, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." That is, the grace of Christ which had been their trust, was no longer their trust, if they were now to be perfected by the deeds of the law. They had departed from grace to the weak and beggarly el-

ements of the law. Paul fights this monstrous heresy with all the power of the spirit which was in him. He will have no other way of salvation but Christ and his finished work. Yet he also urges with all variety of argument a godly life upon all who believe. But he will not have it that men are justified and saved by this obedience; with him grace crowns all the work.

On the other hand, James seems to have found among the churches, a theory which seemed plausible, and which in fact has been urged against the doctrine of grace by all its opposers in every age, viz: If a man be justified by faith only, then nothing else matters; he need not be at all anxious about his daily life before either God or man. Paul had in the epistle to the Romans, met this very objection, and answered it, expressing the utmost abhorrence at such a conclusion. Paul had replied to the assaults of open enemies of grace. Now James finds this leaven in the churches themselves. Certain men seem to have come to the conclusion that since we are justified by faith in Christ, we need not care about how we live, since we are saved, and nothing can ever condemn us. Now James meets this with some stern assertions. He says, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" Mark the peculiar expression. He does not say, if a man *have* faith, but, "if a man *say* he hath faith." And again, he says of this profession of faith, "Faith without works is dead, being alone." And again, "Shew me thy faith without thy works, [a thing impossible] and I will shew thee my faith by my works." He again declares that devils have the sort of faith which has not works: "They believe and tremble."

And he says, "Was not Abraham our father justified by works when he had offered Isaac?" "Seest thou how faith wrought with his works, and by works was faith made perfect?" Here the word perfect does not mean that something was lacking in his faith, which works supplied to it, but the original word signifies that the end or completion of the work of faith was to produce the works which did follow. The apostle adds to this, that thus was the Scripture fulfilled which said, "Abraham believed God, and it was imputed unto him for righteousness." In other words, Abraham had such faith as did produce its proper results. He had not a mere assent to some dogma, or some theory, but he had the possession of the truth in his heart, and in his experience, and that truth had become a part of his very being. It was the bread of heaven to him, and it gave him strength to run in the way of the commandments of God. Thus his faith was shown to be true faith, and not a mere assent or a mere pretense. So he adds, "Ye see then how that by works a man is justified, and not by faith only." Also, Rahab the harlot was justified by works when she concealed the spies. Of what avail would any profession on her part that she believed in the God of Israel have been had she not proved her faith by her works? By what she did all Israel knew that she was a true believer. God did not need her works; he knew what was in her heart before. Just the same things which have here been presented by James, are also said by Paul in the eleventh chapter of Hebrews. By faith men did all that they did, as there recorded. Not only by faith were they justified, but by the same faith they obeyed, and did, and suffered, in all the history of the past. There is, according

to the testimony of both these apostles, or rather according to the testimony of the Holy Spirit by both apostles, no such thing as an inactive faith among all the gifts of the Spirit of God. Faith may be weak in its manifestation, but if it exist the cry of those who have it will be, "Lord, increase our faith." "Lord, I believe, help thou my unbelief." It must not be forgotten that this faith dwells in poor, fallen but redeemed men; men who yet have the weakness and the deadly unbelief of the flesh to fight against. So in the experience of the fruit of this faith, either in joy or in obedience, the possessor is hindered, and his joy marred by the flesh, and by his unbelief, but still his faith does not fail, and when he by bitter experience, and the power of the Spirit of God, is converted, he can and does strengthen his brethren. We cannot maintain our own faith any more than we can manufacture it in the first place. Faith is not only the gift of God, but it is also kept alive by the same power that conferred it. Therefore Jesus prayed for his disciples, that their faith fail not, and therefore the experience of those who for themselves prayed that their unbelief might be helped and their faith increased. If the disciple can maintain his own faith, then Jesus would not have prayed to the Giver of it to see that this faith did not fail, but would rather have exhorted his disciples to that effect. And when men besought him to help their unbelief, he would have said, This is not my work, it is rather yours.

In the text James says, "For as the body without the spirit is dead, so faith without works is dead also." The word spirit used here, is the same as is used in Romans viii. 11, where Paul speaks of the spirit quickening the mortal body in which it dwells. It is the Spirit of God

which is given to those who believe, and are born again, that is meant. How powerful in this view does the argument of James become. As the body is absolutely dead to God, and to all that is godlike and heavenly, without the indwelling Spirit of God, which alone can quicken it into any good works, or lead it in the way of obedience, so faith is absolutely dead without works. Taking this in connection with all that James and Paul have said concerning the matter, it is plain that what is intended is this, that if a man does not exhibit the fruit of faith, it is evident that all the faith that he professes to have does not exist in his heart, and all that he really has is but at best a mere assent to some statement of truth, as a mere theory. This will avail a man nothing before God; it is powerless to produce any heavenly fruit. Now the argument of all those who would contend that since a man is justified by faith, he does not need to care about good works, thus falls to the ground. Faith will work, it cannot be idle; from its very nature it must be active. If, therefore, a man profess it, and at the same time does not manifest any anxiety to live it out, the evidence is clear that he does not really possess it. James does not mean that faith comes into a man's heart as a dormant thing, and lies there without the breath of life until the possessor of it infuses into it life by beginning to work. It is not a thing of which the man takes possession, but it is that which takes possession of him. It is not an instrument in his hand, but he is an instrument in its hand. Faith in its exercise does not praise the man, but the man praises it. It does not glorify man, but it does glorify God. From the whole argument it is clear then that James means by dead faith, faith that does not

really exist. If a man has not faith he has not works, and if he has not works, then it is clear that he has not faith.

The argument here is parallel with that of John in his first epistle, concerning love, or charity. "Hereby," he says, "perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—John iii. 16, 17. It is clear that John means here, that the love of God does not dwell at all in that man who can see his brother have need, and not seek to help him. If love indeed did dwell in that man, it would lead him to do as God had himself done, lay down his life for him. If a man has no heart to help his needy brethren, then he does not love his brother, and he does not love God, and if he professes to do so, his profession is vain. Now this is perfectly parallel to the argument of James concerning faith and works. Where there is no loving deed, there dwells no love, says John. Where there is no faithful work, there is no faith, says James. John could say, Love is dead, being alone, if there be no loving deeds, just as James says concerning faith. But neither the one nor the other can be alone, both will have their fruit. As said before, this fruit may be often marred and hindered by the flesh, and the true believer will deeply sorrow over this failure to attain to that purity of motive which he desires. He will also deplore the paucity and scarcity of the fruits which do appear. He will be driven to humble confession before God, and to prayer for help against his infirmities, and he will never be able to rest satisfied with what he has attained to.

How entirely are believers dependent upon faith and grace for their daily obedience. Without faith, and without love, it is impossible to please God. Without these divine principles there cannot be even a desire to obey him. With these divine principles God is well pleased, and with the indwelling of them will appear fruit in the heart, and life, which is pleasing to God. To those who saw nothing but failure in their lives, the blessed Master is represented as saying, "Well done, thou good and faithful servant." To those who, by the clear vision of faith and love dwelling within them, say, When did we ever serve thee in any way? he says, Ye have done these things.

How sorrowful to hear those who ought to know better, because they have been taught the power grace, and the weakness of the flesh, claiming some power in themselves to do good works. The Galatians made the same mistake when they gave heed to Judaizing teachers, and were led into believing, to their own hurt, that though they had begun in the Spirit, now they must be made perfect through the flesh. "O foolish Galatians, who hath bewitched you?" we fear might be said to some dear brethren to-day.

We cannot go wrong when we ascribe all our salvation to God, through faith. If any say, Then we may be utterly careless of our life, one of two conclusions is clear concerning them, either they have never known the power of faith, or else they have been perverted by modern Judaizing teachers. James presents the first conclusion, and Paul the latter one. In the one case, men have never known the truth at all, by any experience of it, and in the other case, they have known the truth, but have departed from it through false teaching.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### 2 CORINTHIANS XIII. 5.

"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 reprobrates?"

This important admonition is to the saints generally, as well as to the church at Corinth, unto which it was originally addressed. All the saints feel more or less inclined to examine themselves in regard to their hope, their experience, and the reality of their interest in the cleansing blood and justifying righteousness of our Lord Jesus Christ; and in this self-examination they are generally led to review their first religious exercises, what they experienced in their translation from darkness into the light, liberty and joy of the gospel; and this is right, and has often served to renew their strength and confidence in the assurance that what they have experienced was certainly the work of God. But it is also important that we should have the witness that we are in the faith, as well as in hope of the gospel. For now abideth faith, hope and charity, &c. So far as faith is considered a vital principle, or fruit of the Spirit, we cannot entertain a genuine gospel hope in its absence, for both faith and hope are the fruits of that same Spirit which is born of God. But we presume the apostle in this admonition has reference to the doctrine or principles of the faith which was once delivered to the saints, and for which they are commanded to contend earnestly. As these disciples possessed Christ in them, they could not possibly be destitute of the grace of faith; but from the many severe reproofs which he dealt out to them in both epistles, it appears evident that they were faulty in regard

to the doctrine of faith and the practice corresponding thereto. It is equally certain that God's dear children in the present day are liable to fall into the same faults, or faults equally incompatible with the high vocation wherewith they are called of the Lord. The term faith is often used by Paul to signify the gospel, in distinction from the law, or legal dispensation. For the law is not of faith; but the gospel is a dispensation of promises and provisions of grace and salvation, which, in order for us to enjoy, we must have faith to lay hold of them. Thus, "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." It is altogether opposed to the doctrine of salvation by works, for the apostle says it is of faith that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."—Rom. iv. 16. Paul had told the Corinthians of some who concerning the faith had made shipwreck, and others whose heresy in denying the resurrection of the dead had overturned the faith of some. The grace of faith cannot be wrecked nor overturned, for it is the faith of Jesus Christ, and it overcomes the world; but in regard to the doctrine of the gospel, as a system purely of grace, the saints are liable to depart, at least to some extent from it, and thereby suffer loss. How important then, that they should examine themselves in regard to what they hold or countenance as the doctrine of Christ. In this self-examination they require a more reliable standard to judge by than the decisions of learned doctors of divinity, creeds or commentaries written by uninspired men. Each of the members of Christ being personally inter-



ested for himself in the matter, instead of submitting to the judgment of another, must himself make the examination in the fear of God. We, as Old School Baptists, hold that the last will and testament of our Lord Jesus Christ is the divinely authorized standard of our faith. Whatever we believe religiously, or in regard to the gospel, must be tested by what is written in the New Testament. However popular or palatable a sentiment may be, if it is not sustained by that standard, it is to be rejected. Whatever that standard sustains, however unpopular and unpalatable to the flesh, must be regarded as the faith of God's elect—the faith which was once delivered to the saints, and the faith for which the saints are required to contend earnestly.

The Spirit also which God has implanted in his saints, searches all things, even the deep things of God, and is also a witness in point to establish the fact of our being in the faith; but we must try the spirits, because many false prophets have gone out in the world. If the spirit we possess be of God, it will perfectly accord with the testimony of the Scriptures, and thus afford us two witnesses, by which every word shall be established; and by these two witnesses, the word and the Spirit, we shall be able to prove our own selves, whether we be in the faith. Having this proof we have nothing to fear on the subject of our orthodoxy, or soundness in the faith.

Frames and feelings are a very unsafe guide, and carnal reason is still more treacherous and unreliable in the matter of self-examination. Our feelings are always varying, and carnal reason is blind, neither should be trusted to decide our faith or hope in God, but the word and Spirit of our God is immutable. The natural man may read the letter of the

Scripture, but he cannot perceive its spirituality, because it is spiritually discerned. The spirit which Christ has given to his saints is the "Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye [the disciples of Christ] know him; for he dwelleth with you, and shall be in you."—John xiv. 17.

"Know ye not your own selves that Jesus Christ is in you, except ye be reprobates?" A reprobate is one that is rejected. And this faith in which the christian church stands, rejects all in whom Jesus Christ is not; for "If any man have not the Spirit of Christ, he is none of his." Manifestly none are known to the faith or fellowship of the saints until they can give evidence that they are born of the Spirit, for all such, and none but such, have Christ in them the hope of glory, all others are rejected, or reprobates. But what an astonishing revelation is this that the saints know, that Jesus Christ is in them. He whom the boundless heavens adore, the Son of God, the Lord from heaven, the Resurrection and the Life, the only and blessed Potentate, who only hath immortality, dwelling in the light, dwells in all his children, and gives them the evidence that he has taken his abode in them. This above all things is worth knowing. And hence the necessity of the self-examination enjoined by the apostle. Ascertain- ing by divinely approved testimony, that we are in the faith, and that our faith and hope are in God, we have the assurance, yea the knowledge, that Jesus Christ is in us, and that we are in him, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. To secure us from error, from heresy and from imposition, we should pursue the examination in the light of the un-

erring standard, and having the assurance that our faith is sustained by the standard of divine revelation, we not only enjoy the consolation of the assurance our own selves, but are thereby qualified to minister consolation to those who with us are of the household of faith, as well as by our walk and conversation as by speaking to them of the glory of our Redeemer's kingdom, and talking of his power.

MIDDLETOWN, N. Y., June 1, 1857.

## PERSONAL.

REEDVILLE, Texas, Dec. 30th, 1899.

DEAR BRETHREN:—I wish to say that on account of the cold weather in north Texas, I am here on the coast, among the churches of the San Marcos Association. These brethren are sound in faith and doctrine, and stand united on the principles of Bible truth, as taught by apostles and prophets.

Any of the brethren who may wish to write me can address me at Reedville, Caldwell Co., Texas. I certainly would be grateful to get a letter from any of the household.

Your humble brother, I hope, in love of the truth,  
ASA HOWARD.

## NOTICES.

DEAR BROTHER BEEBE:—Please publish in the SIGNS OF THE TIMES for information to the Old Baptists everywhere, that the Little Hope church, of Mates Creek Association, at her February meeting, the first Saturday, (three days) by unanimous voice did exclude Elder R. T. Hackney from her fellowship, and he holds his credentials and claims to be an Old Baptist preacher. Therefore beware.

By order of the church.

W. J. MAY, Church Clerk.

## CHANGE OF RESIDENCE.

ELDER W. W. Meredith having removed from Delmar, Del., to Petersburg, Kent Co., Del., requests his correspondents to address him at the latter place.

## CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

Previously acknowledged.....	\$349 05
H. J. O'Bannon, Va., \$1.00; Wm. F. Sloan, Ky., \$1.00.—Total .....	2 00
Total to date.....	\$351 05

## MARRIAGES.

By Elder W. W. Meredith, Nov. 15th, 1899, at the residence of the bride's father, John W. Hearn and E. May Bethards, both of Wicomico Co., Md.

By the same, Dec. 6th, 1899, at his residence in Delmar, Del., Smiley M. Brittingham, of Salisbury, Md., and Hannah D. Hearn, of Sussex Co., Del.

By the same, Dec. 7th, 1899, in Delmar, Del., Wm. Davis and Anna Brittingham, both of Delmar, Del.

By the same, Dec. 21st, 1899, at the residence of the bride's father, E. Frank Lecates, of Sussex Co., Del., and Hulda J. Nichols, of Wicomico Co., Md.

By the same, at the residence of the bride's grandfather, Arthur W. Ellis and May E. Hastings, both of Sussex Co., Del.

## OBITUARY NOTICES.

DIED—At her home in Little Britain, Orange Co., N. Y., Dec. 13th, 1899, Mrs. Phebe E. Carmichael, aged 49 years, 8 months and 19 days. Sister Carmichael was the fifth child of James and Mary Jane Halstead Linkletter. She was married Nov. 21st, 1866, to Decator Carmichael, by Elder Wilson Housell. Her husband and six children survive her, five daughters and one son, also one brother, Charles H. Linkletter, and one sister, Mrs. James C. Siely. She had been a great sufferer for years, but pneumonia took her away after six days of illness. She united with the Middletown Old School Baptist church, June 8th, 1895; was baptized by the late Elder Benton Jenkins. She was a kind and devoted wife and mother, always studying for the comfort and happiness of those around her. She was a faithful member in the church, and we shall miss her, but our loss is her gain; she has only crossed the river a little before us, her toil and pain is over, but we are still here where pain, sickness and death is our lot, so we desire not to mourn for her, believing she is at rest, but we feel to weep for ourselves. May the God of all grace and comfort sustain each member of her family in their deep affliction.

The writer was present at the funeral, and tried to speak to the comfort of the troubled hearts. She was buried in Warwick, N. Y., where Elder Wm. L. Beebe concluded the services.

H. C. KER.

MIDDLETOWN, N. Y.

My father, J. J. Ferguson, departed this life on the night of March 11th, 1898. We were sorry to give him up. He was a sound Old School Baptist, and dearly loved to read the SIGNS. He was 82 years old. He leaves two children, six grandchildren, two brothers, both in feeble health, one bedridden, and has been for two years.

MARANDA MILNER.

**DIED**—Feb. 9th, 1899, **Mrs. Caroline Stephens Simonson**, aged 64 years. Our sister came to the Otego Old School Baptist church, August 5th, 1876, an entire stranger to nearly every one present. When asked to speak she said, "The Lord told me to come to this church, and ask to become a member of it, and she gave a very satisfactory evidence of her right to be one of the number. Her's was a very bright, clear experience of the way the Lord redeems lost sinners, and she was not as doubtful of her acceptance in the Beloved as many of God's poor children are, yet she always would say, "It does not seem possible that the Lord ever could look upon me in pity, yet I have an assurance that it is so; but I am so unworthy of the least notice from him." She was faithful in her duties to the church, coming to the meetings when very difficult for her to do so. Our sister was left a widow during the war, and came back from the west with her two little children, to her father's home at Gilboa, N. Y., in 1865. Her health was very poor the last year or more of her life; her disease seemed like consumption of the bowels. She is survived by her daughter, with whom she lived, and her son, and their families, and one sister, and other relatives.

Her funeral was attended by Elder D. M. Vail, Feb. 13th, at her home in Oneonta, N. Y. The text used was, "My sheep hear my voice, and I know them, and they follow me," &c., which was so true in our dear sister's case. She is much missed by the few who remain at the Otego church, but we know she is at rest, and at home.

ALSO,

**DIED**—At Otego, N. Y., July 17th, 1899, **Miss Polly Ann French**, aged 77 years and 7 months. Our sister had been in feeble health for many years, and suffered much with various bodily afflictions. She was nearly blind for a long time, but always was at the meetings of the church when able to get there, and was one of those whom the Lord makes rich in spiritual things. She had a good gift in speaking of the goodness of God to her, a poor sinner, and saw clearly the doctrine and order of God's house. She united with the church in May, 1852, and was baptized at the same time that Elder B Bundy was. Three of those baptized that day, died so near each other, one in February, one in May, and one in July, 1899. Sister French was the last one of her generation, though the feeblest one, she survived the rest; six nieces are left of that once large family. She felt lonely indeed, and after Elder Bundy's death, in May, she felt that the last lifelong tie was severed. She fell and broke her left hip June 12th, and suffered greatly much of the time during the five weeks that she lived. She died at the home of her niece, Susie C. F. Guernsey, where the funeral services were held the afternoon of July 20th, attended by Elder Vail, who spoke from the words selected by our dear sister long ago, found in 1 Thess. iv. 17. After the close of the services she

was laid beside those she had so dearly loved, in the Bundy Cemetery, at Otego.

ALSO,

**DIED**—At her home in Otego, N. Y., Sept. 30th, 1899, **Mrs. Jane Smith Arnold**, aged 68 years. Our dear and gentle sister had been a lonely widow since November, 1874, when her loved husband, brother Wm. Arnold, died. She was left with her three children in her very pleasant and hospitable home, very lonely, and with earthly hopes and pleasures blasted, yet she was given reconciling grace to that extent that she could not grieve at the time of her deepest sorrows, but could from her heart say, "Not my will, but thine, O God, be done." Afterwards the clouds and darkness came, but never was she left to murmur at God's dealings with her. She would often say, "It is all right. Why should I be left without afflictions and crosses, one so ungrateful as I know myself to be, and God so good to me?" Brother and sister Arnold united with the Otego church many years ago, and were baptized by Elder A. St. John, in the river here. Sister Arnold was the youngest daughter of Deacon John Smith, and the loved sister of several brothers, four of whom survived her, all older than she except one, who has died since she departed. Our sister was very much loved by the church here, and her death is deeply deplored. Though she had endured very severe illnesses and accidents, she would come to meetings so bright and animated, and have such good things to say in thanksgiving to God for his tender mercies, that we seemed to expect her to always be able to come. She was anticipating much enjoyment in attending the last yearly meeting, (Sept. 27th and 28th,) but Friday before, when busy at some work, she was taken suddenly with paralysis, and scarcely spoke a word after the attack, but lingered over a week, appearing to be conscious some of the time. She was lovingly attended by her dear daughter and youngest son, and others of the relatives and friends, as long as life remained.

The funeral services were held at her residence Oct. 3d, and her pastor, Elder Vail, spoke from, "O the depth of the riches, both of the wisdom and knowledge of God," &c., or the last four verses of Romans xi. After close of services her remains were borne to the family plot in Evergreen Cemetery, at Otego, where several of her family are buried.

Thus in the year 1899, four of the members of Otego church (among them our loved and revered pastor, Elder Bundy) have been called home, and have entered completely into the joy of the Lord. We who remain must mourn our loss and loneliness; yet our trust is alone in the Lord, who never forgets to be gracious, and never leaves those who mourn, comfortless, but sustains with the power of his love, through all sorrows and troubles of this life.

SUSIE C. F. GUERNSEY.

OTEGO, N. Y., Feb. 5, 1900.

**DIED**—Oct. 14th, 1899, sister **Elizabeth Thompson**, in her 78th year. Our dear, afflicted sister was a great sufferer the last years of her life. Some six years before her demise, she fell and received almost fatal injuries, leaving her entirely helpless, yet bore all with that becoming patience and cheerfulness that always made it pleasant for her many devoted friends to visit her. "Aunt Lizzie," as she was so familiarly called, was a mother unto many, in kind attention in need. She had every care and attention from her devoted son and wife, and attendant, yet her suffering was great. She peacefully fell asleep in Jesus, whence all pain and suffering ceases. She was an esteemed member of the Bethel church, where she was missed when her affliction kept her away. She had been a widow for many years. She leaves four sons, three of whom live in the far west, one brother, with many friends, who loved her dearly.

Her funeral was largely attended on Monday, the 16th, when we tried to preach Jesus, the only hope of salvation for poor sinners; after which she was laid to rest in the family burying-ground near her home.

P. W. SAWIN.

**DIED**—At their home near LaGrande, Oregon, Dec. 11th, 1899, **Edith H.**, beloved wife of **George Ackles**. She was the daughter of James and Esther Hanna, of Rock Springs, Pa., and was baptized in fellowship with the Old School Baptist Church at that place in early life. After marriage she removed her name to a church of like precious faith, called Big Spring, in Union Co., Oregon.

"No strength of mine can keep me in time, nor after it, vile, helpless, often with a heart of stone. Would it be so if I could help it? May he plunge me into the pit of my own corruption, when I get big. O that I knew he had thoughts of love and mercy for one so vile. If I am saved from my sins, [I have no wish to be saved in them] the glory and power is God's. None but God can save a wretch so vile. God will enable me to glory only in his matchless strength." Copied from a letter written by her after reading Elder Durand's communication in the SIGNS of Dec. 1st, 1899, in which God gave him to write what we both so desired and felt on the subject.

Her taking away was very gentle, and the dear Lord so comforted her that the spirit's joy left its impress on the clay. She delighted to minister to the temporal needs of the characters whom Amalek slew, and in their hearts she reared for herself a monument of love. Her love for the assemblies of the saints was shown by many a trip of forty miles in one day to meet with them, and hear Christ preached by our pastor, Elder G. E. Mayfield. Her kind husband was ever ready to take her to her loved meetings. Now she is ever with the Lord.

M. E. CARTER.

STUCK, Washington.

**DIED**—At the residence of her husband, Newark, Del., Oct. 17th, 1899, **Mrs. Ella Hossinger**, aged 59 years. It is but fitting that a tribute of respect should be paid to the memory of this dear sister who for so many years adorned her christian profession. She was baptized into the fellowship of the church where she had always attended, by Elder Bartley, about twenty-five years ago. This was at London Tract. From that time until she was called away it was evident that she lived not to herself, but unto him who died for her and rose again. Her experience presents a full proof of the divine promise, the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever. The holy influence shed upon her home circle will ever remain. God has taken her, and left with them all a sweet memory, and the comforting assurance that she passed away rejoicing in hope of a blessed immortality. Her kindness to the poor, and her love to the ministry, and her every day practical and christian life, have endeared her memory to a large circle of bereaved friends. She was well versed in gospel truth, mature in christian experience and genuine piety, ever rejoicing in the prosperity of Zion. Her last sickness was painful, but not protracted. The end came suddenly, but her life needed no dying testimony. Falling asleep she entered her eternal home.

She hath passed away

From her cheerful home, from her wonted place,  
That keeps of the loved one full many a trace;  
The vacant chair and the silent room,  
Gather around them a deepening gloom,  
And the memory of accents once uttered there,  
Is clothed in a mantle of dark despair.

She hath passed away

From the heart whose affections seem ever hid  
Neath the quiet hush of the coffin lid,  
Who mourneth the life of the household gone,  
And wildly longeth to look upon  
The silent lips, and the changeless brow,  
Darkened forever in shadows now.

She hath passed away

From every sorrow and wearisome pain,  
And her soul shall know no fetter again.  
Care shall not darken her cloudless brow,  
It gleameth in light with the angels now,  
To the light and life of a cloudless day,  
She hath passed away, she hath passed away.

FROM A FRIEND.

**DIED**—At her home near Locktown, N. J., Nov. 21st, 1899, **Mrs. Amy A. Stenabaugh**, wife of John Stenabaugh, and daughter of the late Wm. B. Sutton and Hannah Sutton, in the 50th year of her age. The deceased was for a little more than fourteen years a faithful member of the Old School Baptist church at Kingwood. It was her delight to meet with the

church whenever she could, and she was ever ready to bear her share of the burdens of the church, or elsewhere, as far as she was able. Her life was one of affliction and trial. She was sick much of the time during her whole life, and for the last few years she had lung trouble, which terminated in consumption. It was my privilege to be with her for nearly three weeks before her death. During this time she seemed very patient, and resigned to the will of God. I will give some extracts from a letter written by her to my sister, dated Dec. 13th, 1898. She says: "I suppose that on Saturday and Sunday Elder Durand will be with the church. I hope that you have so far recovered as to be able to go. That privilege seems to be denied me the most of the time, but I suppose it is all right. I have often thought it would have been better if I had never had a home with the church. I have come so far short of what a professor ought to be, that it almost makes me shudder to think of it; yet I cannot say that I would be willing to give up the hope that I have. I sometimes think if I can never be any better, death would be a blessed change. I cannot say that I really fear death, and I feel that I would be better off. Your letter seems to express my feelings much better than I can myself. If I could sit down and talk like a great many it would be a great satisfaction to me. There have been a great many times during my sickness in which Christ's presence seemed very near to me, and often in my wakeful hours I have had some sweet communions with my Savior, but to tell it would be impossible. It all seems to leave me then, but I can give no reason. My nerves are better, and I can read with better understanding than I have done. For a long time these things have seemed to be sealed to me. There was a great deal in Elder Keene's last letter in the SIGNS for me."

She leaves a husband, mother, one brother and four sisters, besides the church and many friends, to mourn her departure; but we have good reason to hope that for her to die has been gain.

Elder Chick preached a very appropriate and comforting discourse from Psalm xxv. 10, after which she was interred in the cemetery at Rosemont.

AMY C. RITTENHOUSE.

LOCKTOWN, N. Y., Jan. 10, 1900.

DEAR BROTHER BEEBE:—It becomes my sorrowful duty to write for publication notices of the death of three highly esteemed and lovely saints who have been called from the labors and sufferings of this evil world, to the joys of everlasting peace and rest.

Mrs. Ella Hossinger, wife of James Hossinger, died quite suddenly at the residence of her husband, in Newark, Del., Oct. 17th, 1899. Her health had not been good for some time, her complaint being something like neuralgia of the chest. She was able to attend the yearly meeting at Welsh Tract on Sunday,

the 15th, and also at the hall, in the village of Newark, in the evening, but took cold, which induced a renewal of the attacks of neuralgia, increasing in violence until about 9 o'clock Tuesday evening, it was thought advisable to call in the physician, but before his arrival she peacefully expired in the arms of her daughter.

The funeral was largely attended on Friday, the 20th, Elder Wm. Grafton, and the writer, both taking part in the services, after which all that was mortal was conveyed to the cemetery at London Tract, and there laid to rest to await the resurrection at the last trump.

Her age was about 55 years. She leaves her husband, one son and two daughters, who mourn the loss of a most devoted wife and mother, also other relatives, and the church, of which she was a devoted member for more than a quarter of a century. She was baptized in the year 1874, in the fellowship of the church at London Tract, Chester Co., Pa., by Elder David Bartley, of Indiana, who was visiting the church at that time. She was a very spiritually minded woman, delighting to converse on the things of the kingdom.

ALSO,

ON Dec. 10th, 1899, at his residence in New Castle Co., Del., Samuel Dennison, in the 88th year of his age. He was born August 16th, 1812, was baptized by Elder Geo. W. Staton, some time about the year 1871, at London Tract, Pa., where he continued a true and faithful member until called from the church militant to the church triumphant.

His funeral was largely attended at his late home, on the 13th, when the writer endeavored to speak for the comfort of the bereaved ones, on the sublime subject of the resurrection, after which his mortal remains were interred by the side of his wife, in the London Tract Cemetery.

He leaves four sons, with a number of other relatives, by all of whom he was held in very high esteem. Brother Dennison was held in very high regard by all who knew him, for his faithful devotion to all the duties devolving on him in all the relations of life. He was for many years deacon of the church, which office he certainly filled well. His entire life was an example to all, and certainly as a member he set an example that might well be followed by all who profess godliness. He has now entered into rest.

ALSO,

Mrs. Margaret Holloway died at her late residence in Worcester Co., Md., Dec. 30th, 1899, aged 61 years. I cannot do better than to transcribe the following tribute of love from her daughter-in-law, sister Martha E. Holloway, as descriptive of a lovely and truly noble specimen of womanhood.

Sister Holloway writes: "Fifteen years ago I was brought into the family, and mother and I became fast friends at once, and that friendship has strength-

ened, if possible, as the years rolled by. Not many days passed during the fifteen years, that I did not see her lovely face, except in extreme cold weather, and now to think she will never more enter our door, causes sadness in the extreme. It is with sweet sorrow that I go back and think of the many pleasant, cheering words she has spoken to me, she was so kind and sympathetic. In kindness and forbearance I think she was surpassed by none, and equalled by few. While I looked upon her as superior to myself in every respect, she seemed to appreciate my company, and I was always glad to be with her, for her conversation was such as suited me. I have often wished I was as spiritually minded as she, and as worthy a name and place in the church as I felt her to be, though she never made a public profession. She once had a time set in her mind, and made preparations to go before the church, but something occurred to prevent her going, which she no doubt took as an evidence that she was not worthy, and which feeling ever afterwards kept her away. But O, how glad the church would have been to have received her, but being outside did not hinder her from being alive to the interests of the church, and she was ever ready to lend a helping hand. None could be with her long without feeling that she had been with Jesus and learned of him. The morning the second doctor was called to see her, he told her to cheer up, that her case was not serious, but she told him that she was not alarmed about death, and gave us to understand that she was ready when her time should come. A few days later, when the doctor was trying to cheer her up with the thought that she was having the best of medical aid and treatment, she replied, 'You doctors are only weak instruments in the hands of the great Physician.' She was made to trust and praise him, even in the agony of death. Once when suffering seemingly all that she could bear, she repeated twice aloud, 'Just and holy art thou, Lord.' At another time she said she was glad Jesus came to save sinners, if he had not, she never could be saved. Later she said to me, 'I do not feel like I can lie down in green pastures to-day,' which evidently meant there had been times in her sickness when she could eat and drink beside the still waters, and find rest to her soul. I think that Psalm has been a great comfort to her much of the time during her widowhood. She told me a few days after father's death that the words, 'The Lord is my Shepherd, I shall not want,' had come to her with much assurance, and I think she realized that goodness and mercy followed her all the days of her life. Sometimes we would have to wake her to give her medicine, and she would beg not to be disturbed any more; said she wanted to sleep and never wake up again. Thus we feel that she had her wish, not being able to rouse her for a week before she died. Though we believe she sleeps that "blessed sleep, from which none ever wake to weep," we can but mourn the loss of one so dear."

She was born Jan. 2d, 1839; was married to Daniel Holloway, Oct. 10th, 1861, coming into a large family, and taking charge of his six motherless children, and was a good, kind stepmother to them, and was herself the mother of eight children, all of whom are grown up, and survive her. She also leaves three sisters and two brothers, and twelve grandchildren. She was a daughter of the late Elijah Laws, who was for many years a faithful member of the Indiantown church. The family is well known and highly esteemed throughout the Salisbury Association, and also by many brethren elsewhere.

Thus have gone out from our ranks three more truly noble and lovely ones. "Not lost, but gone before."

Yours in affliction,

A. B. FRANCIS.

DELMAR, Del., Jan. 15, 1900.

**Prudence Teague**, wife of the late Elder James Teague, was born in Davidson Co., N. C., July 17th, 1810. Her maiden name was Prudence Davis. She was married to James Teague, Feb. 2d, 1837; moved to Pettis Co., Mo., in 1845; joined Virginia Grove Predestinarian Baptist church in July, 1850; departed this life Sept. 6th, 1899. She was the mother of six children, five surviving her, one dying in infancy. I know I cannot say too much for dear mother, and if I should attempt to portray her faithfulness as wife, mother, neighbor and member of the church, I certainly would fail, and when I had said all I was capable of saying, like the queen of Sheba, in seeing the wisdom of Solomon, would be bound to say the half is not yet told. I can well remember, though but a child, how before her children was full help to her, she struggled to keep her family in respectability, my father being gone almost one-fourth of his time preaching. Let us think of this in looking after the needs of the ministry. No words of praise of mine can add one thing where she is known, for her life has been an open book. The SIGNS, next to her Bible, has been her favorite reading. She has been a reader of the SIGNS for over forty years. Her home has ever been a home for the Baptists, esteeming the peace, company and fellowship, and the sweet communion of the saints of Christ, as the chiefest earthly joys. Her sweetest conversation was of heaven and heavenly things, believing that Christ's righteousness was the sinner's only hope. She often spoke of her unfruitfulness, and lamented her inability to live nearer her God than she did. She has one daughter that has been afflicted for nearly fifty years, the greater part of that time not able to walk or hear. She herself has been a sufferer and cripple from rheumatism for fifteen years. Often in extreme suffering she would say, if she only knew she was fit to die it would be so much better for her if her time was wound up here. Her last illness was extreme in suffering, till within

an hour or two before going she seemed to get easy, and went off as in a sweet sleep. She was conscious until the last. I am not able to tell the love we had for our dear mother, or how much we miss her. Take your own dear mother and convert her into your child also, then you can know something about it, for the last several years I have lifted her as a child; but I cannot wish to see her suffer again. She is still the same sweet mother, joined in that happy home above with her dear old companion and her Savior, freed from earthly sorrow and pain, and forever praising her Maker with unwearied lungs in chanting that sweet song, Not unto us, not unto us, but unto thy name give all the glory; for thou wast slain, and hast redeemed us out of every nation, kindred and tongue, and made us kings and priests unto God.

J. A. TEAGUE.

LAMONTE, Mo., Dec. 10, 1899.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., MARCH 1, 1900. NO. 5.

## CORRESPONDENCE.

MACOMB, Ill., December, 1899.

TO THE EDITORS AND READERS OF THE SIGNS OF THE TIMES—MY DEAR BRETHREN AND SISTERS:—I feel too unworthy to thus address you, yet my heart goes out in love to you this morning; to all the poor and afflicted ones of the kingdom of our God; to all those of the household of faith. Though you may be widely separated, and be strangers in the flesh, yet in the Spirit “Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.” But am I one of that family? Am I included among the children of God? Many, many times I am made to pause and ask myself this question, and am often left in doubt, and can find no answer. It is then I am made to see my sinfulness, my unworthiness, my short comings, my wanderings from God, my proneness to evil, and am cast down in doubts and fears. At such times I have no hope that I am included in the covenant of grace, and cannot claim any kinship to the children of God. But sometimes, for a short space, I am made to look away from self, to cast aside the

world and all its allurements, the temptings of Satan, to look above trials, troubles and sorrows, and rejoice for a season, and praise fills my heart to him who hath thus delivered me. It is then, my dear kindred, that I love to write and sing his praise. It is through the atoning blood and righteousness of Christ, and in the fellowship of his sufferings, that we are brought nigh to each other, have a love and fellowship for the tried and afflicted, our hope is renewed, our faith is increased, and we see our Savior high and lifted up. I would tell of his goodness and mercy, I would thank him for all his benefits. He hath been mindful of me all along the journey of my life, surrounded me with many blessings and favors. But above all earthly blessings, I have a hope that he hath bestowed upon me the riches of his grace, and caused me to rejoice in his salvation. He has given me a heart to love the truth, to love the brethren, to love to meet with them, and I hope have a place in their hearts, to love the sweet sound of the gospel, and a desire for the welfare of Zion. Then if we are the recipients of such heavenly blessings, should we not praise the name of the Lord? for it is from his hand alone that

we enjoy these rich bounties. These things are of more value to us than the gold of Ophir, or the cattle of a thousand hills, or all this vain world can give. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." It is here we raise our ebenezer, or song of praise. Hitherto hath the Lord helped me, and we think we can ever trust him. O, could we always stay in a frame like this. But how short the stay on Pisgah's mount. How soon we are brought down into the valley of Baca, (weeping) into the valley of humiliation, where we are made to drink of the waters of Marah (bitterness). My dear kindred in Christ, you have journeyed this way. Have you not often realized that the christian's pathway is beset with many sore trials and afflictions? That the cup given you is full of bitterness? That your way is often hedged in, and you can go no farther, only a few moments of peace and light and enjoyment, followed by gloom and darkness? O, then we are made to cry from the depths, "O Lord, save or I perish." "Is thy mercy clean gone forever?" "Wilt thou remember mercy no more?" We feel as one alone, surely no one was ever so tried as I am. How soon we forget the peaceful hours we once enjoyed. We are so unmindful of all the mercies of our Lord. We cannot sing the Lord's song now; we seem in a strange land, and go mourning on account of sins, which as a thick cloud have come between us and the Sun of righteousness, and God alone can dispel the clouds, and cause the light to shine once more in our hearts. It is by his grace alone we are enabled to keep on. We have no strength, but in the Lord Jehovah is everlasting strength; he hath the words of eternal life, and nothing

else will do helpless sinners good; and are we not helpless, dependent creatures? We are poor and needy, poor in spirit, and in need of God's grace every day and hour. For myself, I feel so weak, so dependent, so helpless, I must cry for daily strength and grace. The grace given me in Christ years ago, (if indeed I have ever received it) must be renewed day by day. "Sufficient unto the day is the evil thereof." The sins and shortcomings of each day are enough to leave me without hope were it not for God's sustaining grace. "Give us this day our daily bread." When reviewing the day that has passed, I realize that barely enough manna has been given to sustain me through the day. I have none left for the morrow, and I must ask again for a new supply, and I have been lifted up a little at the thought, "As thy days, so shall thy strength be." If we are enabled to perform any service acceptable to God, it is not of ourselves, but of his grace alone, for it is "God that worketh in you to will and to do of his good pleasure. I think to-day of the many dear kindred in Christ who are suffering on beds of affliction, and of the many precious, comforting letters they have written for our papers: sisters Kate Swartout, Lizzie Himes, Nannie Edwards and others, who I believe are upheld and strengthened by God's sustaining grace given and renewed day by day, and dear Mary Parker, whose life for many years was one of agonizing suffering, was compelled to cry for help and grace. The sweet, sad story of her afflicted life is told in the most touching and eloquent language in her book of Reminiscences, and it seems would touch the heart of adamant. O, how many lessons of patience and resignation we can learn from reading this book. I wish all could read it, and now while Elder Durand offers

them so cheap, would be a good time to obtain one, and also do this much for him who was ever so kind in word and deed to this poor, afflicted one. When I think of them I feel that the grace of God shines more brightly in their lives than in others, and their every day life is a living epistle, their writings are so highly prized by us, and are such a comfort. The people of God are an afflicted and poor people, who love to read and hear and talk of the things near and dear to them. What a blessed privilege when those of like precious faith meet often together, recount their joys and sorrows, and thus encourage each to press on the way. But how discouraged we sometimes become when we are deprived of this high privilege. I have met with my church but three times this year, the distance and other things preventing me. O, how I have longed for the courts of Zion, and the crumbs that fall from the Master's table. I was permitted to attend two associations this fall, where we had two precious meetings. There were seven ministers present at one, and fifteen at the other, coming from several States, but all came filled with the blessing of the gospel of Christ, for not a jar or word of discord was heard, no "time salvation," or striving about words to no profit. But the sweet, unadulterated food of the kingdom was handed out to us by these faithful undershepherds. All came together as one, and peace and harmony prevailed. Surely the truth was preached, and with much ability and power. Brother Chick, I feel we as Primitive Baptists in this part of Illinois, should be thankful that no trouble has been caused here over things that have made trouble and sorrow elsewhere. Our churches are in peace, and have a sound ministry. O, may we be watchful and prayerful, lest

we, thinking we stand, should fall. May we be kept from error, may God keep us faithful, humble, ever at his feet and at the feet of our brethren, and may we never bring reproach upon the cause of Christ.

Dear kindred, I send this as my annual letter of remembrance and christian greeting. In looking it over I see little of comfort in it. It is not as I would wish it, but should any glean a crumb, I am satisfied. I leave it to the editors to do with as they think best, for I do not wish to write merely for the purpose of filling up the paper, for each number comes to me richly laden with good things, much better than I am able to write.

Your unworthy sister,

SARAH E. RUNKLE.

OAK LANE, PHILADELPHIA, Pa., Dec. 29, 1899.

DEAR SISTER HELLINGS:—I received your letter this morning, and was very glad to hear from you. I have been desiring ever since to write you some lines of comfort, but you know that I am so entirely of the flesh, and can write of the good things that comfort only as the Father of mercies sees fit to enlighten me with a spiritual mind, and guides my pen. I do sincerely desire for it to be his will at this time, for if I can give one of the poor, tried, doubting, trembling ones of his kingdom, comfort by writing, I desire that it may be so. Now I will try to answer you, as you have expressed your feelings.

You speak of having a desire to write, but that there would be no comfort in your letter to me. The word says, "Quench not the Spirit." Not long ago I read these words, and felt that I knew something of their meaning. I asked a brother to tell me what he thought the

words meant, and he gave me a beautiful sermon from them. He thought that they meant that when we were impressed to do a good thing, we should not quench the spirit of it. For instance, we may be impressed to write to some one of the children, and when the impression first comes we are ready to comply at the very first opportunity, but in the meantime we are asked by Satan, who always stands near to advise us, Will it be of any profit? Are we really capable of writing? Do we feel worthy to do such a thing? And after all of this questioning we make up our minds not to write. Thus the spirit is quenched, and we have not obeyed the command, and have left undone what we felt to be good. How often I do this very thing, and sometimes bitterly repent of it.

I know that you felt it to be a great blessing to be able to be present at the supper. What a very great privilege it is when we can see it, but many times I have gone there when my mind was so far from it, I could but feel that I was eating and drinking unworthily. Then again it has seemed to me as though it was a heaven below. How saintly the dear ones looked to me, and the ordinance so sacred. I have felt at such times that I could see Jesus there, and when we can feel this, what do we want beside? We then are trusting in God, and feel that it would take mountains to move us; then we feel so strong, so built up in faith; our hope now is large, and we have no fears. We do not now feel like asking the church to take our names from the church book, for there is nothing else that we want. Our desire is right with the church, and we have no sorrow, for we are then 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.

You speak of asking the church to take your name from the church book. I do know something about your feeling from experience. But when you meet the dear ones, and could feel and see their love for you, then you said if you should go away from them, to whom could you go? and you found the words of Ruth ready written for your feelings: "Entreat me not to leave thee, nor to return from following after thee." One time after I had united with the church, dear brother Zephaniah Stout wanted to know how my mind was, and had I regretted uniting with the church? I told him that when I was baptized I thought I would have no more trouble of mind, but that all would be peace, but I had found it so different, and felt that it would have been better had I not have come yet. Dear child, he said, you are walking with the rest of us.

To-day when I came down to the church meeting, I felt constrained to ask the church to take my name from their church book, because I felt that I was deceiving them, I was so sinful, and so prone to go astray, but when I came in and saw the dear ones assembled, and heard the Elder proclaim salvation is of the Lord, and that it was for poor, vile sinners who need this salvation; when I heard this from the dear brother to whom I had so often looked, and envied him his trust, and faith, and goodness, and heard him also express these same fears and doubts which had beset me so much, I was strengthened for a little. It is well to walk softly before the Lord, for even then we stumble, and oftentimes our feet slip. What could we do without his forgiving, loving kindness and tender mercies? For of ourselves we cannot do one

good thing, nor have one good thought, much less save ourselves, for if we cannot do the less, how can we do the greater thing?

Our God commands us to love one another, to be forgiving one to another, and not to speak evil one of another, and to abstain from all appearance of evil. The church of God is built up in love, and if we be of the building we must have the spirit of love in us, and no hatred, for that is of the flesh. Love always belongs to the Spirit, but hatred to this old nature, which contains all evil things. If we be followers of Christ, we should be forgiving one toward another, and not be holding enmity against one another. Envy and all such sins are spoken of so plainly in the third chapter of Titus. We are commanded to abstain from all appearance of evil, and this command is not confined to some one especial evil, but every evil is meant. It is just as great an evil for a brother or sister to be unloving, unforgiving, envious, speaking evil one of another, as it would be to be found doing some outward crime, which they would blush to have known. When such evil things reign in us, the Spirit does not, for both cannot reign at the same time. Look at this prison-house, this tabernacle in which we groan being burdened. When the flesh reigns all these enemies are found walking about in greatest strength. Then we can backbite and speak all manner of evil falsely, but when the Spirit comes and fills us, how he melts us down to humbleness. Now all the old tenants are subdued; the Spirit has put them out of sight. Matt. vi. 24, tells of this.

Dear sister, you speak of your heart going out to me when you read a letter in the SIGNS from me. I am glad if you received any comfort from it. I was

hurt when I first saw it there, but after learning of its comforting some, I was made humble, and willing to let others judge, and to give God all the glory, for it was not of myself, for only by the Spirit can any one give comfort. I do feel humbled when any one tells me that I am dear to the Lord's children, for I am so uncertain about being one at all. It seems often that I have no proof of it, but I do desire to be one of them, but I know that God's plans cannot be changed. He knows whose names are written in the book of life of the Lamb. Not one name can be added to them, nor one taken from them, so I feel to leave it, saying, "Not my will, but thy will be done." I do feel to-night to say this from my heart; I cannot at all times; it is only as the Spirit works in me to do of his good pleasure. How I would like for the Spirit to dwell in me at all times, and rule, but it is not so, but I am much of the time serving mammon; my thoughts are worldly, imaginative, looking, or trying to, far into the future, and bringing some trouble out of it, if I possibly can.

"Creatures of fear we drag along,  
And fear where no fear is;  
Our griefs we labor to prolong,  
Our joys in haste dismiss."

This verse describes me far better than I can possibly do. When I do know some of the right ways of the Lord, and yet depart from them, my pride is often too great for me to turn and say, I was wrong, and I have to suffer a guilty conscience, and repent, and ask forgiveness, and then murmur because it is not granted me instantly. How good it is for us to be chastised; it does make us walk more humbly before God.

The word says, "Forsake not the assembling of yourselves together." It is a command, and I do try and desire to live up to it. May you be able to attend

upon the sanctuary often. It often gives us a ray of light and comfort just to see the dear ones, and still more comfort is there to sit and hear of his love and mercy. We may sit right by one whom we believe has put on a cloak to cover up many evil doings, and yet even then forget them, and enjoy the feast set before us in the sermon. We know not when we are to receive the blessing. So let us ever be at our post, so that we may receive.

In deep, sympathetic and sisterly love,  
MARY HILL TERRY.

[THE exhortation not to forsake the assembling of ourselves together, we heartily indorse. The wrong conduct which we may think we see in some other one cannot at all excuse us before God, in any neglect to fill our place in the house of God. Where is the command to be found that bids us forsake the house of God because some Judas may be there? How much Thomas missed by being absent when the Lord after his resurrection first appeared to the disciples as they were gathered together. As sister Terry says, "Let us be present that we may be blessed." The servant of Abraham when he had found Rebecca said, "I being in the way, came to the house of my Master's brethren." How much there is in his expression, "being in the way."—Ed.]

ROXBORO, N. C., Jan. 15, 1900.

DEAR BROTHER CHICK:—I want to give you a little sketch of my experience for the year 1899. If you think it would reach the case of any of the little ones of the household of faith, you may give it to the SIGNS.

This last year has been one of very peculiar and trying visitations to me. Some things have been opened up to me

which had been a sealed mystery, and under which I had labored as a burden from the Lord. For two years I had been heavily burdened with an almost continual prayer to know what the Lord would have me to do. The burden was so great that I often wept and walked the woods alone, and at night while others were resting in sweet sleep, I was weeping, and sometimes upon my knees trying to know the will of God concerning me. When I left home to visit your section last spring, I was laboring under that burden, and hoped to find some relief; but only once did I realize any comfort. On the morning of June 5th, as I sat all alone at sister Hootens, there was a sweet whisper in my soul that caused the tears of joy to flow sweetly for a time; but it appears that this was only to prepare me for the ordination meeting the next day, and for the Warwick Association, for the same burden came back, and with heavier weight. When I got home I found my son-in-law very sick with consumption, which added greatly to my sorrow, until the eighth of September, when he sweetly passed into the heaven of rest. Then my daughter and her three little children became a part of my family, which made me feel that I wanted to live to help raise them. Before this I had almost despaired of life, and like Elijah had begged the Lord that I might die and be relieved of my troubles.

Things continued in this way until I heard of the death of Elder John R. Rowe. This seemed to turn the world around to me, and the cloud which came with the news of his death appeared to settle into and burst the thick darkness which had for so long hovered over my poor, burdened heart. My mind at once became directed to my old home, and

those for whom I labored for twenty years, and whom now more than ever I felt to be my children in the faith of our Lord Jesus. I could see them as my own dear children crying for bread, while there was not one to speak to them of Jesus and his love. I wept for them, and with all my heart I desired to go to them in the spirit of the gospel, and to impart unto them some spiritual gift from the Lord. In a few weeks I received a notice from one of the churches that a meeting had been held, and that the church had extended to me a unanimous call as their pastor. Therefore on Saturday and the fourth Sunday in December, I visited them, and accepted the call. The meeting was one of great joy. I felt much refreshed, and so did the church seem to be. There were in the communion about twenty brethren and sixty sisters. I had served that church eighteen years in succession, and we needed no introduction. Thus I feel that the Lord has led me by my right hand. Many times I have quoted, "I will bring the blind by a way that they knew not, and lead them in paths that they have not known," but now there was in these words a beautiful opening up that I had never seen before. It now appeared in my own heart, and as though the Lord was speaking these words directly to me. On Saturday, at that church meeting, I spoke from this same Scripture, and related some of my experience since my sixteenth year. The liberty which I enjoyed was sweet, and I could see the joy which the Lord gave to the church.

While I was there we had a cold wave, and the sound was partly frozen over, so that I could not get away for a week. I spoke to them several times.

While on this little trip we were called to pass through a very trying bereave-

ment. Our little granddaughter, four years, six months and twenty days old, was taken from us. She was one of the brightest children that I ever saw, and large enough to go with me to my appointments. She was very lively, and was either talking to me, or singing all the way as we went. I had promised myself much comfort in her, but it appears that whatever on earth we look to for comfort, proves to be but a shipwreck, and leaves us in the troubled waters. On December 15th, she was taken with congestion of the brain, lost consciousness in two days, and on the evening of the 20th, she passed out of her dreadful suffering. All that afternoon I had walked the woods, and cried to God for reconciliation to his holy will, and when she died I could not shed a tear, but said to my weeping family, "It is the Lord; he has done what was good in his sight, and we must be still and know that he is God." But on the next morning my head seemed to be a fountain of tears. We laid her to rest by her father, who had passed away just two months and twelve days before. From this trouble I found no relief until something seemed to say in my heart, "All flesh is grass, and the godliness thereof is as the flower of the grass." Never before did I see such beauty in the various texts which refer to that matter. I saw that all flesh, whether beautiful, and possessed of a lovely character, or homely and disagreeable, had to return to dust. I saw my beautiful flower fade away, and was made to contrast this with the everlasting mercies of God, which flow so freely from our blessed Jesus, to the hearts of his people, giving them life, peace and joy in the Holy Ghost, and a blessed assurance of the presence of Jesus our Lord, and that we shall dwell

with him forever. I hope to have an interest in the prayers of the Lord's children.

Yours in tribulation,

L. H. HARDY.

SOUTHAMPTON, Pa., Dec. 1, 1899.

DEAR BROTHER BEEBE:—I send you a letter of brother James', which you may use when you have space. I think it is good to hear in this way from faithful servants scattered far and wide through the earth. The Lord has them in his keeping, and places their lot according to his own will, and tries them as gold is tried, and prepares them by afflictions, and by the riches of his grace, to feed his scattered flock.

Your brother,

SILAS H. DURAND.

PRESCOTT, Ark., March 23, 1898.

ELDER SILAS H. DURAND—VERY DEAR BROTHER:—Since I last wrote you I have passed through mixtures of joy and sorrow. The unabating care and responsibility of my little family, and more so the churches I try to serve, besides being assailed on every side by enemies, (enemies without and within) has kept me engaged in a constant conflict. I have at times almost despaired, and yielded up the ground, but the valiant Captain of our salvation is a "God of war," and has never deserted us, but will "redeem us from the hand of the enemy." Then can we not exclaim as did Paul, "Thanks be to God that giveth us the victory through our Lord Jesus Christ"? Then we are "more than conquerors through him that loved us." Blessed conqueror! Here I could dwell at some length, but will pass on. So through all the way the dear Lord leads us in this life, is light and darkness, through fertile plains with

beautiful, sweet-scented flowers on every side, and sparkling springs of pure water from which the thirsty soul drinks and sits down under the shade of the Tree of this oft sought for, oft visited oasis, and is there fanned by the cool and refreshing breezes of his love; here he forgets his misery and fatigue of his journey, and presumes to remain in such a pleasant place. But alas, his gourd is soon withered and blasted, and he sadly learns by experience, as did Paul, when he thought peace and safety, sudden destruction came. Then in sadness and sorrow he pursues his journey over rugged, bleak and barren wastes. Thus the Lord leads us on through joys and sorrows. "Shall we receive good at the Lord's hands, and shall we not receive evil?" Every stroke we receive we deserve, for he doth not willingly afflict. We cannot see the good in strokes while receiving them, but the Lord shows us the good of them afterward. But amidst all my sorrows, trials and afflictions, I hope I can claim the promise of Jesus to his apostles, "I will not leave you comfortless." And again, "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you." So I have every reason to be thankful to the Giver of all good for the manifestation of his goodness and mercy to such a poor worm as I am.

On several occasions last year I saw and felt the demonstration of his power, and was made to rejoice in the inner man with joy unspeakable and full of glory. Our little church had been cold and dormant for a long time, but last July a time of refreshing came from the presence of the Lord, and at our July and August meetings four willing souls were added to our church. There are several more I believe will be added to us of the Lord before a great while. The Lord adds to



his church now as he did in the days of the apostles. I have been impatient, and very anxious for those to join us, who have given evidence of a hope in Christ, but have learned by experience it is best and very safe to wait on the Lord. It seems to do some good to encourage and admonish to duty, while it does not seem to have much effect on others. There is another thing I have noticed: churches whose ministers have experimental gifts, increase faster in number than those whose ministers have doctrinal gifts. Those that join the church whose pastor has a doctrinal gift, know beforehand what the church believes, therefore are not deceived, and will not say, "These are hard sayings, who can hear them?"

The SIGNS comes to me regularly, and I am well pleased with it in pamphlet form; each number can be laid away so easily, and preserved much better, and re-read in after months or years, but best of all is the contents of the SIGNS. Each number has afforded me much comfort in reading it, but since January 1st, it has been to me better than ever before. Your continued piece on "The city that John saw," is indeed comforting to read, and should be included in brother Beebe's collection entitled, "Feast of Fat Things." Then again I have read with much comfort and satisfaction pieces written by Elders Chick, True, Lively, Jones, Redd and others, who are earnestly contending for the faith once delivered to the saints. Dear brother, I do not want to speak disparagingly of you or any other dear brother, but will say, there are no more Gilbert Beebes, though I never knew him only from or by his writings. He was an able and forcible writer, yet so simple and demonstrative that babes could understand him. Some of our brethren are prejudiced at his writings, and accuse

him of holding to or believing things unwarranted by the Scriptures. One point they object to is, predestination of all things. This he believed and contended for, and numbers of others no doubt stood with him then, and numbers yet believe and contend for this point of doctrine. If the majority of Old School or Primitive Baptists believe this an untruth, such is no proof that they are right. The sentiment or doctrine advocated by the greater majority is very apt to be wrong. That which is highly esteemed among men is an abomination in the sight of God. I am one among the minority that believes in predestination of all things, (if indeed the majority do not believe in it) and intend sending before a great while for publication some of my thoughts on the subject.

Excuse me, dear brother, I have written more than I intended. Hope you will overlook my blunders and mistakes, for I am subject to such, and am often ashamed of myself for making them. I want to again thank you for your kindness to me. I thank you so much for the SIGNS. I am not able to renew my subscription, and will be at a loss without them, but do not want to be burdensome to my brethren. Write to me as soon as you can, and remember me and mine in your prayers.

Yours in much love,

P. H. JAMES.

RIVER VIEW, Ala., Jan. 7, 1900.

DEAR BROTHER BEEBE:—I received the SIGNS for January 1st, yesterday, and read it this morning with peculiar comfort. For the past three months I have been in such a strain of worldly cares I have had but little time to read, (not being able to read much at night) and I have been out among the brethren

but little, and I have been worried no little with the fleeting things of this life. I find that the "way of the transgressor is hard," and that "no man can serve two masters," and that "he that soweth to the flesh shall of the flesh reap corruption."

I began last winter to make preparations for a crop, and worked hard all the year on a rented place; as soon as through with my crop, went to work at the carpenter's trade, to help pay rents, debts, &c., and for the past three months have been in a mental and physical strain; also had to tear up and move where my rents are higher, and but little prospect of employment. I felt and still feel, that my ministerial labors are at an end in this part of the country, and that the Lord had a work for me in the locality of Birmingham, Ala., and I wanted to move to Bessemer, Ala., and still feel that way. My health has been very poor all the year, which I have rendered as an excuse for not going and preaching more than I have, but it does seem that if I can work hard and eat hearty, I ought to be able to go and preach, and while I have made a living this year, I have almost starved for spiritual food, and I have realized the insignificance and inferiority of worldly comforts as compared with the sweet seasons of soul realized in preaching the blessed "truth of the gospel," and when I read such communications as I read in the SIGNS this morning, I feel, "Yea, woe unto me if I preach not the gospel." Though it seems that of late I have been swallowed up in the things of this life, I love the truth when I hear it or read it. The doctrine of the absolute sovereignty of God over all things, beings and events; salvation by grace, from first to finish, and the resurrection of the bodies of the saints "to an inherit-

ance that is 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," is still precious to my soul.

It is strange to me that some Baptists cannot see that the free will and conditional theories that are being promulgated among us in some places, are new among us, and that such theories never were, and never will be, the doctrine of Christ and his apostles. Whenever "free will" and "conditional time salvation" becomes true, or is found to be true, we shall have no further use for "Amazing grace! how sweet the sound!" "Grace, 'tis a charming sound," nor for, "By the grace of God I am what I am," and hundreds of other Scriptures and spiritual hymns. But though "darkness shall cover the earth, and gross darkness the people," the light of God shall rise upon Zion, and his glory shall be seen upon her, and "Israel shall be saved in the Lord with an everlasting salvation, she shall not be ashamed nor confounded, world without end." "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 very one that is called by my name; for I have created him for my glory." "This people have I formed for myself, they shall show forth my praise." "Thy people shall be willing in the day of thy power." "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." So, dear brethren, I feel encouraged to say, "Fear not;" "contend earnestly for the faith once delivered to the saints." The "old ship of Zion" will triumphantly "stem the storm," because the "Captain of our salvation" is at the helm, and he has

said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

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

In conclusion, I wish to say to the brethren and sisters who read the SIGNS, I am now in charge of the post-office at River View, Ala., and will be glad to hear from any of them through the mails. I received several letters last year from different brethren that I failed to answer for want of time, and lack of spiritual knowledge. I hope all such will pardon me for seeming negligence. My daily prayer is, "Lord, what wilt thou have me to do?" and I trust that if the good Lord has a work for me to do in other fields, he will open the door, and provide a way for me to go and do his bidding.

May the choice blessings of Jesus rest upon you all.

Your brother, I hope, in Christ,  
H. J. REDD.

DAYTON, Wash., Nov. 3, 1899.

DEAR BROTHER BEEBE:—In the first of November issue of the SIGNS, I see a letter signed Mrs. John McPhail, upon which you have also commented nicely, and to my approval. This sister has had an exercise of mind very much like my own. I wish to say of experience in general, that a true, scriptural, christian experience is not in my weak opinion always in the depth of the exercises in detail, which may vary owing to the differences of temperament, and the surroundings, and the previous training, together with the station which the subject of grace is designed to fill in life and in the church. What I wish to say in general is, that any experience of a professor of the faith of Jesus, which has its rise in

true repentance toward God, which always leads up to faith in Christ, is an exercise of grace, and nothing can produce it but the Holy Spirit; and we shall find that such an experience, and such a faith, is without exception, as in the case of the thief on the cross, always attended afterwards by the appropriate fruits of faith in the Spirit. The obedience of faith consists in the acknowledgment by the subject of it, of the authority of the author of faith. To obey Christ therefore is the evidence or testimony of faith, to the truth of the gospel of Christ in the world. Therefore it is written in the apostolic commission, "He that believeth, and is baptized, shall be saved." This saying is in line with James when he says, "I will show you my faith by my works." It is also in this line that disciples are to be known by the church, producing fellowship in full, and it is in accord with the saying of Jesus, "If any man love me he will keep my sayings." This clears up all obscurity as to what causes christian obedience, which is not a condition of either justification before God, or of salvation from sin. All this rests upon the blood and righteousness of Christ. But the manifestation of the principles of the religion of Jesus Christ rests upon the good works of the subjects of grace. It is said, "Abraham believed God, and it was counted unto him for righteousness before God." It was by the offering of Isaac that he was justified before men, that is, by his works. Hence the obedience of faith, which is always after faith, cannot be held to be the condition of justification or salvation, but as being only the proper evidences of a state of grace and salvation established permanently in the heart of the justified person. This Paul establishes when he says, "Now to him that worketh not, but

believeth on him that justifieth the ungodly, his faith is counted unto him for righteousness." Not that faith itself is that righteousness, but it attains to the righteousness of God which is in Christ Jesus, who is the hope of glory. The principle of the law still remains unimpaired. "He that doeth the law shall be justified by the law." Christ obeyed the law, and was justified, and was thus God's righteous servant, but no other man was, or ever can be, thus justified. Therefore to us it is by faith, and not by the deeds of the law, that it might be by grace, and not of works before God intrinsically and essentially, but through the death and resurrection of Jesus Christ. Therefore any experience that leads to the doctrine of faith in Christ alone, is substantially christian experience.

Brother Beebe, I would like to add to the foregoing remarks a few words addressed to sister McPhail. I feel much interest in her spiritual welfare, having read some of her trials in the SIGNS. I seem to know every foot of ground over which she has traveled, and therefore can sympathize with her. In the varied conditions and circumstances through which the Lord leads his people from the city of destruction, there is but one point to be established, and that is faith in the heart toward the Lord Jesus Christ. "If thou believest thou mayest," and "Believe on the Lord Jesus Christ, and thou shalt be saved." This is the direct testimony of the Holy Ghost to the heart of the dear sister. Her experiences, be they as intense and as unusual as they may, lead to this point of desperation and hopelessness. The testimony of the inspired apostle in the sixteenth chapter of the Acts, is the desired answer to all her questions, as regards the matter of her

final and eternal salvation by grace alone, to which nothing need or can be added. "Thou shalt be saved," and what God has promised he is able to perform. And in this is answered all other questions concerning her election, and calling of God, and preservation to eternal glory. Sin is all that separates between God and his chosen people. If this be removed all is well. Concerning this Peter said to Cornelius, "To him [Christ] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Here it is, and nothing must be added to it. "All that believe are justified from all things from which they could not be justified by the law of Moses." Anything added to this is but the conjecture of men. By faith, the accuser's "ifs" and "buts" are quenched.

Your brother,

I. N. NEWKIRK.

NEW YORK, N. Y., Jan. 5, 1900.

DEAR BROTHER CHICK:—Your letter has been received, and I am glad that you can be with the church here on the fourth Sunday evening. The church will gladly welcome the appointment. The Lord willing, I will be with the church at Hopewell on the first Sunday in February. I know that I shall enjoy my visit with the friends there, but it will be mixed with regret that I can so unprofitably return their kindness. I can travel with you in all that you wrote concerning your exercises of mind. There are none more destitute of the sensible enjoyment of spiritual things than I. I seem to have lost all hope that joy and gladness, as experienced by me in the past, will ever again be heard by me. If there be any hope, desire or longing in my heart, I cannot resolve it into any tangible

shape. I do not know what I want, only that it is something very different from what I have. It seems to me there would be hope in my end if I could only return again to the worryment and trouble which I once felt concerning my travel, but I seem to have no more tears to weep, no more voice to cry, and there appears to be only an apathetic waiting for the execution of the sentence already passed upon me. It is with me as though I have been dreaming dreams, and that I have now awoken to find it all a delusion. This groping in the dark, this slipping away from you of all that once was something to rest upon, is a most unpleasant experience, but it is about all that I can subscribe to. This waiting and longing for something that seems to be slipping away from me more and more, makes me question as to whether I ever knew the truth at all. If by its fruit the tree is known, surely I have no part in this work of speaking in the name of the Lord. Instead of growth there is wasting, and why brethren continue to bear with me is a mystery which I cannot fathom, for my unprofitableness must be as apparent to them as to myself. The long-suffering and forbearance of the brethren toward me I cannot understand. I have never had any occasion to exercise any forbearance toward them, for there has been no call for it, so that I do not know the grace which works in them so manifestly. With respect to them, I stand all alone, for they minister nothing but good to me, whereas I have nothing to return for all their benefits. But I love them, I am sure, and though I am keenly alive to all my unworthiness of a name among them, there is in my heart the cry of Ruth, "Entreat me not to leave thee, nor to return from following after thee," &c.

With love to you and yours, I am, I

hope, your brother in the hope of life through Jesus,

JOHN McCONNELL.

[We have taken the liberty of publishing these extracts from the excellent letter of brother McConnell to us. If he blames us, we are sure that all the rest of the brethren will approve. The letter was of great comfort and encouragement to us. At the end our brother speaks of being sure that he loves the brethren, and that the desire of his heart is expressed in the words of Ruth, "Entreat me not to leave thee," &c. Here are two infallible evidences that he is a child of God. As we read his letter at the first, we thought, Why cannot brother McConnell be comforted in these evidences? And then the thought came, Why cannot we ourself be comforted in them? And we were comforted. We want our brethren to share in this comfort. How frequent the question is with us, "Do I love the Lord or no? am I his, or am I not?" But in the light of divine testimony, the question expressed in the hymn referred to is its own answer. The question itself shows that the heart which feels it does love the Lord.—ED.]

PRENTICE, Ill., January, 1900.

EDITORS OF THE SIGNS—DEAR BRETHREN:—For some time I have thought I would try to write to the precious SIGNS, and this evening something seems to tell me to write, although the flesh is weak, and I cannot express myself as I would like to do. I enjoy reading your dear paper, there are so many able writers, all expressing the one glorious truth. Two years ago last December death entered our humble home, taking away my father, leaving me the care of a home and mother. I could never tell the sadness and gloom that was cast over us by his departure.

His kind words of good cheer, and sweet smile, we shall never more know in this life. It seemed that the sorrow was almost unbearable, yet I know the Lord would not put upon me more than I could bear. With my present position in life I have so many worldly things with which to contend, that I feel that this life is hardly worth the living; but we know there is a place where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

Elder John L. Scott is our pastor here at Union church, and he never disappoints us except when sickness prevents. He comes to us through rain and mud, snow and cold, ever looking after his church as the shepherd looks after his flock. During the past year, which has just closed, we had the pleasure of hearing many able visiting ministers.

Elder H. M. Curry, of Lebanon, Ohio, who has concluded to locate permanently in Illinois, united by letter with the church here at our last meeting. James Dobbs, son of Elder J. B. Dobbs, also united with the church at the last meeting, the first Saturday in January. How good and how pleasant it is for brethren to dwell together in unity. As small as my hope is, it is worth more than "all the world" to me. Blessed be his holy name for causing me to trust in the Lord as my guide and my shield, my present help in every time of need. Without his help we can do nothing.

"How lost was my condition,  
Till Jesus made me whole;  
There is but one Physician  
Can cure the sin-sick soul.

Next door to death he found me,  
And snatched me from the grave,  
To tell to all around me,  
His wondrous power to save."

I know thus far the Lord has led me,

and his grace is sufficient for me. He hath loved and watched over me when I indeed cared not for myself. O, if I could but tell to those around me of his tender love and mercy, of his goodness as it is, but only those of like precious faith can know what it means, or understand it. I have suffered persons to make sport of me for trusting in the Baptist faith, and for using the term "brother or sister," in speaking with regard to the dear ones of Christ. It matters not what the world says, I humbly trust that God knows my heart, and I pray that he may lead me in the way of truth and light, that I may adore him, the One altogether lovely, the chief among ten thousand. It is a comfort to know that all things work together for good to them that love God.

On the second Sunday in January, Elder Scott preached at the home of brother John McDaniel, for the benefit of sister Levicy Flinn, better known as "Grandma" Flinn. This worthy, aged sister has been a member of the Primitive Baptist church here for fifty-two years. She is afflicted with rheumatism, and has not walked for over eighteen years. During this time she has read a great deal, and it is pleasant to visit and talk with her. A few days ago while in conversation with her, among other things she said, "I am patiently awaiting the appointed time when the Lord will call me home."

"There is a land of pure delight,  
Where saints immortal reign,  
Infinite day excludes the night,  
And pleasures banish pain.

There everlasting spring abides,  
And never-withering flowers:  
Death, like a narrow sea, divides  
This heavenly land from ours."

Yours in hope,

FRANKIE S. McDANIEL.

HOPEWELL, Pa., Nov. 1, 1899.

DEAR BROTHER BEEBE:—It has been a long time since I troubled you with one of my tiresome letters. This is not because I have not written any, for I have written several, and as often as I have written, so often have the flames devoured them. To-day I am no more worthy to be a child of God than when I awoke from my dark hours of spiritual blindness to find how wretched I was. When I thought I was good, lo, how evil I was. My desire constantly is, O, that I could be good, that I could walk constant. As I lay down upon my bed I think that on the morrow, by the help of the Lord, I shall live better, but instead, I feel to grow worse, until I feel that I am no more worthy to be with those who love the Lord. Yet I love the courts of the Lord, I love his children, too. Though trials come and go, I know that he trod there also. Though weary and heavy laden I may be, I know that his promises are sure. He said, "As thy days, so shall thy strength be." What a great promise that is to me. "I do not fear what time may bring, since I am safe in the shelter of his wing." Clouds and pain overshadow the future, yet I know that strength shall be given. As the trials of life go by, he lives, and he is my strength. He says, "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." His covenant and mercies are everlasting, for as it was declared in the beginning, so shall it be. Religionists of the world teach that ere this covenant will be made with us, we must go to work for the Lord, and then he will make his mercies known, but it is not so, God reigns, and his love knows no beginning nor ending, it is from everlasting to everlasting. Let us

sing together, "For the Lord reigneth," and he comforts his people. He hath redeemed Jerusalem. "The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of the Lord." He holds all hearts, he puts his Spirit within, and leads us by the still waters; he gave us life and all things; he has declared that all have sinned and all must die, and we daily see this coming to pass. When I am alone I often sit and meditate upon the love of the great Shepherd. He knows his sheep, and gives them eternal life, and they know his voice, and the voice of a stranger will they not follow. I think of modern revivals which are gotten up of men. The door into the church is opened but once a year, only once a year is the invitation given to come now and be saved, and if you will not you will be damned. Such a religion is not found between the lids of God's holy book. Some get so good that they will go to their meeting every night, and in the daytime pass their neighbors and toss their heads, and not recognize them. Then they get up in class, and tell what great things they have done for the Lord, and that all their regret is that they did not start out earlier to serve the Lord. This I have seen and heard, and in talking with them I have had to turn the other way, and say, "The Lord hath done great things for me." "He has brought me by a way I knew not, he has made darkness light before me, and crooked things straight." O, that love of God which forgiveth my sins, and the sins of all his believing children. He never puts enmity in any man's heart, and where enmity dwells, there love has gone out. How good it is to dwell together in love and peace. When we come to cross the dark river of death we shall say, All is

love. What a sweet union it will be when we are gathered home on the other shore, the shore of the bright crystal sea. Of a truth I can say that I hate no one; yet for the truth's sake we are hated, and for that which is right do they seek to hurt me, but I am glad to know that it can go no further. My peace and happiness cannot be marred in this way, but the opposers of the truth are only heaping upon themselves coals of fire. "I know that I am weak and sinful, yet Jesus can forgive."

I have written more than I thought to do when I sat down; I thought to only send my remittance for the SIGNS. I hope that you will pardon what is amiss. Pray for me, I am so weak and sinful.

Unworthily your sister,

MRS. LIZZIE HIMES.

NEEL, W. Va., Dec. 3, 1899.

ELDER D. BARTLEY:—I will now try to comply with your request, to write some of my trials and troubles in this life, but my little hope is so small in comparison to many others, that I fear to make the attempt.

My first impression of my lost and ruined condition was at the age of about ten years. I remember one lovely morning in July of such an awful feeling coming over me, that I cannot describe, and I could not keep from weeping. Everything looked sad to me, and I thought I must be sick, and tried to rid myself of such gloomy feelings. My mother and sister wanted to know what was the matter with me, but I would not tell them. This soon wore off, and I thought, "I will try and be a better girl," but instead of doing better, I grew worse; and many times I was made to cry unto the Lord for mercy, but it seemed there was no mercy for me, and as I grew older I lost

all hope of ever being saved in the world to come. I had such a dread of torment, and would be afraid sometimes that Satan would come and carry me off, for some wicked things I had said or done.

My dear sister died when I was thirteen years old, and I remember her talking to sister Rosa and I, a few days before her death, and she said, "I hope we will all meet in heaven. I do believe that we three will dwell together there; for you are both good children." I could not keep from weeping, and thought how little she knew of my condition, for I felt that heaven was forever closed against me. I went on in this condition until nineteen years of age, when, I hope, Jesus was revealed to me as my Savior. I retired one night with such a burden upon my mind, and felt to know, "If my soul was sent to hell, God's righteous law approved it well," and these words came to me so very plain, "Be still, and know that I am God." My trouble all left me, and I felt calm. Next morning I felt light and happy, and everything seemed bright and lovely, and I thought my troubles were at an end.

Not long after this I was taken sick with diptheria, and my friends thought I would die, but the thought of death was terrible to me, and I would weep and moan for fear that all would not be well. It seemed to me that Jesus was just above me; I could feel his presence, but could not see him. And it was made plain to me that Jesus will never do his work but once, and that when he came again it would be to take me unto himself, that where he is there I may be also. I then thought that I would get well, and the words, "This sickness is not unto death, but for the glory of God," came to me so plain that I asked mother if they were in the Bible. She said, "Yes;" and then



got the book and read them for me. O how happy I then felt! to think what a precious Savior was mine, and that I was one of his little ones.

From my earliest recollection I thought the Baptist doctrine was right, but felt that I was left outside. I viewed them as such a happy people, and how I longed to be one of them, and still that same desire is with me, but I fear my unworthiness is too great to be among them. If ever I am saved, it will be nothing that I have done, but all of Jesus.

May the God in whom you trust be with you now and for evermore.

Yours unworthily,

MRS. M. STELLA POE.

DEAR BROTHER CHICK:—It was my privilege to converse with this deeply afflicted, meek and sorrowful young lady in October, at the yearly meeting near Grafton, W. Va. Last August her young husband was suddenly killed in a collision of trains, and her father died about the same time, but she bears her bereavement with christian patience. She told me she was greatly comforted under the preaching of the gospel at that meeting, and I hoped to see her baptized, but she was hindered. She is truly a mourner in Zion, and shall be comforted. "They that sow in tears, shall reap in joy."

In the afflictions of the gospel, and the faith of Jesus, your brother,

D. BARTLEY.

OPELIKA, Ala., Jan. 25, 1900.

ELDER F. A. CHICK—DEAR BROTHER:—While at home to-day it has occurred to me to write a few lines for the SIGNS. I feel that it is a source of pleasure as well as profit to read its interesting and instructive pages. How any one who is really an Old School Baptist, can object to

the SIGNS I cannot see. It is bold and outspoken upon the principles of salvation alone by grace, which is a doctrine near and dear to the true pilgrim, who seeks a city out of sight, whose builder and maker is God. It is useless for me to attempt to bring out the characteristics which make it beautiful and lovely to the saints, for its own pages cause it to be commended. Some have slandered it, and misrepresented it, and some preachers under the name of Old School Baptist, have called it heretical, and said that they would not have their children to read it, but if all my children would read it, and tell me they loved its pages and the matter which it contains, I would feel blessed indeed. I do believe those who talk about it as they do, do not read it themselves, and it is a kind of prejudice they have against it, not founded on knowledge, but rather, an ignorance of what it does publish and contend for. I do not mean that they are ignorant, except in some things. Sometimes it may be still the case that the herdsmen of Lot, strive with the herdsmen of Abraham, but it must be remembered that Lot pitched his tent toward Sodom, and the fertile plain, but Abraham went toward the mountains, the high places, and abode there. He dwelt with the high rock doctrine, while Lot was on the free will line of "time salvation." This is the most popular course, I admit, but the sequel teaches us a lesson which we will do well to remember. Finally, after Abraham had plead with the Lord for Lot, an angel was sent to bring him out of the city, and God destroyed it. Popular, smooth things, are not best for us. We should never recede from the mountain life, nor from the high doctrine of the deep and holy principles of salvation by grace, and grace alone.

I hope that the Lord may afford both editors and contributors ability to continue to bear testimony to the truth of our God, both experimental and doctrinal, and to set forth the practice of godliness as well. These are the fruits of the life which is manifested in the believer in Jesus our Savior. May God bless us, and cause his face to shine upon us.

Yours in hope,

WM. LIVELY.

STARBUCK, Wash., Dec. 6, 1899.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Inasmuch as the time is about expired for me to renew my subscription for another year, I desire to write you a few lines to express my feelings. I have been reading carefully, and comparing with the light of revelation, so far as the Lord has granted me discernment to see, and I am so well pleased with the manner in which our family paper, the SIGNS OF THE TIMES, is conducted, that I have no hesitancy in renewing my subscription. I fully indorse the doctrine it advocates, believing it is the doctrine of the Bible salvation by grace, the doctrine of election and predestination, is as clearly set forth in the Bible as any other point of doctrine in it, and is the foundation of our holy religion, and it does seem to me that those who oppose predestination, are seeking an undue advantage in the arguments they use. They insist that it takes away the responsibility of the creature, and makes God the author of sin, which I have never believed, neither do my brethren who believe in absolute predestination of all things, neither do I understand that God influences any one to do evil, neither can any shield themselves under the plea of predestination, in wrong doing. I am glad, dear brother, and desire to thank

the Lord that he has given you grace and strength to use such carefulness and moderation in commenting upon and criticising those of an opposite opinion, for I consider it a serious error, and it seems those who oppose predestination, invariably advocate a conditional time salvation, which the whole Arminian world will accept as the truth. But, dear brother, I have not so learned Christ, if I have ever been taught in that school. I sometimes fear I never have, but God knoweth. I know I am a sinner unable to extricate myself from this dilemma, so if ever saved it will be by grace, and for our encouragement I find upon record that 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."—Romans v. 21. It says nothing here about the good works of the creature, but all abounding grace through the righteousness of our blessed Lord, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. I believe in good works, dear brother, but not in order to be saved, but they make manifest that we are saved. "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10.

But I will stop. I am, I hope, your brother in the faith of our Lord and Savior Jesus Christ,

WM. B. MARTIN.

KIRKLAND, Tenn., Jan. 26, 1900.

ELDER F. A. CHICK—DEAR BROTHER:—I have been thinking for some time about writing to you, to find out if the SIGNS are still published, and what the price is per year. My grandmother, Susan Covington, took them as long as

she could see to read at all, but since 1894 she has been so blind that she could not read. She is still living, but is as helpless as a babe. Her greatest desire is to depart and be at rest. My mother is also confined at home with grandmother, and does not get to church at all, and she says that she likes the SIGNS better than any other paper that she ever saw, and I like it, too, so if I possibly can, I want to take it this year. I have been a member of the Primitive Baptist church two years, and am nineteen years of age. I feel to be the weakest of all, if indeed I am one for whom Christ suffered, bled and died. It is the blood of Jesus Christ the Son of God which cleanseth us from all sin, and I know that if I am ever saved it will be all of free grace, and not mother's prayers, nor some good work of my own; it will be all of grace.

I must close, as I have written more than I intended. I hope to hear from you real soon. Remember me at the throne of grace.

I am your little sister,

ELLIS PETTUS.

[WE take the liberty to publish this letter, because it is the free expression of one who evidently has been given to know the truth as it is in Jesus. Clear testimony to grace is always good to hear. All who believe are glad to hear the name of the Lord magnified. May the Lord keep this young sister as the apple of his eye, and enable her to bear clear testimony to grace all her life.—Ed.]

ETHEL, Ala., Feb. 8, 1900.

DEAR BROTHER BEEBE:—I will send you my renewal for the SIGNS after two months delay, and also for sister Emma Edwards, who is a great lover of the doc-

trine advocated by the SIGNS. She says there is always a communication in every copy of your paper that is worth the price of a year's subscription. There are but few of our church here who believe the doctrine of the unlimited sovereignty of God, which makes us appreciate the SIGNS more highly than we otherwise would. I hope you will long be spared to uphold the truth as it is in Jesus.

Please excuse this poor attempt at an indorsement of your most worthy periodical. I will close this scribble.

Your brother, as I hope,

J. F. HIXON, JR.

ILLNESS OF ELDER WM. L. BEEBE.

HAVING received numerous anxious inquiries in regard to the illness of our brother William, we give below an extract of a letter from his daughter, sister Kate, conveying the glad intelligence that her father, though still quite sick, is steadily improving. B.

WARWICK, N. Y., Feb. 19, 1900.

DEAR UNCLE BENTON:—You will be glad to know that our dear father continues to improve. We can see each day that his strength increases. He is still confined to his bed, though the doctor lets him sit up twice every day until he feels tired. His fever is entirely gone. I never saw pa so extremely weak as he was at first. He has been confined now to the bed for about two weeks. The doctor says his trouble was malarial fever and a severe cold that has settled in the upper passages of his throat. Pa wants you to please put a little notice in the SIGNS, stating that he has been so seriously sick, and that he is now improving.

Wednesday a. m.—Pa had a fair night last night.

Lovingly yours,

KATE.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 1, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**ANSWERS TO VIEWS WANTED.**

BROTHER T. E. Cole, of Astor, W. Va., desires our views of the new birth. He asks, "Is it the sinner that is born again?" And he says he only desires to know the truth for his own personal satisfaction.

In giving our views on this subject we can only state what the Scriptures testify concerning it. The Savior declared to Nicodemus that a man must be born again, else he could not see the kingdom of heaven. Men are all sinners; therefore he said in reality that a sinner must be born again. In John i. 13, it is testified that those who received the Son of God were born not of man, but of God. These were certainly men and women, and they, as said before, were all sinners. In 1 John iv. 7, it is testified that every one that loveth is born of God. Men are brought to love God, therefore it is true that men are born of him. In 1 Peter i. 23, it is said of those to whom the apostle was writing, that they were born of incorruptible seed, by the word of God. In 1 Cor. xv. 8, Paul speaks of himself as one born out of due time. In 1 Peter ii. 2, believers are called new born babes. All these expressions show, if anything can be shown by language, that sinners are the subjects of the new birth. In

fact, we know of no beings of any sort who need the new birth but sinners. And it is testified that this birth is not of man, nor of the flesh, nor of the will of man, but of God; it is of the Spirit, and by the word of God; it is the bringing forth of the subject of it, as the very word birth signifies, into a new state or kingdom. As the first birth brings its subject forth into the realm of this natural world, so the new birth of the Spirit brings its subject forth into the realm of the Spirit, or into the kingdom of God. In the new birth, or the birth from above, as the marginal reading of John iii. 3, is, its subjects are translated out of the kingdom of darkness, into the kingdom of God's dear Son. In it they are made partakers of the divine nature; through it they who were dead to God, become dead to sin, and alive unto God. Sinners alone need such a salvation, and sinners alone receive this salvation. We trust that this brief reply will prove satisfactory to our brother.

BROTHER A. J. Doggette, of Womack Hill, Alabama, asks whether the law of Moses was one thing, and the ten commandments another? He says that some at his home had so contended.

We suppose that the assertion of which our brother speaks was this, that the ceremonial law was what was called the law of Moses, while the ten commandments were never called the law of Moses. There is no doubt a distinction between that which was purely ceremonial and typical, and that which related purely to what is essentially right. That which was typical could and did pass away, while that which is in itself right, and in accord with the character of God, cannot pass away. The sacrifices, and the offerings, and the priests, and in short every

ritual of outward formal worship, was ordained only for a time, to teach the people of other and better things, and when its work was fulfilled all must forever pass away. When the true spiritual kingdom was come, there was no more use for the temporal, legal, formal ceremonies, which all pointed to Christ, and which contained no saving virtue in themselves. On the other hand, the perfect law of love to God, and to the neighbor, could not pass away. It must be fulfilled in Jesus, and is fulfilled in all them who possess the Spirit of Jesus, and who walk not after the flesh, but after the Spirit. To lie, to kill, to steal, to bear false witness, to commit adultery, and all that can injure our fellow man, or to take the name of God in vain, to worship idols, with all that dishonors the holy name of the Lord, must be forever evil, and the law against these things can never be abrogated. This law, Jesus said, was all summed up in love. And this law Jesus fulfilled in his righteous life and death. From this law we are by his righteousness justified freely and fully, and this law of love is written forever in the hearts of his people, and not any longer, so far as they are concerned, upon tables of stone. It is not over them, but in them. They are not under it any more, but have it in their hearts. Certainly here is a vast difference. It is the difference between free loving service, and bondage.

While this distinction must be kept in mind, between that which was temporary, and must pass away, and that which could not pass away, but is eternal in its very nature, yet both are called the law of the Lord, and both are in the Scriptures called the law of Moses. They are called the law of the Lord because he ordained them; and they are called the law of Moses because they were given to the

people by his hand. The ten commandments were written by the hand of Moses, and so were all other commands given to that people. The ritual also was ordained of God, and was written by the hand of Moses. In the many places in which the term, "the law of Moses," is written in the word, the distinction suggested above is not made, and so with all the places in which the term, "the law of the Lord," is used, both expressions are used of the same thing, yet, as said before, there is a great difference between the purely ritual law, and that which is eternal in its very nature, and which cannot pass away, but which must be fulfilled in us as it was fulfilled in our blessed Lord.

SISTER Minerva T. Martin, of Warrenton, N. C., desires our views upon the expression, "My Spirit shall not always strive with man," and adds that some think that it means that God is striving to save some, but is not able to do so.

This language is found in Genesis vi. 3, and refers to the dealings of God with the inhabitants of the antediluvian world, who shortly perished according to his just judgments, in the flood. It should not be forgotten that God deals with men in providence, as well as with his people in grace. In the beginning it was so, and it is so yet. As nations are honest, humble, frugal, industrious, regardful of the rights of all men, enacting and enforcing just laws, protecting all in their just rights, suffering none to defraud his neighbor, with impunity, they, in God's providence, prosper. While it is true that if they yield to luxury, effeminacy, injustice, oppression and wrong generally, they, in the same providence, are chastised with the unavoidable results of such wicked and godless habits. God dealt thus with men at that time. The people before the flood are de-

clared to have been wholly evil in their lives. Noah vexed his righteous soul at their unrighteousness, as we are told. He preached righteousness, but the people did not heed his preaching, but were bent to evil. Now, in the text, God said that he would not always bear with them; they should yet continue upon the earth an hundred and twenty years, then he would visit upon them the just vengeance due to their ungodliness. During that hundred and twenty years Noah was moved by his spirit to prepare an ark, to the saving of himself and his house. It was only for their salvation, no command was given to leave room for any others who might want to get on board at the last minute, the decree was fixed that all should perish but the one family of Noah. Here was a type of the election of grace; God had kept Noah and his family from yielding to the idolatry of the times, and now prepares the way for their salvation from the judgments which must come upon the earth. The text does not mean that the Spirit of God was striving to make believers out of the ungodly people of that time, but it means that they in their wickedness were contending against his law, and against him, and that he would not always bear or thus strive with them, but would at the end of an hundred and twenty years cut them off from the earth. After this command was given, several generations of men saw the light of day, and several generations had passed away from the earth in their wickedness, but men continued in their wickedness, as they always will, unless stopped by sovereign grace. In the same sense, when the wickedness of the inhabitants of Canaan was filled up, God destroyed them at the hand of the Israelites. So, in like manner, was Israel itself as a nation destroyed by the Romans,

that all the wickedness of their past generations might be chastised in them. All of it, as the Savior said, should come upon them. So, in like manner, when the wickedness of any nation is filled up, God puts in motion the forces of his judgment against them, and destroys them; it may be by gradual decay, or it may be by the hand of other nations. It matters not how or by what means his will is accomplished, it is still his will that it is done, even though by the hand of an ungodly Cyrus. In like manner, at the last, all nations having filled up their wickedness, shall perish at the hand of the Lord, while the remnant of grace, as Noah and his family, and the disciples who were warned to flee from the destruction of Jerusalem, shall be finally saved. This striving does not relate at all to the effectual work of grace by which men are brought to love and serve God, but to the providential dealings of God with men, and with nations. Our God is thus the God of providence, as well as the God of grace. But men will continue on in wickedness, according to the testimony of the word, and will perish at the last; total depravity insures this, and grace alone can save any man from such an end.

BROTHER L. D. Gurley, of Maples, Texas, desires our views through the SIGNS upon the Scripture found in 2 Thessalonians ii. 11, 12. They read as follows: "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

It has seemed to us for many years that there is a contrast drawn here between those who are kept by the power of God through faith unto salvation, and

those who know not God, however much they have professed to love and serve him. The contrast is between mere will worshipers, and the true worshipers, who worship in spirit and in truth, for immediately following the words to which our attention is called, the apostle says to his brethren at Thessalonica, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." This certainly shows a contrast between the characters spoken of in the text, and the persons spoken of in the verses following. The very word "but," which begins the next verse, shows that the apostle intends a contrast. The characters spoken of in the text are not the people of God, and never were. The Lord never sends his people strong delusions, but warns them against such things, and saves them when they are tempted. The Lord's people do believe the truth, and not a lie. They may be perverted as were the brethren in Galatia, so as to give heed to legalism, but still the Lord will lead them out from their delusions, and they shall not perish with the ungodly. The Lord chastises his people, but he will never destroy them. It is true that they err and go astray, but this is a constant grief to them, and they do not have pleasure in unrighteousness; on the contrary they hate their sins, and love righteousness, and grieve constantly that they cannot do the good that they would.

In the beginning of the chapter, the apostle beseeches his brethren not to be shaken in mind, nor troubled either by any false spirit, nor false word, nor by

any report that he had written to them an epistle, saying that the day of Christ was at hand. In these modern times he would have said, Be not disturbed by second adventism, or Millerism, as it is sometimes called; fixing dates and times has been their chief business ever since we can remember. The people of God are not to be disturbed by any such teaching. Then he says that day shall not come until there be a falling away, and then the man of sin shall be revealed, sitting in the temple of God, and showing himself that he is God, and he exalteth himself above all that is worshiped or called God. This he had told them before, but there had been a hindrance, and there was still a hindrance, for this is what the word "let" means here. The mystery was already working however, that is, the mystery of this iniquity, professing christianity, and having the form of godliness, but denying the power thereof. It is this sort of spurious christianity which puts human effort in place of Christ, and glorifies self rather than God. This sort of christianity in substance says that men have more power to save themselves and others, than the God of heaven has. Is not this exalting itself above all that is called God, or worshiped? This wicked power, or spirit, is thus revealed, and is accompanied with lying signs and wonders, but shall be destroyed by the Lord, with the Spirit of his mouth, and the brightness of his coming. In the personal experience of many this has been verified, as in the instance of Saul of Tarsus, who saw all his righteousness, wherein he boasted, destroyed by the Spirit of the Lord. And it shall be fulfilled at the end finally, and God shall be glorified in it. This spirit works with all deceivableness or unrighteousness in them that perish, because they received not the

love of the truth, that they might be saved. In this we have a description of all who believe not, and it is set in exact contrast to the brethren of whom he speaks in verse thirteen, who are said to be saved through the belief of the truth. God's people are brought to believe the truth, while unregenerate men do not believe the truth.

The text says that God sends this evil generation, who have pleasure in unrighteousness, strong delusion, that they should believe a lie. We do not understand that any particular falsehood is meant here, but that which is false and contrary to God in general, and by the truth which these believe not, we understand truth in general. God chooses the delusions of men, and they fall into them because they walk in darkness and love iniquity. This has been true ever since the first transgression. Men are dead in sin; men love darkness rather than light, because their deeds are evil; men eschew good, and cleave to evil; they seek not peace, but are willingly at enmity against God; men are dead in sin, and all the evil that they do, and all the falsehood that they believe, is but the result of this death; they are dead, and their works must be dead also, but the people of God are redeemed from dead works, to serve God. Because they love this unrighteousness, or in other words, because they are by nature enemies to God and truth, God sends them strong delusion. He does not send strong delusion to those who seek after him, or who tremblingly love him, and who hate their sins, and bemoan their unlikeness to him, but to those who are lost, or who delight in falsehood and evil, he sends this delusion; they are already deluded, and love the delusion, and when he sends strong delusion, he but gives them up to their

heart's desire; they continue to love the delusion, and finally they perish in their delusion. How many of those who have rejoiced in their own righteousness, have gone out of the world rejoicing in this delusion, that they had merited salvation. They had been given up to it, and they perished in it. How many have loved the ways of outward evil all their days, and continued to love them in death, and had no knowledge of sin or condemnation, and so were confident in death. They still were under the power of strong delusion.

If any shall choose to quarrel with the statement that God sends strong delusion to those who love unrighteousness, their quarrel is not with us, but with God and the inspired apostle. God does send strong delusion to those who love such things, but to his people he promises a revelation and knowledge of the truth, and he saves them, according to verse thirteen, through the belief of the truth. He does not send delusion to the weakest and humblest child who desires to know the truth. These humble and trembling ones have nothing in all this chapter to fear.

C.

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#### OUR VISIT.

It was our privilege to attend the quarterly meeting at Duart, Ontario, near Muirkirk station, on the Michigan Central R. R., on the first Sunday in February, and Saturday preceding, and Monday following, and as we cannot find the time to write to all who showed us kindness while there, we feel like saying a few things through the SIGNS about the visit and meeting; and we hope that the many friends whose hospitality we enjoyed, will accept this in place of private letters to them. We left home on the afternoon of the fourth Sunday in Janu-



ary, and filled an appointment with the Ebenezer church in New York city, at half past four that afternoon, where we met many friends, and had a most pleasant interview. Leaving New York that night we reached St. Thomas at nine the next night. We had a delay in Buffalo of five hours, waiting for a train. We went to the home of brother A. J. Black, in St. Thomas, and from the time that we entered his door, until we said good-bye to the friends the next Monday, we were at home. In saying this we say all that can be said in the way of expressing comfort and fellowship. It is not our purpose to give the details of our visit through the week before the quarterly meeting, and during the meeting at Duart, to do so would make this account too lengthy, and we cannot name all the dear ones who received us, and showed us such kindness. Brother Robert Scates came to St. Thomas and met us on Tuesday, and remained with us to the end of our trip, showing us every attention in his power. His companionship did much to add to the pleasure of the visit. During the week we were at Dunwich, and Ekfrid, where we held meetings at night. Large congregations were present at both meetings, though the weather was very cold and unpleasant. We spent one night and part of a day in the home of Elder Pollard. Many in the States will be glad to hear from him again. In years past he visited here several times, and lived at Warwick, N. Y., we think some three years, at one time. He is now becoming aged, but still has the cause at heart, and fills many appointments regularly, not sparing labor in the cause of his Master. We had a most pleasant visit at his home, and we felt glad to find him in such pleasant surroundings. He is appreciated by his

brethren in Canada. He has been their faithful pastor many years. May the Lord bless both him and his companion in their declining years. Salvation by grace is precious to them both.

At Duart we met Elder J. G. Eubanks, and we were with him all through the meeting. Large congregations were in attendance all the time, and we never saw people more attentive to the word preached. We found the brethren alive, and willing and able to converse about the things of the kingdom, which were dear to them. The supper, which according to their custom, was administered at the close of the meeting on Sunday morning, was a most solemn season to us. It seemed so to all who were present also. Before this service a dear sister came forward, and after speaking very touchingly of the way in which the Lord had led her, she was received for baptism. Thus many things combined to manifest that the meeting was owned and blessed by the presence of the Lord. We were given liberty in hearing the word, and some comfort in preaching also.

We cannot close this brief account of our visit without asking all the dear ones who showed us such kind attentions, to accept this expression of our thanks, and of the love which sprang up in our heart toward them. We would be glad could we mention them all by name; they are in our hearts. As we said, from the time when we entered the door of brother Black, at St. Thomas, until we bade them all good-bye, we were at home. May God bless them all, and give them much spiritual comfort and prosperity. As they love the truth, so may the truth make them glad. We felt unworthy of all the kindness and fellowship shown us, and this feeling of unworthiness was all that in any way marred the peace and

joy of our visit there. It was our first visit to Canada. We found that grace could reign there as well as anywhere else, and though of different nationalities, yet we were one in the kingdom of our Lord. C.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### I CORINTHIANS X. 13.

"THERE hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

We have no special light to impart on the above text, beyond the plain and obvious import of the words in which it is presented, when taken in their connection with the epistle, and the common experience of the children of God, while here in the flesh. From the many disorders which Paul had occasion to reprove in the Corinthian church, it is very evident that the members thereof had not escaped a liberal share of temptations. Temptations arising from their own carnal nature, from the world and from their adversary, the devil, had been many, and quite apparent among them, and they, perhaps, like many a tempted, tried saint of God at this day, may have been ready to conclude that no real christian could be so tempted, or so frequently overcome by temptation as they were, and that if they were what they professed to be, they would not be so tempted. Temptations to do wrong, to please the flesh, and grieve the spirit, which in the saints is born of the Spirit, or to murmur or to fail to appreciate the mercies of our God, are of themselves very trying to God's people, but how greatly is the trial aggravated when the cruel tempter insinuates that these temptations are evi-

dences that we are not the children of God, or that God will leave us in the power of the tempter, and that we shall never be released from them, that in judgment against us, the way of deliverance shall be closed, and we must perish. To meet and silence all these suggestions, the inspired apostle cheers us with the blessed declarations of the text, which, in its obvious sense, presents the following assurances, viz:

1st. Our case is not as it has appeared to us, peculiar or uncommon, all the saints are subject to the very same, and it cannot by any righteous inference be construed that we are the less interested in the saving grace of God because we are so sorely tempted.

2d. Our faithful God has his eye in love and compassion on us while we are tempted. However unfaithful we have proven ourselves to be to God, God is faithful, and his faithfulness is as enduring as his throne. He will never leave thee nor forsake thee. "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 shall not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Savior." Our God who has promised all this is faithful, and he will certainly accomplish all that he has promised, and make you more than conquerors through him that hath loved you and given himself for you.

3d. The cheering truth is implied in the text that all the temptations which have overtaken us are working for our good and God's glory; for he is as able, were it for the best, to secure us from the power of temptations, as to make a way for our escape from them, when we have felt sufficiently their power. Our gracious

Redeemer, our faithful High Priest, was tempted in all points as we are. Yes, in *all points!* Think of that, thou tried and tempest-tossed child. There is not a point in which it is possible for thee to feel the tempter's power, but what the blessed Savior has felt in his own person, when here in the flesh, and he therefore knoweth how to succor thee when thou art tempted. In all thy affliction he was afflicted, and the angel of his presence saved thee: in his love and in his pity he redeemed thee, and he carried thee, and bore thee all the days of old.

4th. The text assures us that neither the world, the flesh or the devil, has power to tempt a child of God only by the permission of God himself. The exact amount of our temptations, their number, weight, measure, severity and duration, are dependent on his permission. God's government extends to devils as well as to men, to sin as well as holiness, and none can go beyond the limits which his decree has fixed, to annoy or tempt his children.

"Pains and death around thee fly;  
Till he bids thou canst not die;  
Not a single shaft can hit,  
Till the God of love sees fit."

Neither tribulation, nor distress, nor angels, nor life, nor death, nor principalities, nor powers, nor things present nor 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; not because they lack the disposition to do so, but because the God of unbounded power, love and wisdom, will not suffer it. God will indeed, and does suffer his children to be tempted, but not to an unlimited extent. Satan went as far in tempting Job as God would suffer him, but he could go no further. He had no power to drown even the swine, without the express permission of our Lord.

A sparrow cannot fall, nor even a hair of our head, without an order from the throne of God.

Our text also suggests to our minds the order and exact equality of God's ways. When he issues the permissive order for a saint to be tempted, he metes out the exact amount of grace required to sustain that saint, and bear him safely through the trial. The tempter cannot be in advance of God's faithful providence; with the temptation, the way of escape is made. Pharaoh with all his mighty army could by no possibility reach the encampment of Israel at the Red Sea before the Lord was there in his cloud to make a way for their escape across the channel of the deep. The three Hebrews could not be cast into the burning furnace, until the form of the fourth, whose form was like the Son of God, was there to protect them and make a way for their escape, nor could Daniel reach the bottom of the den until God's angel had been sent to shut the mouths of the lions. God is never behind time in the protection of his children; he will help Zion, and that right early.

6th. On these glorious promises the apostle predicates the admonition, "Wherefore, my dearly beloved, flee from idolatry." Why should we bow to any other god, or look to men, or angels, or to our own wisdom or works for protection or deliverance, and thus depart from the Lord our God? To distrust him, is in itself idolatry. Let us own no other god, trust in no other power or wisdom, but rely alone on his faithfulness.

7th. Patience, in tribulation, is taught. Our Father and our God is at the helm. Though fiercely beats the storm, the tempest, though our foundering bark begins to sink, though the surging billows roll, and all the elements be fearfully

charged with flashing thunder-bolts of wrath, what of all this? Can nature lashed to fury transcend his power, or go beyond his firm decree? He who taketh up the islands as a very little thing, who toucheth the mountains and they smoke, rideth upon the heavens in thy help, and in his excellency upon the sky,

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

"Then let the loudest storms arise,  
Let tempests mingle earth and skies;  
No fatal shipwreck need we fear,  
But all our treasures with us bear."

Then count it all joy when you fall into divers temptations, for they are appointed for good, and when sufficiently tried, all the dear, tried saints shall come forth from the furnace, like gold seven times tried in the fire; and remember that although sorrow may endure for a night, joy cometh in the morning.

MIDDLETOWN, N. Y., June 15, 1857.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denotes the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

#### NOTICES.

FOR the benefit of our people who may be visiting Washington, D. C., please insert the following in the SIGNS:

The Shiloh Old School Baptist Church, of Washington, D. C., have preaching by their pastor, Elder J. T. Rowe, on the third and fourth Sundays in each month, in Wonn's Hall, (second floor) 721 Sixth St., N. W., between G and H Sts. Hour of meeting, 3:30 p. m. each day.

By request of the church.

J. T. ROWE.

ROLAND PARK, BALTIMORE, Md., Feb. 21, 1900.

#### MARRIAGES.

By Elder A. B. Francis, Feb. 7th, 1900, Dr. M. James Galloway, of Philadelphia, and Miss Myra B. Nivin, of Chester Co., Pa.

#### OBITUARY NOTICES.

DIED—**Franklin Brehm**, oldest son of G. W. Brehm, of pneumonia, at Columbus Hospital, after an illness of two weeks, aged 34 years and nearly 8 months.

His stepmother,

MRS. M. J. BREHM

DIED—Jan. 29th, 1900, of pneumonia, **Alfred James**, son of Henry James, of Worthington, Minn., aged 29 years and 9 months, after an illness of twenty-five days. Deceased was not a member of the church militant, but his sympathies were with the Old School Baptists, and we trust that he had more than a legal knowledge of the truth. When he had occasion to attend meetings of other denominations, he seemed to be able to discern the fallacy of their theories. He frequently remarked to his father, "They do not talk like you do, father, I can see the difference."—ED.

**I. D. McAdams** departed this life August 19th, 1899, at the age of 68 years, 8 months and 12 days. He was born in Shelby Co., Ala., and emigrated to Atala Co., Miss., in 1851, where he married Elizabeth Turnee, in 1853, and united with the Hopewell church of Primitive Baptists, in 1864. He leaves a wife, four children, a number of grandchildren, the church and many friends, to mourn their loss, but they mourn not as those that have no hope. He manifested by a godly walk and conversation that he was an heir of that inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. He had been a reader of the SIGNS for many years, and was a firm believer in the doctrine it advocated, to the close of his mortal life; a firm and unwavering adherent to the doctrine once delivered to the saints, that salvation is of the Lord, from the beginning to the end. We would wish to bow in submission to the will of God in this peculiar and sad dispensation of providence, and be still and know that he is God.

ALSO,

**Elizabeth P. McKinnon**, sister of I. D. McAdams, died July 4th, 1896, aged 51 years and 7 days. She was united in marriage to S. T. McKinnon, in October, 1865. To this union were born eight children, five of whom survive her. She never united with any church, but was a firm advocate of the doctrine and faith as taught by the order of the Old School Baptist church, and seemed to enjoy the company of the

Old Baptists. She was a kind, devoted and indulgent companion, an affectionate and loving mother, ever mindful of the welfare of her family, and a faithful and true friend and neighbor, and loved and respected by all who knew her. That this affliction may be sanctified of God to the good of her family and friends, is our sincere desire.

A. J. RICHARDSON.

EDINBURG, Miss., Feb. 12, 1900.

DIED—At her home in Marshall Co., Ill., Feb. 4th, 1900, of measles and capillary bronchitis, **Florence Elizabeth Jordan**, being in her 18th year. This is the first time the messenger of death has visited our family, and he selected for his subject our oldest daughter, a precious, lovely and obedient child, just passing from childhood to womanhood years. Florence was a good, industrious and energetic child, her ways and actions always being in advance of her years. Being sick only about one week, she was snatched away from us before we could scarcely realize she was going, but each succeeding day brings a realizing sense that she is gone. We think she scarcely realized herself that she was so very near the brink of death, she grew worse so rapidly, and during the last eighteen hours of her sickness she was delirious. Had we realized her end was so near, we believe it would have been a great satisfaction to us to have talked with her in regard to the future. She had been very restless and fretful until about noon the day before she died, when there came a very great change over her. Her fretfulness was all changed to reconciliation; she seemed so calm and at rest, she thought she was getting better. She asked if her papa was not glad she was that way. She began to get delirious soon after. This change, in connection with certain peculiar evidences experienced by her mother in regard to her being one of the Lord's children when she was very young, has made us very hopeful in regard to her "acceptance in the Beloved," had she retained her reason to have spoken to us more about it. She had a most beautiful, calm and heavenly expression on her face, as her fair form lay cold in death. With all Florence's lovable traits of character, we recognize but one salvation, that which is alone in an through the Lord Jesus Christ. We have been made to hope she is clothed in his righteousness. Although we were vainly proud of her, we have been wonderfully sustained in giving her up. We recognize that he who gave the precious flower has a perfect right to pluck the same at the sweetest time of opening bloom. She leaves her bereaved parents, two brothers, two sisters, numerous relatives and companions, to mourn her departure.

On account of other sickness in the family at the time, there were no exercises held at the time of burial.

G. C. JORDAN.

DIED—At her late residence about five miles from Bryn Zion, Del., Feb. 6th, 1900, **Mrs. Rachel Adaline Short**, in the 70th year of her age. Sister Short was baptized when I think about fourteen years old, and united with one of those small branches in Sussex Co., Del. I have not access to any record of her baptism, but her mother was baptized at the same time. The place was, I think, called Harris' Mills, and has long since ceased to be a church. She afterwards married, and moved far away, and for a time mingled with another denomination. Before I knew her she had become unhappy and burnt out, as we say sometimes. After being shut up alone for some time she found us almost by accident as it appeared, but she was at home and happy at once. Personally we were strangers, but she was ready and glad to ask for admission with us. It is within a few days of thirty years since her admission, but what her soul had longed for she found, and continued to the last in the full measure of spiritual enjoyment. She has long been a widow, and in the domestic circle she was burdened beyond any case that I have ever known. Nobody else but a mother would or could ever have gone through what sister Short has, but she was always patient and uncomplaining. She has left sons and daughters grown and settled in life who no doubt appreciate the faith and gracious character of their sainted mother, and their sorrow will be relieved by rays of a blessed hope. The Bryn Zion church has met with the loss of a highly esteemed and faithful member. Though quite feeble for years, her last sickness was of short duration, and her faith was unshaken and triumphant at the last.

E. RITTENHOUSE.

STATE ROAD, Delaware.

**William Hall** was born at North Berwick, Maine, Nov. 3d, 1805, and died Nov. 28th, 1899, aged 94 years and 25 days. He was married to Eunice Hutchins in the year 1829, to whom were born nine children, five sons and four daughters, of whom but two survive him, a son and daughter, brother Joseph F. Hall and Mrs. Amanda Goodwin. Our aged brother in many respects was a remarkable man. He was highly respected for his integrity and undissembled conversation among his fellow men, and some years ago was chosen to serve in the Maine Legislature. He was noted for his industry. He could not be idle, and until a few days before his death he was found employed doing what he could in connection with the farm. It pleased the Lord to call him by his grace when he was thirteen years of age, and under the instruction of this precious grace he was convinced of his condition as a guilty sinner. He was arrested in the thought of the brevity of time, and eternity inspired his spirit with sacred awe. Thus he was brought to the footstool of mercy, and in due time was enabled to rejoice in the Rock of our salvation.

He was a man that never wavered in what he undertook, and in his religious principles unmovable. He was baptized by Elder Philander Hartwell, April 9th, 1840, uniting with the church in North Berwick. Our aged brother in conference meetings, and in private conversation, would often make use of the expressions, "It is a great thing to be a believer. It is a great thing to be a follower." Such he was through the riches of God's grace, a believer with all his heart in Jesus Christ, holding fast his glorious doctrine and following him by faith. On Friday, Nov. 24th, he came into the house and remarked that he felt weak, saying, "I do not know how it is going to turn, but it does not make any difference." I visited him on Sunday; he was quite weak, but talked freely about God's salvation. On the day that he died his son asked him if he thought he had got about through? He replied, "O yes, I am willing to wait God's appointed time." Thus he died in faith.

At his funeral the words in Rev. xiv. 4, were used as a text: "These are they which follow the Lamb whithersoever he goeth."

ALSO,

**Calvin Roberts**, of North Berwick, Maine, died Dec. 3d, 1899, aged 62 years, 5 months and 29 days. Our brother was brought by divine grace to the knowledge of his perishing condition as a sinner, and was given to experience a hope in Christ's righteousness and blood. He related his experience to the church, and was received for membership, and baptized by Elder William Quint, Nov. 20th, 1864. Our brother's last illness was not of long duration, he was sick about two weeks, during which he endured much suffering, and at the Lord's appointed time fell asleep, as we hope, in Jesus. He leaves especially to mourn their loss, his wife, sister Elmira Roberts, four brothers and one sister. The last time our brother was assembled with the church was a season of spiritual profit to his soul, and immediately after preaching he expressed the pleasure that had been his in listening to the gospel proclaimed that day. I answered him that it was a very great mercy to us poor sinners when the word preached comes unto us not in word only, but in power and in the Holy Ghost, and in much assurance, and he replied, "I think so, too." Little did I think these would be the last words that would be exchanged between us in this world, upon divine things. In a few short days his soul, at the command of our Lord, put off this tabernacle, and absent from the body, he is present with the Lord.

At the funeral of our brother, the writer preached from the words, "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."—Psalm lxxiii. 22-24.

ALSO,

**Deacon Ivory Libbey**, of Berwick, Maine, died Dec. 11th, 1899, aged 92 years, 11 months and 21 days.

This dear, aged saint was one whom to know was to love, because of his humbleness of soul, and his cleaving fast to the simplicity of Christ. O, what a lovely, gladdening sight, to behold one walking humbly with God. Our brother professed a hope in Christ, and was baptized, uniting with the church in Sanford, Maine, in the year 1854, June 6th. He united with the church in North Berwick, and was chosen to the office of deacon, March 5th, 1863. During the last two years of his earthly sojourn our brother was quite feeble, and mostly confined to the house, where he was affectionately cared for in the home of his daughter, Mrs. Toothacher. When visiting our brother he was always ready to converse upon spiritual themes, and though absent from the assemblies of the saints, his inquiries after their welfare was expressive of his heart's desire that peace might reign within the walls of Zion, and prosperity within her palaces. A few days before his death, I conversed with him upon the comfort of his hope in Jesus, and he said he was waiting for the Lord to take him home to glory.

At his funeral I tried to speak from the words, "What are these which are arrayed in white robes? and whence came they?"—Rev. vii. 13.

FRED. W. KEENE.

NORTH BERWICK, Maine.

## M E E T I N G S .

THE church at Forest Grove, Wicomico Co., Md., has decided to hold a two days (yearly) meeting on Wednesday and Thursday, the 28th and 29th days of March, 1900, at their meeting-house near Parsonsburg. All lovers of the truth are invited to meet with us. We expect Elders Durand and Poulson to be with us, and hope for the the sweet presence of the Lord and a good meeting.

A. B. FRANCIS, Pastor.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., MARCH 15, 1900. NO. 6.

## CORRESPONDENCE.

MIDDLETOWN, N. Y., Feb. 27, 1900.

DEAR BRETHREN EDITORS:—I have been requested by our dear brother, Elder D. M. Vail, to write for publication upon a portion of the word as found in Matt. xxiii. 37, 38: “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.”

I feel that brother Vail could write upon the subject much more to the comfort and instruction of the dear saints of God, than it will be possible for me to. Many times I have been requested to write for the SIGNS, by lovers of the truth, but if I have any gift at all, it is not to write for publication, yet if I am to serve the brethren, I suppose it must be as they wish, and not as I desire. We should not forget that we are members one of another, and are helpers of each other's joy. None of us have anything that we did not receive, and nothing we have belongs to us individually, but to

one another. In this sense we have all things common.

The Scripture named above has for many years been a mystery to me, and to this day I do not feel that I have any special light upon it, yet I cannot say I have never had any thought in reference to it. In reading the word it is always profitable to know who is speaking, and to whom the address is made, also at what time and under what circumstances, and when we are asked our views upon Scripture, it is not safe to give any until these things have been considered; for instance, we are told the kingdom of God is like unto leaven that the woman hid in three measures of meal until the whole was leavened. Now in the writings of the apostle he says, “A little leaven leaveneth the whole lump.” Should we be asked the meaning of the last quotation, knowing something of the first, and not fully acquainted with the latter, we would be apt to give a wrong interpretation, as the meanings are altogether different. Hence, let us consider by whom the words of the text were spoken, to whom, and at what time. We often make mistakes in applying the Scripture of the first four books of the New Testament, thinking

that the gospel dispensation began with the preaching of John the Baptist, and Jesus, who followed, or came after him: such is not the case. If the gospel day began with the preaching of the gospel, we will have to go back to the time when God preached the gospel unto Abraham. There was no overlapping, no mixture of legality and grace, hence the gospel dispensation did not begin until after the death and resurrection of Jesus. In his death the demands of the law were satisfied, and an end of all rights and ceremonies under the law as service to God, the last offering for sin having been sacrificed: Jesus Christ, whose blood cleanseth us from all sin. So it is clear to see that as Jesus was made under the law, he lived in the flesh during that dispensation, and the law was in full force while he lived.

It pleased God to promise Abraham that in his seed all nations of the earth should be blessed. Christ was the seed, and all the blessings of life and salvation were and are in him. God chose the Israelites, who were the offsprings of Abraham, as a people for himself, and when in Egyptian bondage, he delivered them by his servant Moses, to whom his brethren said, years before, "Who hath made thee a ruler and a judge over us?" God gave this people a law, but they were stiff-necked and rebellious, yet God was merciful to them, supplying their needs, and giving to them the promised land, Canaan.

Jerusalem was the holy city of the Jews, or the church under the law. From time to time, God raised up prophets, and sent them unto this people with messages, such as, "Return unto me, and I will return unto you." Let us bear in mind this was all under the covenant of works. The Jews, because of their hardness of

heart and unbelief, refused to hearken unto the messages of God unto them. They did not believe God had sent them, and instead of listening to them, and living in obedience to the law given them, they killed the prophets of God. Now, according to the promise of God, he sends his Son, as the apostle says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."—Heb. i. 1, 2. But while this declaration is made, let us remember that it was the Spirit of Christ in the prophets that caused them to prophesy, hence it was God speaking to his people, the Jews, all the time, whether in the prophets, or by his Son in the flesh. When Jesus came to his own (nation) his own received him not, and as was said to Moses, We will not have this man to rule over us. Though Jesus had said unto them he was the Son of God, and had sent his disciples to preach unto them saying, The kingdom of heaven is at hand, they believed not. We would understand from this twenty-third chapter of Matthew, that Jesus was at Jerusalem preaching in the temple to his disciples and multitude, in the presence of the scribes and pharisees. These were the teachers and rulers of the nation. In those respects they sat in Moses' seat, because they were teachers of the law of Moses, and enforced obedience to it, and Jesus said, "Therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." Here we find Jesus telling his disciples to keep the law of Moses, but not to do the works of the scribes and pharisees. We are taught here that none are justifiable in doing beyond what the word teaches; we should not follow those who teach for doctrine

the commandments of men. The worship of the Jews was in ordinances and ceremonies, and not in spirit and truth, therefore their righteousness was only in the law, and the Savior said to his disciples, If their righteousness did not exceed the righteousness of the scribes and pharisees, they could in no wise enter into the kingdom of God. After addressing the disciples the Savior directs his words to the scribes and pharisees; he calls them hypocrites, and tells them of all their evil doings, devouring widows' houses, and for a pretense make long prayers, and that they compass sea and land to make one proselyte, and that when he was made, he is made two-fold more a child of hell than they themselves.

These scribes and pharisees said, If they had been in the days of their fathers, they would not have been partakers with them in the blood of the prophets, and Jesus said, "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?"—Matt. xxiii. 31–33. In the thirty-fourth and thirty-fifth verses of this chapter, Jesus speaks prophetically to the same people, saying, "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."

The same God who had sent prophets unto this people during the legal dispensation, was now promising to send others

under the gospel, and said this people would treat them in the same way as their fathers had in all the years past, that upon them should be all the righteous blood shed. This was only a few days before Jesus was crucified, the last time he would ever be in that temple, and speak to this still stiff-necked and rebellious nation. He says to them, "O Jerusalem, Jerusalem," &c. As we said in the beginning, let us see who speaks, and who is addressed. Jesus speaks, that great Prophet. It was his Spirit in all the prophets that had spoken, and not the man, so now it is the same Spirit, and not the flesh, that speaks to the same national Israel, under the same covenant of works they had been under since the days of Moses. The blessings of life and the salvation of these people were temporal, and not eternal. They were a type of the spiritual Israel of God, whose blessings of life and salvation are both temporal and eternal. Jesus says in the text to the carnal Jews, or Jerusalem, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." The Savior did not mean to say, while I have been with you in the flesh I would have gathered thy children, but in all the years past; he, as the God of heaven and earth, would have blessed them, and saved them from harm, danger and captivity, but they would not hear the words of the Lord. (See Jer. xiii. 9–14.)

He presents the emblem of a hen gathering her chickens under her wings. Does she gather them under her wings in order to make them chickens? No, but because they are chickens, and belong to her; they are gathered at times to protect them from danger, and at other times to protect them from the cold and

from the rain, to keep them warm and comfortable. The chickens know the voice of the mother, and are not stiff-necked and rebellious like the Jewish nation was, but at the voice of the hen they make haste to obey. Jesus did not mean in the text, as the world thinks, that he desired these people at Jerusalem to be christians, but had not the power to accomplish his will unless they would surrender themselves. He had no reference whatever to eternal salvation, but all time and temporal, and under that covenant of, "If you will I will." Now, as that covenant was about to end, and the gospel dispensation to be ushered in, he says to them, "Behold, your house is left unto you desolate." This was the house of Israel, or Jewish kingdom, and desolate because God would no more dwell among them as a nation, and where God is not, there is nothing but desolation and destruction. To-day we are not under law, but under grace, under the new covenant God has made with his spiritual Israel, as is recorded in Jer. xxxi. 31-33. In this dispensation God has not sent his prophets and servants to us saying, "If you will I will," but "I will and you shall," is the message to-day to the Israel of God. And how thankful we should be that it is so, knowing we are weak, and prone to sin, and cannot keep his righteous law except he works in us, "Both to will and to do of his good pleasure." I say keep his law, not the law of Moses, but the law of grace, that which is written in the heart.

We know that Jerusalem was destroyed by fire not many years after the death of Christ, because their house had been left unto them desolate, and as Jesus said, not one stone was left upon another, but total destruction of that temple, and of all their ordinances and ceremonies. But

now the new Jerusalem, which is from above, and the mother of us all, stands forever; here God reigns, "Here our best friends and kindred dwell." This is a tabernacle that shall never be taken down; not one of her stakes removed, nor one of her cords be broken.

I have tried to present such thoughts as I have upon the subject, hoping brother Vail and others may at least be given a travel of mind upon the subject. I would be glad if others would write upon the same text.

H. C. KER.

NORTH BERWICK, Maine.

MRS. MARY J. COX—DEAR SISTER IN THE LORD:—It is very agreeable as we are journeying in our pilgrimage to the city that hath foundations whose builder and maker is God, to fall in with those of like precious faith. We may for a time have been plodding along in a solitary way, and have become so isolated in our soul's feelings that we could scarcely conclude we were in the true, right way, but must surely have been turned aside from the flocks of the companions of him who is the chiefest among ten thousand, and altogether lovely. When therefore in our lonely way we find another way-faring one, and discover in the exchange of our communications that we have journeyed over the same path, and are bound for the same destination, we take courage, and are strengthened and comforted in our companionship. This in a measure I felt in the perusal of your kind letter.

You have I suppose just recently in attending the Virginia Corresponding Meeting, and elsewhere, met with a goodly number of Zion's pilgrims, some old in the ways, others youthful. There we find the woman with her little one, and she

which travaileth with child, and in the way we find also the blind and the lame whom the Lord would not leave behind in captivity, for they were his, his loved and chosen, and he ransomed them from the hand of him that was stronger than they. (Jer. xxxi. 7-14.) As we are journeying in the ways, I have pleasure given me in all the flock, the sheep and the lambs, the young and the old. I love to talk with children in grace, and you will not think it strange if I say I have peculiar pleasure in dandling babes upon my knees. Knowledge, and growth in knowledge in the kingdom of Christ, is not like the attainment of earthly knowledge. A child of God may have obtained a hope in God's salvation many years ago, and may now be an old man according to the years of his natural life, and yet still may be but a child in experience and knowledge of divine things. There are those who presumptuously imagine that to be a man in Christ consists in being so well versed in the Scriptures, especially upon the subjects of predestination, election and reprobation, so that if you met an opponent you could cut his head off in the twinkling of an eye. But a person may have the bare letter of the doctrine of Christ in his natural intellect, and instead of being a man, a father, an old man in Israel, he is not even a babe, for he has not been born again. "Except a man be born again, he cannot see the kingdom of God." If we are born again, born of the Spirit, then we shall know what it is to sigh over our sins, to thirst after righteousness, to love God, there will be desires after him, and we shall be drawn to him with longings to know him, to taste his mercy; there will be yearnings within us to be holy and pure, yes, to be holy even as God is holy, that we might dwell with the Lord. These things

you are not a stranger to, and I feel I can say there is some such life in me in which these things are found. The saints often talk to one another about what it is to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, and it never yet has all been told to one another. Sometimes the presentation of the subject is, "Ye shall grow up as calves of the stall."—Mal. iv. 2. Then it is said, Israel "shall grow as the lily, and cast forth his roots as Lebanon."—Hosea xiv. 5. Many other similitudes are employed, such as the vine, the palm tree, children, and a building, to set forth the growth of the church, and of the children of God. There are many things to learn, and many branches of knowledge in the kingdom of grace. Then also there is both downward and upward growth. As a tree we grow at the root, and are rooted and grounded in Christ, and we also grow up into him in all things. The Lord can impart such knowledge to one child of his in a little while, what he is pleased to take years to impart to another of his dear children. He has his own purposes to fulfill in this. I think I can say I have experienced days in which it was as if the experience of years were crowded into them, and out of the experience of those days has come the knowledge of what I am, and a deeper knowledge of the excellencies of Christ Jesus my Lord, and there has been an unfolding, and knowledge given me of the signification of the Spirit in many portions of the Scriptures. I can well remember some such days as I have alluded to. Such a mixture, such changes, alternate joy and grief, weakness and strength, doleful forebodings and moments of victory. "Dark, dense" night, and then a glimpse of the clear, blue sky in which shone our dear, our glorious Sun of

Righteousness, our precious, risen and ascended Savior, who smiled upon even me. O, how happy I felt in those sweet, fair moments. Dark moments soon intervened, and devils and sin seemed to be raging above me, about me and within me. I have felt to be the very prey of manifold, hateful, vile emotions, then to be filled with love and tenderness toward our God and Savior Jesus Christ, and to all the flock of God, and while in this tender mood one might think, How could it be possible to have an unkind thought toward any one, an unkind word or act, how could it be possible? Erskin writes, "I'm both a devil and a saint." Well, I have to confess, (and it is with heaviness of heart I do it) there is in me, in my flesh, that which is earthly, sensual, devilish. I painfully know it is so, I have tasted it, and it is bitter, and the stench of it is exceeding vile. O, sin makes the heart ache, and none but God's sacred ones know what a fearful, crushing thing sin is. The natural heart is desperately wicked, and if the fountain be thus vile, all the streams are filthy. Christ says, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." O God, have mercy upon me, wash me in the fountain of Jesus' blood, and then I shall be pure in thy sight. One thing I find comes out of all the humiliating knowledge of my depravity, the pressure of afflictions and hellish temptations, I am instructed to look unto, I am driven and drawn unto Christ, as my all. In him there is no lack, all I need in him I find, and much sweet peace and comfort is given me by the Spirit in him. But I am a mystery to myself, and if my life, my secret life pertaining to divine things, were portrayed, it seems to me others

would think so, too. Not long ago, one night I retired to rest, and while lying upon my bed I began musing upon the things of God, and as I was musing desires were springing up within my heart to know more of Christ, to grow in the knowledge of God. I began with fervent longings to ask of the Lord that I might be more deeply taught of him. I felt to be very near to the Lord, and as a little child to be quite intimate with our heavenly Father in my supplications. But while I was thus before our Father's throne pouring forth my soul's desires, there came a voice, a thought into my mind, "Do you know what you are asking for? You are asking for trials and suffering." My prayers were suspended, ceased. The memories of past trials appalled me, I shrank from the touch of them; I contemplated what was involved in asking to grow in the knowledge of God, and I was so chilled under the suggestions that were poured into my soul, that I could not utter another word before the throne of God. When I came to myself where was I? Ah, I was no longer in the palace of the King, no more within the holy of holies, no more in happy intimacy before the throne of our dear God, our heavenly Father, our Savior. No, I was hardened, clothed with shame, I had all the miserable feelings of a coward; I felt I must be despised, that God must be ashamed of me; I felt, How could I venture near to God again after such shameful behavior in his presence? O, I was no longer as a child in the house of the Lord, but a miserable outcast, and I think I had a taste of outer darkness. You see what a weak, contemptible worm I am, frightened by a messenger of Satan, from the throne of God. If salvation were not of grace, absolute grace, what hope could there be for one like me? I

could tell of many seasons when amidst sore temptations and assaults of Satan, I have been able to stand. The Holy Spirit has so sustained me that with invincible faith I have been enabled to surmount every obstacle, and to cleave to my God through all oppositions.

"O, I have seen the day,  
When, with a single word,  
God helping me to say,  
My trust is in the Lord,  
My soul has quelled a thousand foes,  
Fearless of all that could oppose.

But unbelief, self-will,  
Self-righteousness and pride,  
How often do they steal  
My weapons from my side!  
Yet David's Lord, and Gideon's Friend,  
Will help his servant to the end."

In spite of my sinfulness, and all my unbelief and wretched behavior before the Lord, I believe he will help me to the end, for I have so often had such signal proofs of his tender compassion that I cannot, I must not, think he will cease to love me. Though it may appear very inconsistent with what I have written, yet I feel there is an abiding longing in my heart to know more of Christ, to be indulged with communion with him, and to be conformed to his likeness. I think I have entered a little into the feelings of Peter's aching heart, when he said, "Lord, thou knowest all things, thou knowest that I love thee." He knoweth all things, he knoweth all my weaknesses, and all the wrestlings and conflicts of my soul. When he called me by his grace he knew that left to myself I should deal very treacherously, and that I have been a transgressor from the womb. (Isaiah xlvi. 8.) He knows how my fleshly nature is a perpetual clog, and much interferes with my walking with him. He knows my sighs and tears because of my sinfulness, and unspiritual-mindedness. He knows the way I take, and he knows

that I love him, and greatly long for such supplies of grace that I may offer up continually unto him the sacrifices of prayer and praise, and serve him with reverence and godly fear.

I altogether agree with you, dear sister, when you say, "Trials of every kind may be ours, but there is no sorrow like the hidings of our Father's face, and we are left to grovel in the darkness of our own vile hearts." What does this peculiar sorrow indicate? It reveals the living union between us and our God. He that loveth is born of God, and knoweth God, and I would hope that we are included among those of whom the Lord says, "It is my people, and they shall say, The Lord is my God."—Zech. xiii. 9.

I have met your brother, Elder Joseph N. Badger, several times, and feel an attachment to him because his ministry, the few times I have heard him preach, has been of comfort to me. There is something very precious in the love that cements together those of like precious faith. This love, wherever it dwells, will actuate that one to seek the good of Zion, to pray for the peace of Jerusalem, and even in times of Zion's desolations, we shall be found taking pleasure in her stones, and favoring the dust thereof.

I am your brother in the hope of immortality in Christ Jesus,

FRED. W. KEENE.

ROXBORO, N. C., Jan. 29, 1900.

DEAR BROTHER CHICK:—I have closely read the SIGNS for January 15th, and am satisfied that I have never read a paper that was more interesting to me. From start to finish it sets forth the work of grace in a sinner's heart as the way and the only way of salvation, both for time and eternity. It does appear to me that the arguments used are so plain and

conclusive that those of the most tender mind upon the subject of God's absolute sovereignty, could see and be convinced of this blessed truth, but I know by experience that it is not in man to convince one of any point of scriptural truth. The spirit in the heart is the only power by which revelation can come, and until a matter is revealed in our own heartfelt experience, we cannot know of its truth. There are things which I have believed and followed with my might, which I can now see were not taught in the Scriptures, but as recorded in the Bible alone, I could not know them, as I now see and know them, because revealed in my own experience; and now I see the Scriptures in a different light, so that all seems new to me. The precious doctrine of predestination was once hidden from me, and in an argument with a New School Baptist minister, I found him stronger in the doctrine than I was. He believed what many of our people are now contending for, permissive decrees in all things not pertaining to salvation, and all wicked things in that connection. I had never had the matter opened up to me at all. This was several years after I was an ordained minister. I know that no church can ever become established in the truth under the teaching of a minister who has no more experience than I then had, unless taught it directly in their own experience. It is only as I have been led into, through and out of deep places, that I have realized the truth of God's predestination and purpose in all my life. The Lord brings the blind by a way that they knew not, and every one who has been brought from death in sin unto life in Christ, knows that it was a way of trouble and sore conflict, but it was the way that God had ordained to bring them, just as much as the wanderings of the wilderness

were ordained as the way that the Israelites should go from Egypt to Canaan, or that the anger of Joseph's brethren was the way that he had ordained for Joseph to go before them to preserve much people alive. Then after he has brought them into the way of life, it is just as much his to lead them in the way that they should go, for it is no more in them to direct their steps than it was before. David could see the hand of God in establishing his goings, just as much as he could in bringing him up out of the horrible pit, and he could not sing only as God put the new song in his mouth. Our lives are a very crooked way when we view them from the standpoint of our having directed them, but when we see that the Lord has directed, and led us all this way, then is the crooked made straight. This is the only way in which I have ever been led out of difficulty. If the wilderness was about to swallow me up, I found deliverance only in the fact that the wilderness is the Lord's. If a mountain was about to fall upon me, my deliverance was that the mountain was also the Lord's. All deep places are his, as well as all darkness. Jesus has been in all these places, and the north wind and the tempest have blown upon him also, and have well nigh gone over him. This had to be true of him for our salvation, for he must be made perfect through sufferings, and he must learn obedience by the things that he suffered. Now we are told that his people are predestinated to be conformed to his image. Must we lose sight of the fact that his image in this world was one of suffering? Are we not as much predestinated to that part of his image, as we are predestinated to the image of his glory? He said, "In the world ye shall have tribulation." He said he would show



Paul what great things he must suffer for his sake. He told Peter, when he should be old another should gird him, and carry him whither he would not. He told his disciples that they should be hated of all men for his name's sake. All this shows the decree of God, and not something brought on them by their evil deeds. God has ordained the good works of his people, and he leads them in the way that he has ordained that they should go. He works in them both to will and to do of his good pleasure. He has wrought all our works in us, and as he works in us, so has he ordained that we should work them out. God has commanded all this, and his word shall not return unto him void. It must surely be done just as he has commanded, or his word will not have accomplished just what he pleased. Which side of this will we take? We never hear the Lord commanding the devils, and they not obeying him. The winds and the sea marvelously obey him. The devils could not enter the herd of swine until he said, "Go." He is the potter, who when he made man, made one vessel to honor, and another to dishonor. He endures the vessels of wrath, fitted to destruction, and looks with loving pity on the vessels of mercy. He has said, "I will be merciful to their unrighteousness," &c. God does not love their sins, their waywardness, their corruption, and therefore he gave his Son to take these away. This is the way that he has ordained for their salvation. Thus it is all in him, and by him, and through him. He works also by the wicked to the fulfilling of his purpose. It was by wicked hands that Jesus was betrayed, crucified and slain, and they acted by his decree. David declares them to be God's hand and sword. Shall we say that our God is half paralyzed, and cannot control

the hand of wickedness, as well as the hand of righteousness? It was to those who crucified the Savior that he gave the commandment, "Awake, O sword, against my Shepherd, against the man that is my fellow, saith the Lord, smite the Shepherd," &c. The wicked are here spoken to, and when Jesus was on the cross the commandment was fulfilled, and salvation completed, or the fountain opened to the house of Israel, and to the inhabitants of Jerusalem for their sins and uncleanness. If this black crime was decreed, or predestinated, and in it the purpose of God was fulfilled, and the anger of the wicked was overcome, why should this not be done in everything else? Who of all the household of faith would so dare to limit God, or dare to say what is his purpose in anything that comes to pass, whether in our eyes it be good or evil? God grant that we may accept all his works with reverence and holy fear.

Your brother in hope,

L. H. HARDY.

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#### ROMANS VIII. 10.

"AND if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

There has seemed to me to be much need of a proper understanding of the frequent allusions of Paul to death. It seems that a man can hardly take a position that does not lead into some inquiry. The question suggests itself, How could the body be dead when Christ dwelt within it? What kind of a death does Paul mean, and what words will best convey his meaning? This has been the great inquiry in my mind which has been perplexed by these words.

He has said that to be carnally minded is death, and that if we live after the flesh we shall die. He also said to his brethren that they were to reckon them-

selves dead indeed unto sin, but alive unto God, and that they had become dead to the law by the body of Christ, and that as sin had reigned unto death, even so grace had reigned unto life. Again he said, "Who shall deliver me from the body of this death?" He said that sin had revived and therefore he had died, and that he died daily. Also he said, "How shall we that are dead to sin live any longer therein?" And, "If we be dead with Christ, we shall also live with him." How then is the body dead when Christ dwells within? The apostle has said sin entered into the world by one man's transgression, and death by sin, and that the wages of sin is death. Must we not conclude that the apostle in the text, had reference to that death which is the wages of sin? The apostle does not mean a corporeal death or a dissolution of the body, but a falling into a miserable, corrupt condition, which has all the fruits of death. This is death because of sin, or as the wages of sin. The apostle says that when one is dead he is freed from sin. Sin has brought death as the consummation, and can do no more. He that sins could only reap the wages of sin, which is death. The body then is dead because of sin, and hence could not be counted as being in a condition to obey after it was dead. Thus the saints, having Christ in them, have death also in the body, which state of death renders them helpless to comply with the commandments of God. Thus the body is dead, and if Christ be in them, the Spirit only is life because of righteousness. Obedience therefore would necessarily come from the Spirit, for it is life. As the body is dead, while the Spirit is life, if conditions are to be complied with, which complies, the body, which is dead, or the Spirit which is life? So if our

time salvation is conditional, upon what is it conditioned? Is it upon the body, which is dead because of sin, or upon the Spirit, which is life because of righteousness? To which would the reward go, the body or the Spirit? to that which is dead, or to that which is life? If to the life, Christ is our life, and the Spirit, or Christ, would receive the reward. If to that which is dead, what for? Not for obedience, for they are dead because of disobedience. Their being dead is an evidence that obedience has not been rendered. Hence no reward can be to us, for we are dead in sin, and because of sin. The Spirit only is life.

The apostle says, "To be carnally minded is death." From this may we not get some idea of what Paul means? To be carnally minded is to be sinfully minded, and this is called death. "If ye live after the flesh ye shall die." "The carnal mind is enmity against God." It ever has been and ever will be enmity against him. And then Paul said, "So with the mind I serve the law of God, and with the flesh the law of sin." The apostle was doing all this, after he had Christ in him the hope of glory. One might think that if Christ was in him, his body could not serve sin. But he affirms that he did with the flesh serve the law of sin. But as Christ was in him, he had the mind of Christ, and with that mind he served God. This service in the flesh of sin made him die daily. The commandment came, and as soon as it came, sin revived and he died. Before this he was alive without the law, but after Christ was within, the body was dead because of sin, and was still carnal and corrupt. The apostle called it a body of death, and desired to be delivered from it. Thus results a warfare between the flesh and the Spirit. And to the be-

lievers it is said, "Ye are dead, and your life is hid with Christ in God, and when Christ who is your life shall appear, then shall ye also appear with him in glory."

In all this it seems to me that we have found an explanation as to what kind of death Paul meant in the text. If Christ be in us, the body is seen to be very corrupt. To look at Jesus within, who is all life and virtue, and then to turn to our body, and look at it, the contrast is so great. Our bodies are horrible to see, when compared with Christ. When one is given a view of Jesus, by an eye of faith, self never looks beautiful again. We did not know but what self was all right until Jesus revealed himself to us by his Spirit, then we came to deny self, and to confess Jesus. One glimpse of Jesus, and to have his love shed abroad in our hearts by the Holy Ghost, settles the matter for all time; no other love can be like that; no other will ever satisfy after this has come. The bride of Christ can love no other but Jesus, everything else is death.

When a poor, guilty, condemned sinner, gets one taste of Jesus' love, and feels the power of his grace, everything else comes to be abhorred. The body is then dead indeed, and it appears so far as self is concerned, it can furnish no more joy. It has come to appear a dead weight. It is like being chained to a dead carcass. The apostle wanted to be delivered from it, but felt himself chained to it, and served sin with it, while with the mind he served God. He bore about in his body the dying of the Lord Jesus. He wanted to do good, but evil was present with him, so that he could not do the things that he would. He always delighted in the law of God, after the inward man, but he saw another law in his members, warring against the law of his mind, and bringing

him into captivity to the law of sin, which was in his members.

Some think that the sinner is not changed, but Paul says he dies. I think that is a marked change. The law of sin and death wars against the law of his mind, the flesh lusts against the Spirit. This, I think, is an awful change. To have Christ in us, and the body dead, is certainly quite a change from what was before the case. Of these dead, it is said that their life is hid with Christ in God; none can pluck them out of the Father's hand. The life that the saints live in the flesh, they live by the faith of the Son of God. Paul said, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God." There is a death unto sin. The saints also become dead to the law by the body of Christ. When one is dead to a thing, that thing has no more dominion over him. The law has no more dominion over us, for we are not under the law but under grace, and sin shall not have dominion over us, for the same reason. Ye are dead to sin, and to the law, and so sin and the law have no more dominion over you. So, while with the flesh we serve sin, with the mind we serve God, for the law is written in the mind. How shall we that are dead to sin, live any longer therein? We die to sin, and cannot live in sin, because sin brings death and not life. If we be dead with Christ, we believe that we shall also live with him. No law, nor sin, can have dominion over a dead man. If one is dead because of sin, he is freed from sin. Sin loses its dominion as soon as it has brought death. The Spirit is then our life. Sin ruled in us until Christ came. Sin still dwells within, but Christ has overthrown its dominion, he has set up the kingdom of grace instead. Thus the saints are all like Paul, "With the mind,

they serve the law of God, but with the flesh, the law of sin." There is a death to sin, and a death because of sin, and a death by sin, a daily death, or rather a dwelling in death. When Christ is within us, we see our carnal mindedness, our living after the flesh, and that there is nothing about self but what has a tendency to bring death. We then see within self, a proud, vain heart, corrupt thoughts, and no good thing. There is a will to do good, but always evil is present with us. Thus as Paul again says, If we do that we would not, it is no more we that do it, but sin that dwelleth in us. Being dead to sin, and to the law, by the body of Christ, does not then mean that we can do the things that we want to do, but rather, it means that we cannot do the things that we would. We find that we are void of strength within ourselves to do the good that we would. The Spirit is life, but the flesh remains dead, death remains death, flesh remains flesh. God is the only strength of Israel, and will not lie. "The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death."

Your brother,

NEWTON PETERS.

PORTLAND, Ind., Jan. 13, 1900.

[WE understand our brother to present in the above letter just what we have thought for a long time was the meaning of Paul in the text, viz: that the body was dead before Christ came, and still is dead after he has come to us, and that now we experience this death, and come to know what was true all the time. This experience, as our brother says, is a continual experience, and so we die daily. It is a painful and self-abasing experience, but in it Christ is exalted, and so we come to take no praise to self, but to praise him at all times, and for all things.—ED.]

STATE ROAD, Del., February, 1900.

BROTHER BEEBE:—I have been looking over Elder Vail's letter in your last issue, and I see that he says he would be glad if others would write on the subject. I suppose he means it conditional that they write as well, or better, than he has. Brother Vail is conscientious; I would like to feel that I was as much so. It has been a kind of necessity with me to have a good deal of sympathy with preachers. I cannot feel to blame them when they suffer serious doubts and misgivings about their calling; indeed, it seems to me it is one of the marks they all bear, whom God has called to preach his gospel. Most of our preachers unite in censuring Jonah. I question whether they would not all have acted just as Jonah did. I do not suppose he saw any vision, or heard any audible voice; I presume he was called just as gospel preachers are called now. He would naturally feel a reluctance to go, but the more serious question undoubtedly was whether the impression could be from the Lord. If he could get rid of the impression he could give it up, satisfied that it was not of the Lord. I think that schooling was necessary for him; he was a better preacher after that, and it was just the time for him to go when he went. He would not tear the face of man now. I think if brother Vail will look over the record he will see that where Jonah was landed on dry land, instead of being on the shores of Nineveh, it was three days journey for Jonah to travel. But he was satisfied now that it was of the Lord that he should go to Nineveh and preach. I think it was best so. In regard to those questions and answers, I have not got along without some perplexity in my own mind, not only on the subjects named, but some others also. We are accus-

tomed, as far as my acquaintance extends, to opening all our meetings for preaching the word with singing and prayer. I see no grounds to object to this solemn order as becoming, yet we have neither precept nor example in the New Testament for it. It is so uniformly observed now that a minister would not feel at liberty at any time to omit it. It was not impropriety or unfitness in this order that raised a question in my mind, but the being confined to it. However one might feel, or circumstances might differ, the man is expected to pray, whether he had the spirit of prayer about him or not. I talked with some ministering brethren on the subject, and so far as I ascertained their minds, they seemed to prefer that we should continue in the practice that seemed to be generally approved. I have never discussed the matter publicly, but I have known several preachers who found opening their meetings with prayer the greatest trial of their lives. With regard to other occasions, I will give what has been my own experience, and follow it with some reflections as I gather from the Scriptures.

In my early life I was surrounded with several different orders of professors, and they all were making much ado about prayer. It did not seem to be a cry from a heart in distress, a real condition of helplessness, but merely saying prayers at stated times as a religious duty. I was oftentimes shocked at the light-heartedness and utter lack of solemnity there was about it. Although I knew that the veil was rent, that under the old covenant shut out from the sanctuary all but the High Priest, yet to me it was an awfully solemn thing to approach the holy One. After uniting with the church I would be to lodge in different homes, and always sit down at other people's

tables, as I had no home of my own. I would of course be liable to be called upon at the first table I would sit down to. However much people differed in their religious faith or practice, when there would be a mixed company together at the same table, if there was an Old School Baptist present, he would be the one almost invariably to be called upon to ask a blessing at the table. I do not call to mind an instance of any one refusing. People seemed to have confidence in my profession. If they did not have full confidence they never allowed me to know it. I knew I would be called upon, and not alone among brethren, but quite as certain among others, oftentimes with those making no profession. What am I to do? They are not asking for me only to do as well as I can. They do not think of criticising, but they know that I have made a profession that they have the utmost confidence in, and it is out of respect to me, and they are asking for what they feel that they have a right to ask. I may say I have little or no gift; they only ask for what I have. Not only at the table, but in the evening the family Bible would at sometimes be brought out to have family worship. They would feel hurt if I should refuse. I almost envied the sisters whose privilege it was to escape the duties and responsibilities that I felt devolving on me. I knew that the Old School Baptists were subjects of criticism, and their walk was closely watched. I could not bear the idea of giving occasion to religious opponents to speak reproachfully. I have never found but one answer to the questions presented, and so, having as I trust obtained divine help, I have continued to this day, in obedience to the promptings that weighed upon me in that hour of sore trial. On every occasion that I call

to mind, where we have account of Christ being seated at the table, it states that he blessed. It has been my impression that it was his uniform practice, and that in this he set an example for us. The apostle says that we should in everything give thanks, and we have on record in the confusion of a shipwreck, and he a prisoner in the presence of two hundred and seventy-six people, many of them heathen, he took bread and gave thanks in the presence of them all. I believe that there are brethren that are not gifted in utterance, even of what they feel. I believe also that gifts may be improved, and those who have the most trouble on the subject, generally come out the most gifted. It is the spirit we want, and not a mere flow of words. The tendency to mere formality, or running into the same track, will be overcome at length by continual struggling against it. I do not know that I can do better here in closing on these points than to quote a sentence from the apostle: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." It is all very well to have thankful hearts, but we may not always know if nothing is ever uttered. How shall there be a response of amen at our giving thanks if nothing is uttered? I had things on my mind in regard to the work and duties of deacons, but I will not take that subject up now. I would prefer for my part that brethren would continue to walk in the old paths, and not try to remove the landmarks that the fathers have set.

Hoping that grace may abound to you all, I remain in love and fellowship,

E. RITTENHOUSE.

KANSAS, Ill., Dec. 1, 1899.

ELDER D. BARTLEY—DEAR BROTHER:—As we have just finished reading through the entire contents of the SIGNS OF THE TIMES of December 1st, and as we lay them aside you come into our mind, and it occurred to me that to-morrow and next day is the time of your meeting at Crawfordsville, Ind., so I feel like writing and giving you some of our feelings as to the teachings in this issue of the SIGNS.

First, Elder Durand's complete uptripal of Arminianism in all its bearings. Surely, surely, the eyes of any child of God ought to be "turned from darkness to light" by such unanswerable defense of the truth as Elder Durand has made.

Then Elder Chick's editorial on all things working together for good to them that love God, was to my mind, "wine on the lees, well refined." I was enabled to see that these workers of iniquity, are only doing that that God permits, and that good will come out of it to the Zion of our God. You call to mind that national Israel had disturbers of the peace of the children of Israel among them, and that they had to be sifted, that Israel might travel on to the promised land. So it will be in this case. I do not expect to live to see the end of this beginning to lead astray by would be leaders, but with full confidence of a God of all power being the Leader of spiritual Israel, I have no doubt of the final result. Yea, with Paul I can say, "We hope for that we see not." It will come. Then, my brother, let you and I "with patience wait for it." Further on in this same chapter the apostle says, "If God be for us, who can be against us?" You and I may be killed for the testimony of Christ; if so, is it not a comfort to know that our great Master said, "The disciple is not

above his Master" ? and goes on to say, "Fear not them which kill the body, but are not able to kill the soul." These modern teachers may in a measure kill our standing, but they cannot kill God's truth; they may hate us for Christ's name's sake, but the Savior has said, "He that endureth to the end shall be saved." Let us then obey our Lord where he said, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, Shake off the dust of your feet." If it were not for the hope that we have in the perfect and finished work of Christ, how could we live? But Paul says, "We know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." This sometimes gives me great comfort, for I feel to know so little about what to pray for as I ought. A little over fifty-six years ago, I hope the Spirit made me utter an acceptable prayer, when I was made to say, "Lord, save, I perish." I am no more able to save myself now than I was then, but still am made to realize that if saved in time, or to eternity, it is solely by the grace of God, and I am glad it is so for I cannot of myself even think a good thought. I am constantly compelled to say, "Who shall deliver me from the body of this death?" But if Christ has ransomed me from the curse of the law, I am made to feel with the apostle, "Who shall separate us from the love of Christ?" Then comes the blessed thought, "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."

JAMES M. TRUE.

WAGRAM, Ohio, Jan., 1900.

DEAR BRETHREN:—A few weeks ago I received a letter from a sister in Ohio, in which she said, "I was so glad when I read your letter in the SIGNS to-day, about your enjoying your trip among those who believe in the same kind of predestination that you do. So many of our ministers are so different, and believe so much in their own works. But I long to hear some who preach all of God and nothing of ourselves, for our time salvation."

The above expresses one of the greatest objections that I have to the idea of "conditional time salvation." The way it is presented, and the way that I have heard it preached, they leave the Lord out of it, and put the sinner into it too much, or in a way which seems to me to give the sinner more power than I in my experience realize that I have. They seem to me to go beyond my experience, and the Scriptures also. Such preaching does not satisfy the souls of those who have been taught that salvation is of the Lord, and all of him who is all things to them. They may listen to it for want of a better thing, but they cannot feel that it is right, and they cannot help it. They want in preaching to hear Christ and him crucified, the Alpha and the Omega, the beginning of their experience, and the ending of the same. They love to hear about the mighty power of God not only in their salvation, but in all things, at all times, and under all circumstances. They want to hear that he is in the storm, in cold, famine, war and darkness, as well as in the spiritual joy, or in the renewing of their hearts and churches. They do not believe in a lame God, and neither do they want him preached as though he was lame, which is done whenever they preach that all things pertaining to the salvation of the church are predestinated,

but the rest of the things in the world are not, or that they come by chance. His people do not believe that God wants his people, or men, or devils, to do certain things and cannot get them to do them, for lack of power. They do not believe that anything comes to pass, God not willing it. "Who is he that saith, and it cometh to pass, when the Lord commanded it not?"—Lam. iii. 37. Do I see affliction, it is by the rod of his wrath. Am I in darkness, he bringeth me into darkness. Am I shut up, he hath hedged me about, so that I cannot get out until his own good time comes, and then he will bring me out by his own almighty power, and according to his eternal purpose, and not according to our will, or works.

The way this conditional salvation is sometimes preached, it has the same effect upon those who are like the sister who wrote me, that the words of Bildad had upon Job. His words, instead of converting Job, or making him feel good, only made him miserable, and through their comfort (?) they rendered only miserable comfort to him. They in effect said to Job, "You have brought this upon yourself by some secret sin which you have kept hidden from us, but which you cannot hide from God." But Job did not believe them, nor their words, not because he felt that in and of himself he was righteous or perfect, or not a sinner, but because he had an understanding of God's ways which they did not have. Job knew, yes, *knew*, that the Lord was in the fire, and wind, and death, and even in his bodily affliction. All these things were evil to him, and were regarded so by men, but he said, "Shall we receive good at the hand of God, and shall we not receive evil?" It all shows us his faith in an overruling providence, which

reached to all things at all times; that is, God is in all things. This gives me more real comfort and joy in my life than all things else, and when I can hear it preached in its unlimited fullness, and the Lord gives me an ear to hear, (he must and does do even that) I want to glorify his name, and shout his praises from the tops of the mountains. There are numbers of his children like this sister, so situated that they rarely hear the kind of preaching which gives, as they think, all the glory to God. They are in existence like the seven thousand in Elijah's day; Elijah did not know who nor where they were; he thought that he was left all alone, the last one, all the rest gone; they were hidden to him. So, to-day, they are hidden to us, until the Lord directs us to them, to feed them. So also the Lord hid Elijah by the brook Ocherith, and commanded the ravens as his servants to feed him. "And I have commanded the ravens to feed thee there," he said. Notice it reads, "feed thee there." So he had to go there to be fed, he could not help it, he was in the hand of God.

To me it seems the way some preach this so-called "conditional time salvation," they separate the child from the power of God, and say that there are some things it can do without the aid of the Holy Spirit. Now, if there be one thing that I can do without the aid of the Holy Spirit, then I am to that extent independent of God, which I cannot believe. "I can do all things through Christ which strengtheneth me," says the apostle, Phil. iv. 13. This means just as much to-day as when it was spoken; it is as true of the saint to-day as it was of Paul. To say that the Holy Ghost gives us strength to do certain things, and then leaves it optional with us to do



or not to do, will not do for me, because then it would be uncertain whether it would be done, which might make some of the work of the Spirit to be a failure. It seems to me that when the Spirit gives me strength to do a thing, it indicates that it is the will of the Spirit that I should do this thing. It seems to me that it was just as much the will of the Spirit that the thing should be done, as it was the will of the Spirit to give me the strength to do it. It is God which worketh in me both to will and to do of his good pleasure. He inclines me in the good way, as the rushes are inclined by the wind. The strength to do, comes from him as much as the command, the one follows the other, and both are from the same source. Here is where those who see as our sister, fail to find comfort in the "conditional time salvation" preaching: to them it detracts from the power of God, and adds to the creature's power; it lacks that good old fashioned ring of God's ability, and man's inability, which was so sweet and precious to our souls when first we heard it. He puts it into our hearts to do his will, and the word of God is fulfilled, that word which never has returned unto him void, because he has power over men, as the potter has power over the clay. "But now, O Lord, thou art our Father: we are the clay, and thou our potter; and we all are the work of thy hand."—Isaiah lxiv. 8. This is as true to-day as it ever was, and it will always be true.

Your brother,

FRANK McGLADE.

[In the above is stated better than we can, some of the objections which we have seen against the term, "conditional time salvation." We are far from attributing to many who use the term, the meaning which it conveys to us, but we

think that the term is misleading. It does seem to put grace entirely out of the question. Indeed we have seen the statement from at least one writer, that grace does not have anything to do with our time salvation, and neither does faith. This is startling, and we shall never accept it so long as we believe in grace at all.—Ed.]

#### EXPERIENCE.

FOR some time I have had a desire to write some of my travels and exercises of mind, but always feared it was a fleshly inclination, and never made the attempt. But since the Lord has laid his afflicting hand so heavily upon me, and has again been pleased to give me a little strength, I feel the impression still with me to speak of the loving kindness and tender mercy of the Lord to me, for surely he has watched over and cared for me all along my afflicted life, yet I have been so unmindful and unthankful of his goodness that I am made to wonder at his long-suffering. I do not remember the time when I did not feel and know I was a sinner, and would try and ask the Lord to have mercy on me. I never was taught prayers to repeat, but was told there was a God who saw and knew all we did, and would punish us for our sins, but if we was sorry for our wicked thoughts and actions, and would ask him, he would forgive us. This I tried to do. I formed the habit when young of praying at nights after going to bed, for I did not want any one to see me on my knees. Sometimes this was only a form of words, at other times I felt in need of help. It always seemed there was something to keep me from enjoying myself in young company as others did, although I would appear as lively as any one. I never could do as I wished, but was continual-

ly doing something wrong, which gave me a great deal of trouble. I went on in this way until I was about fifteen years of age. I had never been very strong, and now my health got worse, and I became sick both in body and mind. Such distress of mind I shall never be able to describe with my tongue or pen. I would try sometimes to tell how bad I was feeling, but it seemed I could not make any one understand me, so I came to the conclusion no one ever felt as I did. Such gloom settled down upon me, and such a fear came over me, that the name of Jesus would make me tremble. Truly I felt it was a fearful thing to fall in the hands of the living God, and I could see no way of escape, for it was written, "The soul that sinneth, it shall die." I dared not look in the Bible, for everything there reproached and condemned me. I would shun all religious company and conversation. O, how I dreaded the Old Baptist preachers, for I always thought them to be good people, and just their appearance made me feel sad. I would make some excuse and leave the room when they went to prayer. I have hoped this "fear of the Lord" was the "beginning of wisdom" with me, but with my weak constitution trouble at times seems almost unbearable. Many bitter tears have I shed on account of my sad condition, and many promises did I make to the Lord, if he would spare my life I would try and live better, I would watch everything I did and said, and surely I could keep from sinning, but instead of getting better I seemed to get worse. I could not live one hour without doing something wrong. I continued in this condition until the spring before I was eighteen. The fourth Saturday and Sunday in April there was Baptist meeting at the Union meeting-house. I had

not been to Baptist meeting for a long time, but for some cause, on Sunday morning I felt like going. It was a beautiful spring morning, as we were on our way everything looked so lovely, the birds sang so sweetly, the wild flowers were blooming, and everything seemed to be praising God. Then the thought came, What makes you feel so well this morning? and I thought, it must be because we were all going to church together, for grandfather, grandma, papa, ma and us children, and the preacher, were all together. Could this be the cause of that peaceful feeling? But all the while I was dreading the long sermon, and thought if I got to feeling too bad I would just get up and go out. But O, how different from what I expected, the appearance of the minister before the people was beautiful to me this morning, and his voice as music to my ear. Although I do not remember a word he said, yet it surely had the joyful sound, and if ever I have been given ears to hear, and a heart to understand these things, it was that day, for what I had so feared was now both meat and drink to me. I now felt a hungering and thirsting for something I had never felt before, and O, how short the sermon, I was sorry when he closed, for I could have listened all day. I came home that day a hungry child, not for natural food, O no, I wanted to read the Bible, and everything on the subject of religion, all the time. I was very careful that no one would take notice, or suspicion my being interested in these things, for I thought I would never say anything to any one about my feelings. It might just be impressions of a weak mind. I had been sick so much, I thought that the cause of all my trouble, and yet I felt to hope it was the Lord that was leading me in this "way that I

knew not," for he wounds and he heals, he kills and he makes alive. About this time these words rested for several weeks on my mind, "Unto you this day is born in the city of David, a Savior." I lost all interest in worldly amusements, and found no pleasure in gay company. I have been blessed with the kindest and best of friends, but felt lonely and sad most of my time. I enjoyed going to Old Baptist meeting, and hearing them talk; they could tell my feelings so much better than I could. The Savior they spoke of was the one I needed, a whole and complete Savior. This Scripture has been of great encouragement to me, "We know that we have passed from death unto life, because we love the brethren." Now, if I am not deceived, I do love the people of God. Again, we read, Every one that loveth is born of God, but the question with me is, Is this of God? Am I one he died for? If so I am safe, but I am so doubtful, and my faith so weak, yet there is a little hope I cannot entirely give up. O, that the Lord would give me strength to bear patiently anything he may see fit to bring on me. My desire is to walk humbly before him all the days of my life.

ALICE J. BARB.

FLICKERSVILLE, W. Va., Nov., 1898.

(See obituary notice on page 190.)

DANSVILLE, N. Y., Jan. 2, 1900.

EDITORS OF THE SIGNS:—While renewing my subscription once more, I wish to express my gratitude to God for his preserving care another year, and to assure you and the readers of the SIGNS, (if you see fit to publish my scribble) that I still take comfort in reading your editorials, and the communications contributed to its columns by the many able and spiritual brethren and sisters. Indeed it is like

news from a far country, and like the experience of my own soul, when I read of the joys and the sorrows, the hopes and the fears, and the spiritual exercises of those who predicate their hopes of salvation upon the merits of Christ, and have no confidence in the flesh.

I inclose a scrap cut from the "Notes and Queries" column of *The Outlook*, edited by Lyman Abbott, viz:

"Does the final destiny, the eternal destiny, of man pivot upon the will and ability of God, or does it pivot upon the will and ability of each individual person?  
C. P.

To affirm the former seems to impair human responsibility; to affirm the latter seems to limit God's infinitude. The classic statement, in which the best philosophy concurs with Scripture, is in Philippians ii. 12, 13. According to this the human and the divine are concurrent factors; each is effective, neither excludes or overbears the other. The problem is mysterious, because the finite is in the infinite and the infinite in the finite, so that it cannot be said where one ends and the other begins."

How ingeniously he tries to get around the sovereignty of God! The passage he refers to in Philippians reads, "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."

This Scripture was the last, and overwhelming onslaught against my advocacy of man's free will, and it all seems so simple now, and plain, that I wonder at the blindness of such learned men as he, and can account for it only upon the principle that God has given men understanding according to his own will and purpose, and quickens whom he will with the life-giving energy of his holy Spirit, to hear, and see, and understand the glorious beauties of his grace.

I would like to read what you think of his doubtful issue between the "finite in the infinite and the infinite in the finite," as he puts it. He admits the problem to

be mysterious, but hesitates to solve it by acknowledging that God is supreme. For myself I can find no consolation in any other theory than that God is a sovereign over all his works, and will do all his pleasure, and that he will cause his enemies to serve him, and sometimes I feel that he has subdued my rebellious heart, and made me willing to suffer reproach for Christ's sake.

I have lived in this town nearly fifty years without a sympathizing neighbor in my religious views. I have asked God why it is so? and have only been quieted because it seemed good in his sight, that it should be. Religion (?) religious privileges (?) abundance of both! such as they are, but my soul takes no delight in the God-dishonoring doctrines they preach, nor in their abominable idolatry of worshiping their golden calves, their festivals and lotteries, and other schemes. All for money and pleasure! I love to see people cheerful and happy, but I think sometimes, how poor and insipid all these enjoyments would appear to them, if they could have a taste of the sweet blessedness of a soul saved by grace.

Having read the SIGNS over sixty years, I rejoice that it has been preserved from falling into the false ways of the multitude, and that the doctrine of grace is just as precious to it now as when I first began to derive comfort from reading it.

But to relieve your patience I will close, with love to all who believe in salvation by grace, and have no confidence in the flesh.

P. WEST.

[It does indeed seem strange, as brother West has said, that a man of Mr. Abbott's education could be so blind to the literal reading of the Scripture cited by him. He says, "According to this, the human and the divine are concurrent factors."]

Or in other words, man is a co-worker with God. Can language more clearly state the *cause and effect*, than the words of the thirteenth verse, "For it is God which worketh in you [the cause] both to will and to do [the effect] of his good pleasure"?

To accept the clear declaration of this Scripture detracts too much from the ability of man, and gives the entire power and glory to God, in the salvation of man, so not to give offense to either party, a compromise is made, and they become "concurrent factors." How amazing strange it is to those that have been enlightened by the Spirit to see their own depravity, to think that impious man would ever dare to claim that he was a "concurrent factor" with the infinite God, in his own salvation.—ED.]

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## EDITORIAL NOTICES.

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### PLEASE BE SURE

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

By observing the above instructions our subscribers will enable us to more conveniently keep their accounts.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 15, 1900.

Entered in the Middletown, N. Y., Post Office as  
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F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**CHURCH DISCIPLINE.**

IN the discipline of the church, is there a difference between classes of offenses? If so, should there be a difference in dealing with them?

There is clearly to our mind a difference between what might be called public offenses, and what might be called private offenses, and it is equally clear that there ought to be a difference in the treatment of them by the churches. In Matthew xviii., personal offenses, or differences between brethren, are treated upon, while in 1 Timothy v. 20, which reads, "Them that sin rebuke before all, that others also may fear," it seems to us that offenses which are public, that are generally known, are meant. A difference in dealing with these two classes of offenses is shown in what is said about them. In Matthew xviii., the expression, "If thy brother shall trespass against thee," does not mean such things as would constitute a crime against the law of the land, or that would subject one to any legal penalty, but only some personal slight or wrong treatment. Especially as the connection seems to show the offense spoken of is a manifestation of a spirit of lordship, a claim to superiority over another. Arrogant words or deeds would be the

expression of this; it would show itself in an entire disregard of the feelings or rights of others. This, we gather from the words which introduce the chapter, and out of which the whole discourse of the Savior, recorded in the chapter, grew. The disciples disputed which should be the greatest in the kingdom of heaven. This spirit is the cause of every evil spoken of in the chapter, and against which the disciples were warned. With the spirit of a little child in full possession, there could never arise any personal offenses, or any infringement on the feelings or rights of another, but if one is possessed of the spirit of desiring the precedence, he will be sure to pay little regard to others, and will override their wishes whenever it suits him. Here comes what we will call personal offenses, unkind words, unkind deeds, overbearing conduct, which will wound and grieve the truly spiritual, will flow out of this spirit of ruling. This may show itself in the personal relations of brethren; one may thus wound and grieve some brother, when he has done nothing which can be known publicly, or subject him to the censure of any law of any land. Now this is a matter which must be kept secret between the offended and the offender. It is not good from any point of view to spread such a thing abroad. It must be remembered that the offender is also a believer and a disciple. The Savior says, It is not the will of our heavenly Father that he should perish. It ought therefore to be our will and our effort to save him from the danger to which he has subjected himself by his conduct, and especially by the spirit which he has manifested. In the whole of the chapter, the concern of the Savior is not for the one offended, but for the offender. The offended one is small and humble, and is

not self-seeking in disposition, but the offender seeks his own advantage, and such a spirit is contrary to the Spirit of the Master, and constitutes an offense against the meek and humble teachings of the Savior. Pride and self-seeking, is in itself an offense against the Spirit of Christ in the believer. This evil spirit will bring its possessor into trouble, and if he be a child of God at all, it were better for him to be drowned without remedy, than to fall under the dominion of such a spirit. He is in danger, and therefore all who love the Savior, and love those whom he loves, will feel like trying to save him from his danger. If offended, it is not at the brother, but at the spirit of evil which has taken possession of him. We are to hate the garment spotted by the flesh, but not the one who wears it. We are to hate the sin, but not the sinner. We are to seek to save the sinner from his sins, and so save a soul from death, and hide a multitude of sins. If personally offended, the object to be sought is not revenge, or the humiliation of the offender, or that he should get down at our feet and make confession to us of his wrong, for our glorification, as though we are more holy than he, but the object to be sought is, that he may be restored to a sound mind and an humble walk, for his own advantage and the glory of God, and our mutual comfort and joy. The whole spirit of the teaching in this eighteenth chapter of Matthew, is that such as err must if possible be saved. Jesus, as said before, is concerned for the offender, rather than for the one offended. This should be the spirit which governs all that we do. Therefore, if our brother offend us by manifesting such a spirit as the disciples were actuated by in disputing which should be the greatest in his kingdom,

we are to go to him and tell him his fault between ourself and him alone. It should be remembered that the fault is not so much some particular act, but rather the spirit of lordship and self-seeking which is back of this particular deed or word. Seeing such spirit manifest in one, let us seek him alone, and in the spirit of the Master, whose will is that not one of these should perish, and let us labor to gain him, let us remind him that we are all brethren, and have but one Master, that is Christ. Let us set before him that the only path of peace, and that by which our Savior may be glorified, is the path of humility of spirit, and all humbleness of behavior toward all our brethren; let us remind the erring one that he is wronging his own soul, and shutting himself out from the blessed communion with the Redeemer in the spirit, which he desires so much; let us confess our own failures with him, and acknowledge that all the seeds of all the ills that grow, are also sown in our own nature, and that multitudes of them have sprung up to our own hurt and shame; let us get down and wash the very feet of the brother. If the spirit of humility and love be in him, and in us, and reign there, we shall both find ourselves together at the foot of the cross, mutually confessing our sins, and shall be brethren indeed; we have gained our brother.

But suppose he does not hear us, and still persists in this proud and self-seeking spirit, and shows a disposition to dictate still, rather than the spirit of brotherly love and humility, what then? Shall we give him up in despair, and say, "Let him go, he is joined to his idols"? The Savior says, no. To say this would be to claim that we were better than he, and to subject us to the guilt which he has incurred. Saying and feeling thus, we

should be as far from the spirit of the Master as is he; we should be walking far from the Master, as much so as is the case with him. Neither do we understand that the Savior meant to say that we should go to him alone but once; if there be any hope of gaining him, let us go to him many times before we take the second step enjoined, and when we do find that all our efforts are unavailing to save him from his error, then the object of taking one or two more is not to have witnesses against him, but still to strive together to win him; we ask other brethren to join with us in this attempt to save him. Let us take therefore, brethren who love God and the erring brother, with us, and who are willing out of this love, to spend and be spent for him. Then let us urge all the spiritual considerations that have weight with us, and that may be given us to present, upon him, to show him the better way, and let those who have gone with us join in this presentation, and strive to show what is the true spirit, the Spirit of Jesus, and what will result from a persistence in his course of fleshly pride and ambition. As a mother weeps over her erring child, and longs for him, and with all loving accents warns that child of the results of his folly, so let us do in such a case; no exact form of words can be laid down as proper to be used, love will supply the words and the arguments, if love be indeed in our hearts, and if love be indeed in the heart of the erring one, that love will supply in his own heart the strongest of all arguments; it will make an appeal in his heart, beside which our appeal will be but feeble, yet the words which our love urges will approve themselves to the arguments of the same love in his heart, and so our brother will have been gained,

and we shall together thank God who has willed that he should not perish.

But if he shall be so much under this wrong spirit that he shall neglect even then to hear, then, in order to save him, not to destroy him, let us tell it to the church, and this means the whole body of the church. It is to be supposed that the erring one will love the church of the Redeemer, who have been redeemed as he hopes that he has been. If he have somewhat against us, and against the one or two whom we have taken to see him, it is not to be supposed that he can be angry with all his brethren in the church. Now let us appeal to them to strive with him, and to warn him of the consequences of his folly. In this the church will feel their own weakness, and remember their own shortcomings, and knowing the terror of the Lord, they will be exceeding anxious to restore him to the right way, they will not want to have an arm cut off, or an eye plucked out, if they can prevent it. They will strive if possible to heal in the hand, or that in the eye which offends, in order to save to themselves a useful member, which they cherish as man does his own flesh. Thus far there is no talk of exclusion, and no accent is to be heard but love. If the Spirit of Christ be in him, then he will hear the voice of the church as a child will hear the voice of a loving mother; her cry to him will be one of entreaty for his own sake, and for her joy also. Paul expresses what will be the burden of her entreaty to him: "I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Surely he that remembers the mercy of God toward him, and in whose heart love for the blessed Redeemer exists, must hear the voice of the

church of God; surely he must remember these are they whom my Savior loves, and who have his presence and spirit, and who are the very pillar and ground of the truth, which is also precious to me; he must remember these are my kindred, my best friends, and to them my heart must turn; they are more worthy than I, and I am favored if to me is given to untie their shoelatchet; I cannot fail to hear them; if they have seen such a wrong spirit in me, surely it must be that I am wrong. Then will come confession and sweet unity, like the oil poured upon the head of Aaron, which ran down to the skirts of his garments, and like the dew of Hermon, where the Lord commanded the blessing, even life for evermore. Then the brother is gained and saved from his error, and there will be joy in all that know it.

But if so little of the Spirit of the Master be in him, that the entreaty of the whole church is to him but an idle tale, then but one thing remains: if the eye or the hand cannot be healed of the festering sore, let it be cut off, let him be unto thee as a heathen man and a publican, let him be cast into outer darkness, deliver him to Satan that he may learn not to blaspheme. For his own sake, and for the sake of the cause, and for the glory of God, in the church, he must be set aside. Not to set him aside, is to condone his fault; it is to say that it matters but little what manner of spirit and life is manifested in him; it is of but small concern whether the church be clean and healthy, or have a disease eating at her vitals, and the glory of God is but a trifle. Such things we must not say. For his good, for the good of the cause, and of each brother and sister, and for the declarative glory of God, he must be set aside from the fellowship of the

church. For his sake, and for our good, and for the glory of God, we have followed him as has been directed, to save him if possible; now that the disease has been shown to be incurable, for the same all-important objects, we are to separate ourselves from him, and we neglect this at our peril, for the disease will eat, slowly it may be, but surely. All this belongs, as we believe, to personal offenses, it does not include crimes or things which violate every law, human or divine.

There is also a sin which must be rebuked before all, there is a sin unto death, and for which the apostle does not say that we should pray. There are sins not unto death, and for these we should pray, and from these we should strive long to save the offender. Perhaps it is impossible to exactly divide in all cases the two classes of offenses, but the two classes exist, and are not to be regarded in the same light, or to be dealt with in the same way. Such things as violate the law of the land, and are a stench in the nostrils of all decent men, are not to be borne with at all. When such things are in the life of any man, that man in the sight of all men, is but a dead body. Theft, murder, adultery, fornication, lying, cheating, deceitfulness, covetousness, which the apostle says is idolatry, perjury, drunkenness, riotous living, wantonness, chambering, these are things which are known, and are not against any individual particularly. These things are sins which bring discredit upon the whole church, and reproach upon the holy name by which we are called; these are crimes which are a stench in the nostrils of all men, how much more are they a reproach to him who has professed better things. A black spot upon muddy ground may not look so black, but how black does it



appear when cast upon a white ground. If these things be a reproach to a man of the world, how much more of a reproach are they to a professed follower of Christ. These things must not be borne with. Let those who are guilty of such things be rebuked before all. In these things personal labor is not enjoined, as we understand, but these things are unto death. Even prayer is not enjoined for such things. It is our judgment that where such things are found in one who belongs to the church, at once he should be set aside. We do not say but that in the future such fruits of repentance may appear in that man that it will become both a privilege and a duty to restore him to the church, but now, that others may fear, let him be set aside. We do not mean that one may not be overcome by sudden stress of temptation, and do wrong, who at once will abhor himself, and repent sorely for that wrong. Such an one is not guilty as though he were habitually following the evil thing. The church will judge with regard to these things, and must show her condemnation of these things at once, when they are proved. If one who has the Spirit of Christ, learns that such things are said against him, and that even the world believes them, he has but one duty before him, and that is to demand a full investigation, that his innocence may be made manifest, and this not so much for his own vindication, as for the vindication of the holy religion which he has professed, and for the honor of the blessed name of the Master. We cannot conceive how any one who loves God and his cause, and who is conscious of innocence, can rest under such charges, or even a whisper of such wrongs. The garments of the church should be kept unspotted from the world. Offenses which are patent before

the world, ought not to be borne with at all, yet even here the church is not to act in any anger, but in deep sorrow; she is to act in sorrow for the offender, and for the cause which is thus reproached.

There are also some things which are of a public nature, and which yet do not seem to us to come under the head of crimes, which should be rebuked. The attitude of the church in obedience to the word of God should in no case be doubtful. Such things as gambling, betting, horseracing, card playing, dancing, theatre going, are wholly unworthy of a believer, and will, when indulged in, wrong his own soul, and bring reproach upon the cause of God and truth. A man cannot indulge in any of these things and remain of a spiritual mind. Thoughts of Christ, and seasons of communion with him, cannot go with indulgence in such things. Those who do such things, wrong their own souls, and when believers are led into them, they for the time do not have the glory of God in view. These things should be rebuked, and all should be warned against them.

It has seemed to us well to present these things, for we always need to be forewarned and exhorted, lest we be led astray by the snare of the devil. The spirit of Christ leads not into these things, but the spirit of the flesh does. The flesh must be crucified with the affections and lusts thereof, if we would be followers of Christ indeed. We are persuaded that those of spiritual mind will welcome all such admonitions, and will be glad to have their minds stirred up by way of remembrance of them.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### ISAIAH XL. II.

"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."

This fortieth chapter of the prophet Isaiah begins with a commission from the God of Israel to comfort his people, and proclaim to them the accomplishment of their warfare, and the full remission of their iniquities; and to cry unto Jerusalem the important message of comfort, which the declaration from such authority is calculated to inspire. A proclamation of what she has received at the Lord's hands. The prophet is instructed to show the disparity between the two fountains or sources from whence emanates our natural and spiritual life. Christ has said, That which is born of the flesh, is flesh. And the prophet is instructed to proclaim, "All flesh is grass, and all the godliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass." Such is the fleshly nature of man, frail and withering, depraved and mortal, transient and passing away. All the glory of man, his goodliness, his best performances, his brightest hopes and purest actions, like the grass which beautifies, must also perish and fade away. But the word of our God shall stand forever. Peter, in his commentary on the passage, testifies that the spiritual birth of God's children, is "not of corruptible seed," like that which produces grass and flowers, which must soon fade and perish, "But of incorruptible seed, by the word of the Lord, which liveth and abideth forever." Christ himself has also said, "It is the Spirit that quickeneth,

the flesh profiteth nothing: the words which I speak unto you, they are Spirit, and they are life." And Peter and his disciples said, "To whom shall we go? thou hast the words of eternal life." "The dead shall hear the voice of the Son of God, and they that hear shall live." "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life, and they shall never perish."

In this connection Zion is discovered bearing good tidings, and Jerusalem lifting up her voice with strength, calling on the cities of Judah to behold their God. "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." Then the text follows, "He shall feed his flock like a shepherd," &c. Behold your God, ye cities of Judah, ye churches of the saints, in the person of the Shepherd and Bishop of your souls. There can be no doubt that the Lord Jesus Christ is the Shepherd here spoken of; he himself declares it, saying, I am the good Shepherd, and certain it is that he is the Shepherd that has laid down his life for the sheep; it is equally certain that he is the Lord God that should come with strong hand, and whose arm should rule for him. He is the Lamb that is in the midst of the throne, who shall feed his flock, and lead them to living fountains. Here then, we have a clear, full and unequivocal testimony of the absolute deity, and eternal Godhead of Jesus Christ our Lord. It is consoling to all the saints, as it was to the psalmist, to know that "the Lord is their Shepherd, and they shall not want." He is the Lord, or Jehovah; and he is God over all, and blessed for evermore. Truly our second Adam is the Lord from heaven, and the God of the whole earth shall he be called.

He is the mighty God and the everlasting Father, the Prince of peace. This Maker and Husband of the church is the Lord of hosts, and our Redeemer is the holy One of Israel; and he has come, according to the prediction of the text, to feed his flock like a shepherd, and to gather the lambs with his arm, and carry them in his bosom, and he will gently lead those that are with young.

Having established the identity of the Shepherd, and proved his absolute deity, we will next observe that he has a flock, which belongs to him; and briefly show the righteousness of his claim as the proprietor. We are not informed that he was coming to procure a title to a flock, or to obtain a flock, or to see how large a flock he could procure. The possessive case is used by the Holy Ghost in the prediction, *his flock*. He came not to feed or gather the flock of some other shepherd, for he is the Shepherd whose own the sheep are. And he says, "He that entereth in by the door is the Shepherd of the sheep; to him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them."—John x. 2-4. It is true Paul charged the Elders of Ephesus to feed the flock of God, which he hath purchased with his own blood; but this has reference to a redemption purchase, not a purchase of an original title to them. If he had held no title to them which was older than the claim of the law, the right of redemption would not be in him. The prophet Isaiah says, "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."—Isaiah liii. 6. And Peter testifies that they "were as sheep going astray; but are now returned to

the Shepherd and Bishop of your souls."—1 Peter ii. 25. From these portions of Scripture we prove that the redeemed of the Lord were sheep before they strayed, sheep when they were astray, sheep when redeemed or brought back, and continue to be sheep when returned to the fold. It was then because they were his sheep by a prior title, that the Lord in justice could lay on him the iniquity of them all, and command the slumbering sword of justice to "Awake against my Shepherd, and against the man that is my fellow, smite the Shepherd and the sheep shall be scattered, and I will turn my hand upon the little ones."—Zech. xiii. 7. If the sheep of some other shepherd, or owner, should go astray and commit trespass, could the damage be charged to any other than the original owner, by any principle of equity and justice? This flock belonged to Christ before their iniquities were laid on him, before they went astray, and therefore when they had strayed they were held by the porter until their owner should come, prove his property, pay charges and take them away. According to the text, he, whose own the sheep were, came, and, as we have seen, to him the porter opened; for he entered legally, by the door, the iniquity of all the flock was laid on him, and he made full payment, and brought them back from their captivity with his own blood. For ye are not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained, before the foundation of the world, but was manifest in these last times for you who by him do believe in God that raised him from the dead. (1 Peter i. 18-21.) Now if this precious blood of Christ was appropriated by foreordination, before the beginning of

the world, for the redemption of those who ultimately by him do believe in God, does it not prove that Christ sustained the relationship of Head over all things to them, so when he come and paid the ransom price for their redemption, he could call his own sheep by name, and lead them out? But our Shepherd has not only laid down his life for the sheep, and called his own sheep by name, and led them out of bondage, out from wrath and condemnation, and into the rich pasture beside the still water, but our text assures us that he shall feed his flock. They require nourishment, and they are not able to provide it for themselves, nor can it be furnished by any other shepherd than their own good Shepherd. God's people being born of God, possess a life in them that is not of the earth, and cannot feed on earthly food. That which we received of the productions of earth for the sustenance of our fleshly bodies, will not feed the inner man, or the new man which is born of the Spirit, and therefore all that come before Christ, or who attempt to supercede him in feeding his flock, are thieves and robbers. His being a spiritual flock, must have spiritual food, and the Lamb that is in the midst of the throne, himself shall feed them. He spreadeth their table in the midst of their enemies, and he maketh them to lie down in green pastures, beside the still waters, and he maketh their cup to run over. But how shall he feed them? "As a shepherd." As one who is perfectly acquainted with all their wants. He will deal out to them just at the right times, and in the exact quantities, so that they shall not want. He being the Lord God, can never be impoverished, can never be surprised by famine, he has ample supplies for them, and they shall, under his care

and protection, go in and out and find pasture.

But there are times when the flock requires something besides food. The chilling blasts of winter would be too severe for the tender and unfleeced lambs, were it not that their good Shepherd bestows on them his unremitting care. He has pledged himself that they shall never perish, neither shall any pluck them out of his hand. Notwithstanding their strong propensity to stray, although like sheep they have strayed, he shall gather them with his arm; and having gathered them with that strong almighty arm, which shall rule for him, and which he has raised for their defense, he will carry them in his bosom, where they shall be warmed, succored and protected by his own vitality. The pulsations of his own heart they shall feel, and the affection which burns in his bosom shall comfort and cheer them. And he will bestow his tender care on such of the flock as are burdened. It is said of this flock, as they *go up from the washing*, every one of them beareth twins; and there is not one barren among them. (Cant. vi. 6.) Whatever this figure may be designed to illustrate in regard to the sheep of Christ, we know that the children of God, as they go up from the washing of regeneration, feel within them a strife between the flesh and the Spirit which burdens them sorely, and makes them groan being burdened; and in this case, they like Jacob's flocks, will not bear over-driving one day. (Gen. xxxiii. 13.) But our Shepherd knoweth all our infirmities, and instead of driving, he gently leadeth them. He knoweth our feeble frame, and he remembereth that we are but dust. How gently doth he succor them when tempted, tried and distressed. Yea, though they pass through the valley and the shadow of death, he

will still be with them, and lead them through, for he will never leave nor forsake them. This message belongs to God's people; the commission is to comfort them; may we be found among them; and may we with them, share in the consolation.

MIDDLETOWN, N. Y., July 1, 1857.

**CONTRIBUTIONS FOR THE  
"SIGNS OF THE TIMES."**

Previously acknowledged.....	\$351 05
Mrs. John Muir, N. Y., \$2.00; Mrs. Chas. Slade, Ill., \$1.00.—Total.....	3 00
Total to date.....	\$354 05

**P E R S O N A L .**

ANY one knowing the address of Elder R. M. Thomas, will confer a favor by sending it to B. S. Pate, Dayton, Washington.

**CHURCH CONSTITUTED.**

GARDEN CITY, Minn., Feb. 5, 1900.

EDITORS OF THE SIGNS—DEAR BRETHREN:—Please publish the appended account of the organization of the first church of our faith and order, organized in the State of Minnesota, and oblige your unworthy brother and fellow-servant in the bonds and afflictions of the gospel,

GARRETT MURPHY.

SATURDAY, Feb. 3, 1900.

IN response to a call of brother Deacon Abram B. Lester and sister S. A. Lester, brother Henry James and sister E. James, sister Elizabeth A. Murphy and sister Irene Murphy, for the constitution of a church at Garden City, Minnesota, the brethren and sisters met pursuant to call, at the day and date above named, with Elder Wm. Morphew and Elder Garrett Murphy, of Lime Creek church, Regular Predestinarian Baptists, who proceeded to examine the Constitution, Articles of Faith and Rules of Decorum, offered by the above named brethren, and finding them satisfactory, proceeded with the Constitution of said church, and declared them a church of Jesus Christ in order.

- 1st. Singing, and prayer by Elder Wm. Morphew.
- 2d. Charge to the church by Elder Garrett Murphy.
- 8d. Right hand of fellowship by the members.

ELDER WM. MORPHEW.  
ELDER GARRETT MURPHY.

**M A R R I A G E S .**

By Elder F. A. Chick, at the bride's residence, near Titusville, N. J., Feb. 14th, 1900, Joseph H. Philips, of Harbourn, and Miss Anna M. Hixon, of Titusville.

By the same, at his residence in Hopewell, N. J., Feb. 21st, 1900, Price S. Henderson and Miss Mary Belle Leigh, both of Cedar Grove, N. J.

By Elder G. N. Tusing, at his residence, in Columbus, Ohio, March 7th, 1900, Jesse Mason, of Truro, Ohio, and Miss Amelia Miller, of Reynoldsburg, Ohio.

**O B I T U A R Y N O T I C E S .**

DIED—At her home near Unionville, Feb. 3d, 1900, Amelia Ann Sayer, daughter of the late Wm. A. and Sally Murray Sayer, aged 76 years and 7 months: She became a member of the Middletown & Walkhill church in 1869. Her chief delight was to meet with the church, although her health was very delicate all her life.

Elder Ker met with us Feb. 6th, and spoke words of comfort to us from John v. 25.

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

Her sister,

SARAH E. SAYER.

DIED—At the home of brother Joshua Hume, Nov. 14th, 1899, Elder J. D. Jones. Brother Jones fell sick away from home, and died among his brethren and sisters in the Lord. He was well cared for by brother and sister Hume and others. Medical aid was administered, but to no avail, his time had come, and he was ready to go. His home was in Nashville, Tenn., where his family now reside. They were notified of his illness, but did not get here in time to see him alive, on account of failure in connection of trains. He died without a relative near, but loving hands administered to his wants, and Jesus the Savior of sinners, in whom he trusted, was with him to banish the tears from his eyes, and to soften the pillow of death. He said, "Tell my companion and children, who are most dear to me, not to weep for me though I am gone. The same hand that led me safely through scenes dark and drear, has kindly conducted me home." His daughter and her husband and one child arrived in time for the funeral, which took place at Hickory Creek Old School Baptist meeting-house, with interment at Brock Hill Cemetery, Jasper Co., Ill. Services were conducted by Elder J. C. Biggs.

Brother Jones was born in east Tennessee, August 14th, 1830; he moved with his father to Edwards Co., Ill., when four years of age, and there grew to manhood. Oct. 31st, 1849, he was married to Nancy Jane

Linchon; to this union were born eight children, of whom but two survive, a son and daughter. His wife, two children, grandchildren, friends, with his brethren and sisters, mourn for him, but not as those who have no hope. We believe that Jesus died and rose again, and therefore those who sleep in Jesus will God bring with him. I have met with our dear brother, and heard him tell of his hope, and talk of the goodness of God, many times in the past. He had but one doctrine to preach, and that was the doctrine of God our Savior. He told me, when near his death, that he believed the same old doctrine that he had always preached, without any change. He was sound in doctrine, and steadfast and unmovable. We all extend our sympathy to the afflicted wife and children. He and his wife united with the church called Long Prairie, in 1854; they were baptized by Elder Jerry Doty. He was called to the work of the ministry soon after he united with the church. They afterwards moved their membership to Cannon Co., Tenn.

He was conscious to the last. The day he died they told him that his daughter would be there the next day; he shook his head, and said they would be too late. He realized that the time of his departure was at hand. He often expressed a desire to pass away, and be done with suffering; to be absent from this poor tenement of clay, and be ever with the Lord. He said that the little hope that he had was worth ten thousand worlds like this. We only knew him to love and respect him. Just before he passed away he reached out his hand to brother Hume and bade him farewell. He then straightened himself in the bed, folded his hands across his breast, closed his eyes, and died without a struggle. O, the peaceful death of a believer! He fought the good fight of faith, and the crown of righteousness awaited him.

MARY A. BIGGS.

OBLONG, Ill., Jan. 1, 1900.

Miss Alice J., daughter of Elza and Nancy Barb, was born June 30th, 1868, died Feb. 10th, 1900, aged 31 years, 7 months and 10 days. Though she never joined the church, she was a warm friend of the Old School Baptists, and a strong believer in salvation by grace. She had been an invalid for many years, and had not been able to walk for seventeen months before she died. She died of a complication of diseases, with heart trouble the leading cause. She had been a great sufferer, but bore all of her suffering with great patience. She was very lovely in disposition, and it gave her great pleasure to hear the gospel preached, and to talk and to hear others talk on religious experience. I visited her at the time of the meeting of the Redstone Association, and had meeting twice at her father's house, and to see her delight in the gospel, and to witness her suffering and resignation to the will of God in it all, and hear her speak of her trust in God, was wonderful to behold. When I got

home I wrote her a letter; in reply she wrote me: "Your words of comfort and encouragement have helped and strengthened me, yet I am so undeserving of it all. I do feel that these are all great blessings for which I can never be thankful enough for, and while the past year has been one of the deepest sorrow and affliction of my life, it also has been one of the most pleasant. I have enjoyed a peace and contentment of mind that I did not have when in better health. I have never yet felt to ask the Lord to restore me to health, but feel willing for his will to be done concerning me."

She died without a struggle or a groan, as if she was going to sleep. The writer of this was called by telegraph about fifty miles to attend the funeral, which was held on Monday, Feb. 12th, 1900, where we tried to comfort those in distress, from Rev. xiv. 13; after which she was conveyed to the silent grave to await the resurrection morning, when her body will be resurrected an incorruptible, immortal body, to dwell with Christ forever in that heaven of bliss prepared for all that love him.

This was the third and only remaining daughter, her sister Olgy, who was a member of the Indian Creek church, having died a few months before her.

May the Lord comfort the father, mother and the four brothers, also her aged grandfathers, who are both still living, and worthy members of the church. Her father is not a member of the church, but is a good friend of the Old School Baptists. Her mother is a member of the Indian Creek Old School Baptist church.

(See relation of christian experience on page 177.)

ALSO,

Mrs. Eleanor Barb, wife of William Barb, mother of Elza Barb, and grandmother of Alice J. Barb, was born Oct. 20th, 1824, married May 21st, 1844, died Feb. 15th, 1900, aged 75 years, 3 months and 25 days. She joined the Indian Creek Old School Baptist church, Jan. 27th, 1849. She has been a faithful member of the church fifty-one years and eighteen days. At the time of her death, she was one of the oldest members. She had always been very faithful in her attendance of the meetings of the church as long as she was able. Meetings were frequently held at her house, where she was always ready to entertain those who would come. She was well informed in the Bible, which she read a great deal. She had also been a reader of the SIGNS for many years, which were very interesting to her. While attending the Redstone Association I visited her at her home, and found her going about bright and cheerful, and ready to talk on things pertaining to the kingdom of heaven. When I attended the funeral of Alice J. Barb, I found the dear old grandmother very low, and not expected to live many days. She was suffering with kidney trouble and paralysis, and was so weak she could not talk much, but she said to me, she wanted to go, she did not want to live; she said she would soon follow

Alice, and she trusted in the Lord, and when I would speak words for her comfort she would say yes. So I bid her a last farewell, and went home. In three days I received a telephone message to return, the dear old sister was gone. We gathered in the old home on Saturday, Feb 17th. There were many there who had met a few days before at Alice's funeral. There was the dear old brother, the husband of the deceased, so lonely and heartbroken, and the only son, Elza, and his wife and remaining children, whom we had tried to comfort a few days before, also a number of the members of the Indian Creek church, and many relatives and friends, and we have every evidence to believe that Jesus was there to strengthen and comfort us. We spoke from 1 Cor. xv. 22. Many hearts were sad as we again went to the old family graveyard, where we laid the remains of the dear sister in the cold grave, until "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

May the Lord comfort our dear brother Barb, the sorrowing husband, and all the relatives and friends, according to his will.

J. N. BARTLETT.

ASTOR, W. Va., Feb. 20, 1900.

### MEETINGS.

The church at Forest Grove, Wicomico Co., Md., has decided to hold a two days (yearly) meeting on Wednesday and Thursday, the 28th and 29th days of March, 1900, at their meeting-house near Parsonsburg. All lovers of the truth are invited to meet with us. We expect Elders Durand and Poulson to be with us, and hope for the the sweet presence of the Lord and a good meeting.

A. B. FRANCIS, Pastor.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., APRIL 1, 1900. NO. 7.

## CORRESPONDENCE.

### CHRISTIAN OBEDIENCE.

OBEDIENCE is an obligation arising from existing relationship, and the nature of the relationship establishes the extent of the obedience. If a very limited relationship only exists, the obligation of obedience must be equally limited. This is a natural law in equity, immutable and abiding. Mosaic obedience was entirely different from christian obedience, and they cannot be joined together or united, because Christ is distinct from Moses. “The law was given by Moses, but grace and truth came by Jesus Christ.” Moses, therefore, was the minister of justice, which was always unto condemnation, because his people failed in their obedience to the law. Paul therefore says, “For as many as are of the works of the law are under the curse.” This is an unchanging principle and abiding truth, both then and now and ever. He gives the righteous reason, saying, “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.” Christ was the only one that ever thus perfectly obeyed the law. He as a righteous Man

under the law kept it, fulfilled it, and took it out of the way forever. “For Christ is the end of the law for righteousness to every one that believeth,” says Paul. Again he says, “Christ hath redeemed us from the curse of the law, being made a curse for us.” His redeemed people, therefore, are free from the law, from its obligations and its curse, and it has no demands against them, no claims upon them. “For sin shall not have dominion over you: for ye are not under the law, but under grace.” So taught faithful Paul.

“Grace and truth came by Jesus Christ.” How different he is from Moses! The law of justice and condemnation came by Moses, and it thunders a righteous curse against all who are of the works of the law, because they woefully fail in their works of obedience to it. Being conditional in its nature and provisions, both its blessings and curses were also conditional. It was a fearful failure, therefore, because all the conditional workers who thus claim to serve God conditionally have miserably failed to render perfect obedience to its righteous conditions and obligations, and it will not accept anything less than perfection;

indeed, it cannot. A half-way or faulty compliance with its righteous conditions would both violate and dishonor the law of God, and so bring down its curse upon every one who failed to render perfect obedience to it. This is the awful defect and failure in any and every conditional covenant and law which offers blessings for conditional obedience, which must necessarily be perfect or it is not obedience, but denounces curses against the disobedient; for no sinful being can ever perfectly obey the righteous obligations of God which rest upon him, because of the depravity and weakness of his sinful nature in the flesh. But a holy law or commandment cannot accept and reward a faulty conditional obedience, because to do so would be an outrage upon righteousness, which no holy commandment will permit. It is impossible, therefore, for any conditional obedience toward God to receive his blessing as a conditional reward, if imperfection or fault attaches to such obedience. This is a self-evident truth; for a conditional reward from God, if bestowed upon imperfect obedience, and for it, would be the same as rewarding imperfection or sin. From this inevitable consequence there is no escape. All men, even the most zealous for God's conditional rewards, freely confess this solemn truth in prayer to him, for they will confess their sinful failures in all their righteous obligations to him, and that in no respect are they perfect in their love and service, but continually need his forgiving mercy. Why, then, will not men be consistent, by teaching according to their prayers? Either the confession of sinful failure and the need of mercy is insincere and mockery, or else the doctrine of conditional rewards is not true, but a delusive snare and cheat. Religious teachers should either

quit teaching the people according to the old conditional covenant of rewards for works of obedience, or else they should cease to mock God in their prayers, by asking him to be merciful to their unrighteousness, and to remember their sins against them no more, which is according to the new covenant of mercy and grace; for either their prayers are a mockery and hypocritical, or their conditional teachings are basely false, because it is absurd to profess to be under the new covenant only during prayer, and then to pass out and go under the old covenant of conditions as soon as the prayer is ended. Men are self-deceived, and deceiving the people, if they flatter themselves that they are honoring and serving and pleasing God, who changes not, by such inconsistencies, contradictions and shams.

A dear brother, now deceased, told an aged minister and me during our last visit at his home, that he said to his pastor, "Brother——, you pray all right, but when you get up to preach you contradict your prayers." This one stubborn fact condemns all the teachings of conditional salvation, or else it fastens upon all conditionalists the awful sin of mocking God in prayer; for there can be no such thing as the mercifulness of God to our unrighteousness, according to conditional salvation, for this bestows rewards or blessings for righteousness or obedience only, and its rewards are never of grace and mercy, but alone of debt. Mercy and grace, therefore, are banished from every form or kind of conditional salvation, and it becomes purely a matter of reward for service performed. So, then, the moment the worker under the principle of conditional salvation does the work as the required condition, he is righteously entitled to such salvation, not

as a beggar at mercy's door for grace, but as his just due. God himself has so decided this principle, by his inspired servant Paul, and no man can change it from law to gospel; for the sentence of God is, "Now to him that worketh is the reward not reckoned of grace, but of debt." It is clearly evident that all conditional salvation is contingent and dependent upon works of righteousness or right obedience, which the conditionalist must first comply with and do before he can receive the reward of conditional salvation; but then, when he has performed the conditional works, he is lawfully entitled to the stipulated reward of salvation, and it is justly due to him as a debt. It is positively so, and cannot be otherwise, for principles cannot change, and this principle of conditional salvation for conditional obedience is strictly a principle in law, in which the conditional worker becomes the creditor and the Lord the debtor. Boasting on the part of the obedient conditionalist is at once admitted and encouraged, yea, and justified, by every sort of conditional salvation, and the truth of this is confirmed in all the religious world, by the loud claims and boastings of all conditionalists, Conditional Baptists not excepted. This may do for the natural, fleshly, self-willed, legal and worldly religion of the world, who work and serve religiously, not because they love God and delight to show forth his praise, but their works of formal obedience are prompted by the conditional salvation that they expect to obtain by their works. This fact attaches to every feature of conditional salvation, and to all conditional obedience, for the reward necessarily becomes the incentive and the object sought for in all works and services performed as conditional obedience, upon the performance of which depends

conditional salvation of some sort. The whole thing from first to last is wholly worldly and fleshly, legal and selfish, and while it may please and praise the pride of the flesh, it dishonors the rich mercy of God, and reproaches his saving grace. This is very far from christian obedience. Christ is the fullness of salvation from all sin, past and present and to come. "And of his fullness have all we received, and grace for grace." In Christ is infinite and exhaustless fullness of righteousness and salvation and blessing, therefore, and all his fullness is grace. And it is of his saving fullness only that all we who are his have received; yea, all that we have received or ever shall receive of his divine fullness, on earth and in heaven, is "grace," and not only grace, but "grace for grace." This one blessed truth as it is in Christ, bars out and excludes forever all conditional rewards for works of conditional obedience, because here grace is the only reward. The christian receives only of Christ's fullness, and every gift and blessing of salvation that he ever receives is a blessing both *of* grace and *for* grace. All Christ's fullness of blessing is thus. No other principle of reward and blessing in christian obedience can obtain, therefore, only "grace for grace." And all this riches and blessing of surprising grace is "of his fullness." Not all of it, to be sure, but sufficient for us, for Jesus is ever "full of grace and truth." So, then, if any advocate any conditional system or notion of salvation, and hold to rewards of debt for works of obedience, such cannot find this principle in Christ or in his obedience, but must turn away from him to Moses, and from the grace of the new covenant to the works of the old covenant, for here in Christ and all his heavenly fullness grace only abounds, and grace is all. The gospel of Christ is

the gospel of the grace of God, and the fullness of salvation in the gospel is salvation by grace, and all obedience unto Christ and in the gospel is the obedience of grace, for all the obedience of the saved in Christ is only because they have received of his fullness, and grace for grace. Certainly it must be conceded, and no one will presume to deny it, that there can be no christian obedience out of Christ or without him, and only as we have received of his fullness, and grace for grace. Now this settles it conclusively, that all christian obedience is the result and fruit of Christ's fullness and grace, of which we must receive, and it must abide and abound in us. "Grace and truth came by Jesus Christ," and he is the Mediator of the new covenant, the Surety of the better testament, which was established upon better promises than the first and old testament or covenant; therefore all obedience to Christ is under the new covenant, and according to it. It is clearly evident, then, that christian obedience cannot be under the legal or old covenant, nor according to it, therefore the obedience unto Christ cannot be conditional, for then it would necessarily be under the old covenant and according to it, because it was conditional. So, before it can be proven that christian obedience is conditional, it must first be shown that Christ reigns upon Mount Sinai, where the conditional covenant of works was given, and not upon the holy Mount Sion in Jerusalem, where the holy Lamb of God, our precious Redeemer was crucified. The two mountains are far apart, both literally and spiritually, far Sinai is far off in the wilderness of Arabia, and when any one comes to it, behold, he meets, not Jesus, but Moses upon its summit, from whence comes fire and smoke, voices and thun-

derings, so terrible that even Moses himself was made to exceedingly fear and tremble. Yet, though strange the infatuation, some who claim to be preachers of salvation and teachers of obedience to Jesus the Savior, will travel away back to Sinai, in their efforts to prove conditional obedience under the new covenant, and will quote liberally from Moses, the mediator of the conditional covenant, which made nothing perfect. Paul would say to all such brethren, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" But it is a significant fact, that all classes and schools of conditional religion do always fly to the law of Moses, the ever-failing covenant of works, in their efforts to support some sort of conditional salvation. And then, after they have done the best they can in this way and by such means of proof, as they think, they will try to patch up this old and worn out and ragged garment or system with cloth from the new covenant of mercy and grace, to hide its defects. So, at best it is a patched up sort of religion, a motley mixture of the new covenant with the old, the works of Moses with the grace of Jesus; yet this is called the gospel of Christ (?) and a recent and self-pleasing term for it is, "Conditional Time Salvation." The evident and only meaning of this term squarely contradicts every part of the new covenant, which has not a condition in it, and it is contrary to the gospel of Christ, "for it is the power of God unto salvation," and it also denies that the grace of our Lord Jesus Christ saves us now in time. It is not, therefore, the doctrine of the new covenant, nor the gospel of Christ, nor is it "the grace of God that bringeth salvation;" for there is no salvation in this new gospel of conditionalism, but only damna-

tion, unless every one righteously performs the works which its conditions require; therefore it all "depends upon themselves," but not upon the grace of God, if any one obtains any salvation whatever conditionally. Who, then, can receive any salvation or divine blessing in this way? For, ask the best of its advocates, Do you perfectly fulfill either all or any of the commandments of God? and he must confess that he does not, unless he is a blinded pharisee, wrapped up in a cloak of self-righteousness. How, then, is he going to receive anything but condemnation, according to his new-fledged conditional salvation? For he must righteously do the conditions, which no sinful man can do, or else his conditional gospel (?) curses him, and sends him away with the foolish virgins to buy oil for himself. What a miserable fraud and failure must everything be that is conditional on our part, and therefore necessarily depends upon our ever-failing and imperfect selves. How painfully amazing that the children of the new covenant will be deluded and drawn away by such perverse things and chaffy stuff! Let us rejoice that this is not the gospel. Christian obedience is the obedience of love, and "love is of God," says John. And Paul says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This has no reference to what God did for us in regeneration, because it is spoken to baptized believers in Christ, and Paul here testifies to what is wrought in our hearts now. All obedience springs up from this love of God which is thus graciously and freely shed abroad in our hearts, not conditionally if we will do something in order to get it, but by the Holy Ghost which is given unto us. How positive and clear it is, therefore, that all obedience unto

Christ is from the believing and loving heart of the child of God, and has its *active* source in the Father's love, and that this love is ministered in our hearts by the Spirit of love and truth which God *gives* unto us. To his own loving disciples does Jesus say, "If ye love me, keep my commandments." That is, because ye love me. So, only those who do love can keep his commandments, because this is the obedience of love, and none but the loving disciples of Christ are under this sweet and sacred obligation of obedience to him. John says, "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." No, because it is his love in our hearts that qualifies and sweetly constrains and enables us to keep them. "We love God," which is the essential cause, "and keep his commandments," as the inseparable and unailing effect.

Our adorable Savior and Master says, "He that hath my commandments, and keepeth them, he it is that loveth me. \* \* \* If a man love me, he will keep my words. \* \* \* He that loveth me not keepeth not my sayings." He states this as an infallible cause and effect, and a positive test. He shows most clearly and certainly that love to him is the root and efficient power and source of all obedience to him, and that keeping his commandments is the certain result, the active outflowing and delightful fruit of this love. "If a man love me, he will keep my words." The last is just as certain as the first, because our perfect Teacher made no mistakes, and never guessed at what he declared. He said that heaven and earth should pass away, but his words should not. Love to Christ produces

obedience to him, therefore, and keeping his words is the manifested power and heavenly outgrowth of this operative or active, sanctifying and glorifying love. This obedience of love to Jesus the Savior is no more unwilling or coerced or passive or inactive than it is mercenary or selfish, contingent or conditional, for it is none of these. Until it can be shown that one who does not love the Lord may keep his commandments, or that obedience to him can be performed without love to him; or if this point is given up, then unless it can be proven that the Holy Ghost is given unto us conditionally, and that the love of God is also conditionally shed abroad in our hearts by him, our obedience to Christ cannot truthfully be held to be conditional and dependent upon ourselves. Neither of these things will be attempted to be shown by conditionalist Baptists, because it would be so evidently unscriptural and absurd. For the Holy Spirit is freely and sovereignly given to us of God, and the love of God is freely and graciously shed abroad in our hearts by the sovereign operation of the Spirit. To deny this evident truth would be the same as to affirm that the unchangeable God is acted upon and influenced and controlled conditionally by man, which is really a denial of God. We do not act upon God, neither can we turn him, nor influence, direct and control the Holy Spirit, but all this is true of him toward us. Surely the brethren can all see this, and should admit it. That the dear children of the loving God and Father of his people are brought into the sacred bond of the new covenant, and are under the most blessed and divine obligations to keep the commandments of Jesus in the loyal and loving obedience of their hearts to him, all freely agree. That the precious Christ is the Mediator of the new

and everlasting covenant, and fulfilled all its provisions, in which there are no contingencies or conditions on our part, or nothing that depends upon us to fulfill it and make it good and sure, but it consists of the "wills" and "shalls" of the Lord, who absolutely makes it with his people, in which he is merciful to their unrighteousness, which is not possible in any conditional covenant; that the gospel of Christ is the gospel of salvation, but not of condemnation, and therefore belongs to the new covenant exclusively, but not to the old covenant in any respect; that in the new covenant grace only reigns through righteousness by our Lord Jesus Christ, and all his saved and obedient followers are under this reign of grace; that all obedience unto Christ is in the gospel of salvation, which is "the gospel of the grace of God;" and that therefore all christian obedience and all salvation in the gospel of Christ is by grace, "not of works," is certainly most clearly established, and all who are saved by grace should freely agree here also. This would both establish fellowship in the gospel and restore peace. Nothing but this ever has made gospel fellowship and peace, or ever can. All the divisions that have ever troubled the people of the Lord's new covenant of grace, have been brought upon them by teachers among them of perverse things, who have denied and opposed these divine truths of the gospel of Christ, and those perverters of the gospel are responsible for such hurtful things, as the Scriptures show, and the Lord judges them and pronounces a woe upon them.

From the apostles of the Lord until now, the entire history of his new covenant people shows the same lamentable fact, that whenever any would-be leaders have risen up among them who have am-

bitiously labored to make some innovation upon the gospel of salvation by grace alone from first to last, and have opposed the sufficiency of our Lord's grace in all the work and way of salvation, they have always sowed discord and made confusion and trouble among the people of God; and always those leaders in some new thing have in the end of their heady and high-minded career left or gone out from the people of grace, and have "fallen from grace," as Paul said of them. That is, they have left the covenant of grace, have fallen away from the doctrine of grace, and have invariably turned aside to some sort of conditional doctrines. All of these conditional doctrines, from the largest to the smallest, are opposed to grace and deny its power to save *in some way*. For it is a significant fact in all the parties who have gone away from the people of the new covenant into any principle or teaching of conditionalism in salvation, that, in some way or other, they deny the power and efficacy and sufficiency of the grace of God, and hence they never fail to introduce and urge upon the people some other principle and way of salvation besides grace; and it is sure to be something of themselves, or that "depends upon themselves," which they in their ideas of self-ability persuade themselves, and as many more as they can, is a safer and better way of salvation, in some sort or part, than to rely on and trust in the grace of the Lord Jesus Christ to save them. This is a fair statement of "conditional time salvation," as also of every other principle of conditional salvation from sin and all else that we need to be saved from. To one who believes and trusts in and looks to grace alone for all salvation, yea, salvation unto righteousness and obedience and every good work, the belief in this conditional

salvation, which "depends upon ourselves," seems incredible and astounding; and so it is to one who truly realizes his sinful infirmities and weakness and failures, as Paul confesses with deep emotion in the seventh chapter of Romans. And though Paul labored more abundantly in the gospel than all the other apostles, he humbly says, "Yet not I, but the grace of God which was with me." Now, therefore, since the inspired apostle denied that his faithful and devoted obedience to Christ and more abundant labors in preaching the gospel "depended upon himself," but attributed it all to the grace of God which was with him, and says, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain," we are safe in holding fast to the grace of God in Christ as the successful power that leads to all loyal and loving and acceptable obedience unto Christ, and in refusing to accept any other doctrine, which denies this sufficiency of grace, as every kind of conditionalism does. To his brethren in Christ Paul says, ("For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 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." This is the true source of obedient power in all who are thus disarmed of everything that exalteth itself, and are thus through the mighty power of God happily brought to the obedience of Christ. And this "mighty through God to the pulling down of strong holds" of error and opposition is infinitely better and more blessed in securing obedience to Christ than it is possible for any conditions of dependence upon ourselves to be. And so the one

and only sufficient cause for the exhortation to obedience to Christ in the gospel, in showing forth or working out our own salvation with fear and trembling, is given in the wonderful and blessed words, "For it is God which worketh in you both to will and to do of his good pleasure." So all the salvation that is ever worked out in all gospel obedience, and by all the saved in Christ Jesus, is because of the power and grace of God in the heart, working in us both the willing mind and the might or power to do. This is present salvation, and it is of God through his Spirit and by his grace. Therefore it is not dependent upon conditions to be performed by our own will and power, but we ourselves are ever dependent upon God. It does seem that all who know the grace of God in truth would agree upon this, and have no controversy, but it is sadly evident that all Baptists do not. If they did, then none would derisively speak of grace as not sufficient to make us obedient to Christ, neither would they presume to say there is another principle and way of salvation than the grace of God, as James Arminius and all his followers since have urged, a way which they call "conditional salvation." This conditional salvation, whether applied to present or future salvation, denies that grace itself saves us, as to that part of salvation which is conditional, for it is clearly evident that so far as the grace of God saves us, our salvation is not conditional upon our part, and cannot "depend upon ourselves," as all conditionalism holds; for the moment we admit that we are saved by grace, we must also confess that, so far from salvation depending upon us, we are dependent upon grace for salvation. It is passing strange that any believer in Christ will deny this, and contend for a principle of

salvation which is an enemy to grace, as is all conditionalism in salvation. Have our conditional Baptists paused long enough to see the unavoidable sequence of denying that our salvation now in time is by grace? for when they make this denial, and say it is conditional upon our part, and depends upon ourselves, they thereby deny that the Lord Jesus Christ saves us in time, for it is by him that grace reigns, and reigns through righteousness, and this is unto obedience to Christ most surely, because righteousness is obedience. It is a shocking and fearful thing, therefore, to deny that the reigning and righteous grace of Christ saves us in time, for it is equal to saying that it is safer and better to depend upon ourselves and our optionary conditional works to save us from all the consequences that we need to be saved from all the days of our lives, than it is to look to and rely upon Christ and his grace to save us. *Conditionalism denies Christ.* Faithful Paul would say to brethren who hold to a conditional and therefore legal principle of salvation, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." That is, in Christ neither the Jew availeth anything, nor the Gentile, "but a new creature," says Paul again. So here in Christ is a new creation, corresponding to the Lord's new covenant, in which Christ and his grace reign supreme, and is all in all. Therefore, says Paul, "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." Here then is the source and only enabling cause of spiritual good works, for those who perform them are God's workmanship, and he hath new-created them in Christ unto this very end, good works, and foreordained that we should walk in them; and it is so, for God worketh in them by his Spirit of grace and love, making them willing in the day of Christ's power, and strengthening them with might by his Spirit in the inner and new man, so that they do testify of and work out and walk in their own salvation, which is in Christ and of him, and they do so with fear and trembling, which is not voluntary or self-caused. For salvation is their own, their gracious inheritance in Christ, with whom they are joint-heirs as his brethren and the children of God in his Son. All this new and spiritual creation and salvation and good works of faith and love is in Christ Jesus, and it actively springs up in his members, and brethren from the Spirit of life in him; therefore it is of the operation of God, and is by his free favor or grace, "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." Thus the infallible oracles of God most clearly show that all goodness and righteousness, in the children of God, as manifested or worked out by them, in their obedience to Christ, are by the effective reign of grace in them, the active springing up in them of Christ's life and love and obedience to God the Father, and all this is the blessed effect and fruit and manifestation of salvation. Salvation, therefore, in all that salvation means and is, is of the Lord Jesus Christ

and by the grace of God, and it all is the fruit of the Spirit, as Paul testifies in Gal. v. Therefore it is neither legal nor conditional, nor of works, nor does it "depend upon us," as conditionalism teaches, but we ourselves are continually dependent upon "the grace of God that bringeth salvation." So, being thus saved by grace, we are prepared and ordained unto good works, and savingly and lovingly and actively and willingly brought into heart-given obedience to Christ. Now, therefore, this is the obedience of both love to God and faith in Jesus, in whom only is salvation; and Paul calls this obedience the work of faith and labor of love in Christ Jesus. He speaks of all goodness and righteousness, faith and love, patience and hope, as *in* Christ Jesus. Without these gifts of God in his Son, and inwrought fruit of the Spirit in our new heart, there is not and cannot be any true obedience to Christ, for all else is carnal and unclean, selfish and unholy, and not pleasing to God. "For whatsoever is not of faith is sin," and without faith it is impossible to please God. Well, the faith of the Son of God is not conditional on our part, for "it is the gift of God;" therefore the obedience of faith, which worketh by love and purifieth the heart, cannot be conditional, but it is the springing up of the water of life in us which Christ gives us, flowing out in delightful service to the Lord, the gracious Giver of all our salvation and blessings. He gave us the new heart to love the Lord, also the power of faith to believe on Christ unto salvation, out of which arises all christian obedience. And since neither love nor faith are conditional, but free bestowments of God's grace, so neither is the loving service and obedience of faith conditional, but it is the free tribute of the heart in the unselfish sacri-

fice of honor and praise to the God of all grace and comfort. In Romans iv., Paul speaks of the righteousness of faith, and testifies that faith is one with grace, saying, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." He thus shows that all the righteousness and blessing of faith is by grace, and that it is grace only that makes the promise and blessing of God sure to the heirs of salvation. All know that whatever is conditional is not sure, but very uncertain or insecure, because it depends upon weak and fallible man. But faith belongs to the sure mercy and grace of God in Christ, and out of faith in the believer arises the only true obedience to Christ.

Christian obedience, therefore, is the obedience of reigning grace and faith and love in the heart of the child of God, and these are the unconditional gifts and blessings of the Lord's new covenant; therefore all the spiritual blessings of God flow to his covenant children from the divine fountain of his abounding grace, and are as unmerited and free as grace itself. And so all the rewards and blessings that the children of God ever receive in their loving service and obedience of faith are the rewards of grace. In view of this precious truth, Paul testifies that God hath blessed all the chosen and called and faithful in Christ with all spiritual blessings in Christ before the world was, unto the God-glorifying end that they should be holy and blameless before him in love. This makes all spiritual blessings as free and unconditional as Christ himself, and therefore absolutely the blessings of saving grace.

D. BARTLEY.

CRAWFORDSVILLE, Ind., March 6, 1900.

#### THE COMMON SALVATION.

THIS expression is used by Jude, and does not occur elsewhere in the Scriptures. This inspired writer addresses his epistle "to them that are sanctified by God the Father, preserved in Jesus Christ, and called." To them he says, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." There is but one salvation that can be called common, that is, common to all the sanctified, or elect, of God, and that is the salvation of our Lord Jesus Christ, that salvation from sin and death unto eternal life, which is the theme of all the inspired writers. That this is that salvation which the apostle designates as "the common salvation," is clearly evident by the reason which he gives for the necessity of writing to them about it.

"The faith which was once delivered unto the saints," is not that grace of faith which "is the fruit of the Spirit," but that doctrine and order of the gospel in which the salvation of God is made known to the saints in the world. This is that "mystery which was hid from ages and generations, but is now made known unto the saints," and this mystery "is Christ in them the hope of glory." (Eph. iii. 5; Col. i. 26, 27.) This doctrine of salvation by grace, and the order of the gospel, was delivered unto the saints on the day of Pentecost, when the gospel church was established. The apostles were charged with the authority to teach it to the saints, and to set all the commands of Jesus concerning the church in order, as judges sitting upon thrones, to judge the twelve tribes of Israel. All this gospel system is made known to the

faith of God's people. It is not understood by the natural mind, but by an understanding especially given for this purpose. (1 John v. 20; Eph. i. 17-23.) This doctrine of God is spoken of as "the faith of the gospel." Paul uses the word faith in this sense, as a system of faith, in Romans i. 5; xvi. 26; Gal. i. 23, and in other places. This faith, or doctrine, in which the eternal salvation of the saints is declared and made manifest in the world, is of the utmost importance and value to the saints. It is more than all the world to them. It sets forth and declares "the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." —1 Cor. ii. 7. It declares the ways and wisdom of God in salvation, as contrasted with the ways and wisdom of men. It was once delivered unto the saints in the morning of the gospel dispensation, and it is needful that they earnestly contend for it, for the whole world, and all the influences of the world, are opposed to it.

I have said that there is no other salvation which is common, either to all men naturally or to the saints. Natural salvation, as salvation from wounds or death in battle, from shipwreck, from loss or destruction by earthquake, fire, flood or disease, from misfortune or affliction of any kind, cannot be called a common salvation, for all are not saved from these things. Nor can that salvation of the Lord's people from error, from a fleshly walk and the loss or death that results from it, from stripes on account of transgression, which may be called a time salvation, be called common, for all are not saved in this sense. Some do walk after the flesh and die; some do transgress, and are visited with the rod. This liability to wander from the right way, and yield to temptation in some of its many forms,

and so suffer, is referred to by all the apostles, and is made the subject of faithful, earnest and tender admonition and exhortation. But some do yield to the temptation for a time, and suffer the sad consequences. There is an experience of the weakness of the flesh on the part of all of the saints in some measure, so that every one who is received is scourged and chastised. (Heb. xii. 6.) All must learn that they are dependent entirely upon the care and grace of God for the orderly walk which shall secure to them this time salvation, so that they shall not depend upon themselves, as Peter did, but upon the Lord. They must learn that "we have the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead." Some, through the faithful labors of brethren, are saved from death. (James v. 19, 20.) Ministers, by faithful labor in the gospel, save themselves and them that hear them, from false doctrine and practice. (1 Tim. iv. 16.) All this is the work of grace. But some are left to see more fully, and experience more deeply, the corruption, depravity and untrustworthiness of the flesh, even going so far in an ungodly walk that they are "delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

All for whom Jesus died are saved with an everlasting salvation, and shall finally be restored from all their wanderings, healed from all their backslidings, and brought home to glory, to the praise of the riches of God's grace. This everlasting salvation is common to all those who are sanctified, set apart, chosen, by God the Father. These who are the elect are preserved or saved in Jesus Christ, as the eight souls were saved in the ark. In him they were buried by baptism into

death, and so satisfied the law. In him they were raised up from death, and so death has no more dominion over them. In God's own appointed time each one of them is called by grace to a knowledge of this salvation, which is wrought in them.

A common inheritance, or an inheritance in common, is one in which each heir has an undivided part of the whole. It cannot be divided; it all belongs to each one. It may be illustrated by the light in a room full of people; the whole light belongs to each one in the room. No one can have a right to more than another, though one may be in a condition to enjoy more than another. So with this salvation, each one of those who are called has a right to all of it. It is the common salvation, common to the whole family of God. They are joint-heirs with our Lord Jesus Christ to this inheritance, and shall finally, all of them, be conformed to his image, and enter upon the full realization of this common inheritance in glory.

But the enjoyment of this common light, this common salvation, while here in the flesh, is more in some than in others. To enjoy an inheritance which cannot be divided the heirs must be as one, must be of one mind and one soul. And so it is with the Lord's people when they are in the Spirit. Then they dwell together in unity, the unity of the Spirit, and find how good and how pleasant it is. (Psalm cxxxiii.) But when the flesh prevails in the case of any, and they strive to walk by sight instead of faith, then their right to that salvation is not fully enjoyed. Sometimes their birthright is sold for some fleshly good, and they are deprived for a season of the light and comfort. But they cannot dispose of their inheritance, though they suffer loss

in their daily experience. It was needful for them, therefore, that the apostle should exhort them to contend earnestly in their daily life, in their walk and conversation, for that faith, that doctrine and order of the gospel church, unto the obedience of which they have been called, and that they attend with care to all that pertains to the church of the living God, seeking first the kingdom of God and his righteousness, above all worldly things. The grace which brought them salvation taught them all this proper gospel walk. (Titus ii. 11, 12.)

The salvation which is eternal, and the salvations of various kinds which are experienced by the saints in time, bear the same relation to each other which the sun in the heavens and his beams upon the earth bear to each other. We know nothing of the Sun till his light falls upon us; we know nothing of Jesus, who is our salvation, and the Sun of Righteousness to us, till his healing beams are felt in our souls. "In thy light shall we see light." It is by and in our daily experience that we learn all that we can know here in time of our eternal salvation. In every experience of suffering, of tribulation, of stripes, and of salvation from these evils, we learn more of this salvation, and only in tribulation do we learn anything concerning it. Whatever Jesus tells us is told us in the darkness, but we speak it in the light. Jesus is our salvation here in time, and to eternal days.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

CAMMAL, Pa., Dec. 25, 1899.

DEAR BROTHER BEEBE:—I hesitate to call you brother, but as the time has expired for the SIGNS, I inclose two dollars which will pay for them another year.

They come to me regularly, and sometimes I read them with comfort, then again they are a blank to me, I cannot read them with the Spirit, and then again I pick them up and read the same article with comfort to my soul. I feel like trying to tell you how it has been with me.

My parents were New School Baptists, and I was brought up in the Sunday School. When I was a small boy I was troubled about my sins; I always feared the Lord, and thought when I got a little older I would join the church, and be a christian, but the time never came that I thought that I was good enough, and I did not think that I would prove faithful. I went on in this way, promising myself that I would do better, but found that I failed in this also. When I was twenty-three years of age, a revival meeting was being held at Jersey Shore, where I was living at that time, and I attended it until I got so worked up that I could not sleep nights. I would go to bed and lie in trouble; the cold drops of sweat would stand out on my head with the thought that if I died I would go straight to hell, and I would pray to God in my mind to "be merciful to me a sinner." I suffered in this way for some time. There was a good Old School Baptist woman lived in the town, a sister Fackenthal, with whom my intended lived, and I had reason to go there quite often, and they noticed that I was worried about something. They soon found out what the trouble was, and began to quote the Scriptures to me, and some that I never knew were in the Bible. It proved to be a comfort to me. Then I began to read the Bible, and then I began to hear a gospel sermon once in a while. Elder Vail, and Elder Wm. Campbell, would hold meetings at sister Fackenthal's and I enjoyed them very much. In a short time I was

married, and moved to Cammal; there they had preaching every month, by our pastor, Elder Vail. I attended regularly, and I do believe that I was fed on that manna which comes down from heaven, at least it was a comfort to me. I was led along in this way until time for the Association, when I heard dear brother Bundy preach. His text was, "Blessed are the people that know the joyful sound," and something said to me, You know that sound; then how happy I was; I drank from that fountain which never goes dry. I went on until about a year ago, Elder Vail asked me to go to the church; I told him that if my wife was ready I would go; she was ready, and we were called on the next day, in the meeting, to tell the reason of our hope. I was all broken up, and could not say much, but they received me, and I was baptized by Elder Vail. Then I had a calm and peaceful mind for a long time, but since I find myself often doubting whether the Lord had anything to do with my case or not. Do you think that I might be one of that number which were chosen in him before the foundation of the world? Now, dear brother, what gives me much trouble is this, I never can tell the time when I met with a change, but I just seemed to glide along in the way that I have narrated, but the trouble of doing, and of fear, and of hell, left me, though I had no bright evidence, as some have. I cannot tell when there was a change with me as some do. This often makes me doubt, yet I cannot say that I have no hope; I still hope that I may be one of that number for whom Christ died. This letter is like the writer, full of imperfections.

I close, wishing you a happy new year.

SAMUEL C. MOFFIT.

[Our brother speaks of not being able

to tell the time when a deliverance was given him, yet his story tells of a deliverance. What then does it matter about telling the time? We recall that once when we were ourself troubled concerning this very thing, we heard Elder Hartwell in the pulpit speak in this way; he said, that two men might be traveling the same road, both heavily burdened, each having a heavy bag of sand upon his shoulder, from which he was weary, and longed to be relieved. The whole load might be taken from the shoulder of the one at a moment, and he would fully realize it, and ever after be able to tell just when it was done, and how he felt as the burden was removed; the other might insensibly lose his load, a grain of sand at a time, bye and bye, the load would be all gone, but he never would be able to tell just when it went, of his peculiar feelings as it went, as the other could, yet his load was gone just as completely and effectually as the other's was. The difference in the manner of the going was not the important thing, but the fact of the burden being gone was important. We remember what a comfort this was to us, and we tell it for the comfort of our brother.—Ed.]

ELGIN, Ore., Jan. 1, 1900.

DEAR BROTHER BEEBE:—I wish to send you a copy of a letter that I received from our beloved sister Ackles a short time before her death. We believe that it will be read with interest by her brethren in the east, as well as by those who knew her in the west. She was a dearly beloved Baptist wherever known. She was sound in the faith, and faithful in the discharge of every duty. In the language of David she could say, "I esteem all thy precepts concerning all things to be right; and I hate every false

way." Whatever duty demanded, her willing hands performed. She was given to hospitality. I never, in these things, saw any one more mindful than she; she did not forget those in bonds; the needy were not forgotten, and I feel it but a duty to say that she was mindful of her duty to those who ministered unto her in spiritual things; she was faithful to minister to them in carnal things. I never knew one who felt more deeply unworthy, or who had less confidence in the flesh, or who hated their own life more. She was one who walked in darkness, and had no light. She was one in whom the poor and needy could find a companion and fellowship, though she was a very pillar in our little church. We shall miss her so much. But we feel to say, "The Lord gave, and the Lord hath taken away," and may we be enabled to say, "Blessed be the name of the Lord." She was spiritually minded, and a great Bible student, and much of her conversation was upon spiritual things. This is but a weak effort to show our sister's worth, she needs no eulogy of mine.

Brother Beebe, I wish to say that I am pleased with the SIGNS, and the glorious doctrine of salvation contended for in its pages; I believe that salvation both for time and eternity are from the Lord. Jonah who had some experience in a time salvation, was wont to say, "Salvation is of the Lord." If there was some good thing in the flesh upon which good fruit could grow, then we might do good and merit salvation, but as says Paul, "In me, (that is, in my flesh,) dwells no good thing." "The evil that I would not, that I do." So my mouth is shut, and with David I must say, "Hold thou me up, and I shall stand."

May the Lord keep us in the way of

truth, and preserve us from evil.

In gospel bonds,

G. E. MAYFIELD.

NOVEMBER 28, 1899.

ELDER G. E. MAYFIELD—MY DEAR PASTOR:—Your note came to-day, and I was very glad to get it. I intended to write to you and to sister Peggy, on Sunday. You said I was to write, if I had anything good to send. And I had the inclosed most excellent letter to send. I had read all but the last page of the letter Saturday night, when I became so weary. I wonder why Paul wrote those words which have comforted the Lord's poor and afflicted people? Indeed if so much power is in their hands, why do they submit to being poor and afflicted? "When I would do good, evil is present with me." Did he do the good? Why not? "The good that I would, I do not, and the evil I would not, that I do." Why? Because sin is yet in our members, and with the natural powers we can do no good. It is the spiritual mind that is enabled to do all that God commands, when he gives the strength. Saved by the foolishness of preaching. Who called the preacher and qualified him to preach? Who gave the heart to understand, and the ear to hear? "Grace all the work shall crown." Who saves his brother and covers a multitude of sins? Not the one who in his own strength goes to the erring. "Without me ye can do nothing." And even the apostles, having done all, were unprofitable servants. "Who is sufficient for these things?"

The reason that I could not write last Sunday afternoon, was that in opening my Bible, my eyes fell upon Ecclesiastes v. 2: I read on down the chapter. I could not write after, I had such a crushing sense of my vileness and unprofitableness,

writing was impossible then. This forenoon, though very weary with a large ironing, my mind was more comfortable with many Scriptures passing through it.

Now, my dear brother, you see in the members over which the Lord has made you overseer, the needs be for stirring up their pure minds by way of remembrance, rebuking their worldliness, reproving their lack of interest, with all long-suffering and doctrine, and if it be in accordance with the will of God, you will thus save them from their errors. I know that I am only weakness, and I would shout for joy if I only knew that Christ's strength is made perfect in my weakness. If it were not that God's mercy endureth forever we could not be spared to cumber the earth. Lord, teach us how to pray. We join in love to each and all.

Unworthily, but as I trust, a sister,

E. H. ACKLES.

[WE well remember the dear sister, Edith Hanna, as we all here in the east used to know her. Though for many years far removed from us in location, yet we have always remembered her with fellowship and love. Her death brought sorrow to many here, as well as among her western brethren. We are glad indeed to publish both the tribute of her pastor, and the letter which she sent to him. The testimony is good for us all to read and heed. How good when such things can be said concerning one who has departed. What a noble record to leave behind. It was our privilege many years ago to receive many letters from her, and they were all spiritual; and to the glory of the Savior. Personally, we sorrow that we shall see her no more. We extend sympathy to her friends in the west, who feel heavily bereaved, and also to her friends in the east.—ED.]

61 TRACY ST., UTICA, N. Y., }  
Dec. 10, 1899. }

EDITORS OF THE SIGNS OF THE TIMES—

DEAR BRETHREN:—Brother Robert Alexander wishes me to say that he has been taking the SIGNS steadily from the spring of 1852, and that he is by no means tired of them yet, for by the blessing of God they have never failed to bring refreshing comfort to his thirsty soul, and have been as good news from a far country, which has many times given him to feel that he wants to grasp the hand of the writer, and thank the Lord that he has spoken comfort to him through their writing. He says, "I know that they are my people, and I hope they will never have any occasion to advise me to return from following after them; they are my people, and I must say, their God is my God; he has led me these many years, and instructed me in many things, and has led me in ways that I knew not, so that I am compelled to acknowledge him in all my ways; he has enabled me to say at times, at least, that it is by the grace of God I am what I am. It is by the help of the Lord that I continue unto this present time, and I must confess that it is by the power of God that I am kept from day to day, for daily experience teaches me that if left to myself I am sure to fall. The enemies in my carnal mind are as strong as ever they were, too strong for me, and I find that in me, that is, in my flesh, dwells no good thing, and that my worst foes are they of my own household, and they cause me to cry daily, Lord, help me, and lead me in a plain path wherein I shall not stumble. I hope the dear brethren and sisters will continue to write as the Lord may enable them, seeing that so many of the children are so situated that they are depending on the SIGNS for their preaching." He prays that the edi-

tors may be strengthened in their labors, both temporal and spiritual, and that they may remember the poor and afflicted of the family, when they go to a throne of grace. This is the desire of Robert Alexander, who is in his eighty-fourth year, written by Christian Winter.

Now, dear brethren, I would like to add a few lines for myself, but feel my own inability and ignorance in spiritual things. I have from day to day delayed, thinking the next will be the best. I can never write or speak as I wish to, beside I am a German, and a very poor scholar in the English language. I hope therefore that the brethren will pardon and overlook mistakes, and my poor writing. O, that the Lord would give me more strength to look unto him instead of looking to myself, then how much better progress I would make in my journey. I would also just say that I have been a reader of the SIGNS for nearly twenty-seven years, and I feel at present that I cannot do without them; I shall try to take them as long as I am able to read, and to pay for them. It is all the preaching I have. I hope that the dear brethren and sisters, and all the readers of the SIGNS, will try to encourage the editors by sending in their remittances as early as possible, so as to enable them to carry on their work in defending the truth as it is in Jesus, and to blow the gospel trumpet. I, for one, sometimes feel as if an article in the dear old SIGNS, written by some brother or sister, is worth all the money that we pay for the SIGNS. But I am satisfied that the Lord reigns, and that he knows what is best for us. This world is full of religion, such as Roman Catholicism, and various other kinds similar to it, and errors of every shape and name are preached with boldness, and received by the multitudes with greediness and de-



light, but I trust that the Lord has kept me by his grace, so that I have no desire to mingle with them. We are three of us here, myself and wife, and brother Alexander, and we try to meet often, and I must say that in times past we have had many precious hours together, and sometimes I think, if not altogether mistaken, the form of the fourth has been with us. It melts my heart sometimes when I remember the wondrous love that was displayed toward me, who am so utterly unworthy and worthless. But what a foolish creature I am, after years experience in a life of faith, I have a revolting heart still, I would turn away from and live without Christ if I could. I am plagued with a body of sin and death, and am tried so much with unbelief and fears, and what is worse, at times I have not a heart for God; I know not how to pray, nor what to pray for; I cannot control my own heart; sin is mixed with all I do; I often fear that my religion is nothing worth, and that Christ is not formed in me, the hope of glory. Whither then must I go? My hope rests on Christ and Christ alone, and I have nowhere else to go. By the grace of God I have been upheld till now. I sometimes have been enabled to cry out for God, even for the living God, and to say, "Lord, have mercy upon me." He knows what a miserable creature I am, but if I am one of his children, he will never leave nor forsake me; he will take care of his own. I have to confess that if I am saved at all, it is by grace, from first to last.

But I must conclude, or I shall weary you. I did not intend to write so much when I began. May the Lord pardon what may be amiss in this, to his name be all the glory.

I remain your brother,

CHRISTIAN WINTER.

WAVERLY, Pa., Feb. 13, 1900.

BROTHER BENTON:—As brother Beard never writes for publication, I thought it would do no harm to publish this short line; it just expresses what I have felt, O, so many times, yes, most of the time. You better leave out my first letter, and publish this one, it is so much better. I will not feel hurt, no indeed I will not.

Yours in love of the truth,

D. M. VAIL.

NEW HAVEN, Conn., Feb. 6, 1900.

DEAR BROTHER MARVIN:—Ever since I received your last letter asking me to write to you, I have been trying to find an opportunity to do as you requested, though I confess I cannot write anything to comfort or encourage you, unless it is to say that I know I am a poor, weak, justly condemned sinner, and it seems to me no one else can be half as bad as I feel myself to be. It always makes me feel like a culprit when I hear others, like yourself, tell of their feeling of unworthiness, for it seems to me you could not know how great a sinner I am, or you would not say you was the greatest sinner. I have often gone to church meeting with a determination to ask the church to cut me off, remove my name from among theirs, and let me go out from among them as an alien and stranger, for I felt that I could not walk as becomes a follower of the meek and lowly One, and I would rather die than bring reproach upon the name and cause, and I daily feel my inability to walk as becomes a "follower of the Lamb," with an "upright walk and godly conversation." I am too worldly-minded, too much given to levity and the pasttimes of the world. Yet with all these feelings, when I meet with the brethren, those whom I esteem as so much better than I know myself to

be, there is such a drawing toward them that I can only tell them that I love them and the "assembly of the saints" above all things else, and for the time I forget my resolutions to ask them to cast me out, and I feel as did Ruth, and with her I feel to say, "Entreat me not to leave thee, nor to return from following after thee." While I know I am not worthy of a name and place among the dear children of God, I am so selfish I do not want to be cast off, though I feel that it would be but just if I was cast into outer darkness. I believe I have always felt that if I should be cast out, I yet would say, "God is just," and, "Though my soul were sent to hell, God's righteous law approves it well," and yet I should praise him.

Now, dear brother, I have told you how I feel, and what I am, and I hope you will receive a crumb of comfort. I fear it will not be from this, however, for I feel that I am nothing, and less than that. I hope this finds you and your family well. I will be glad to hear from you when you care to write, and am looking to your coming this month with anticipations of a pleasant visit, if you will do the talking. You know I am of "slow speech and a stammering tongue," except when talking on worldly things.

With much love to you and yours, I remain as ever, your very unworthy brother,

JAMES BEARD.

STAMFORD, N. Y., Dec. 13, 1899.

DEAR BROTHERS EDITORS:—As the time is near at hand to renew my subscription, I will write a few lines in the way of approval and of appreciation of the excellent way in which our dear family paper is conducted. I feel that it is a duty to be prompt in my remittance, and

wish that it might be so with all, and so lighten the hearts of those that labor to make it such an excellent medium of correspondence to the household of faith. I would feel lonely without it, as in my afflictions I but seldom hear the word proclaimed in its purity. If I know my own heart I do love the assembly of the saints, and my chief joy is to meet with them. I have almost felt to question why I was denied this privilege, while others enjoy it, but on a moment's reflection I realize that it is because it so seems good in the sight of the Lord. I wish to be reconciled to his holy and righteous will. Afflictions spring not from the dust; they are dealt out to us in wisdom, and do work for our good, if we are the called according to his purpose. How good the editorial in the number for December 1st, upon that subject! This Scripture has been comforting to me in my affliction. Surely it is not in man that walketh to direct his steps. Should we not be thankful that it is so? I have seen the time when I felt that affliction brought me to the feet of Jesus to ask help, and to take away my heart of stone, and to give me an heart of flesh, and I think that he heard my cry, and enabled me to trust in the sure mercies of David. I have no confidence in the flesh, that I can do one acceptable act of myself; my righteousness is all as filthy rags. No offering can I bring, but simply to his cross must I cling. I do rejoice in the finished work of the Redeemer, for it is by grace that we are saved through faith, and that not of ourselves, for it is the gift of God; it is not of works, lest any man should boast. My dear kindred, stand fast in the liberty wherewith Christ hath made you free, earnestly contending for the faith once delivered to the saints; take the Scriptures as your only rule and

guide, the gospel therein revealed is the power of God unto salvation; to the Jew first, and also to the Gentile. I would be glad to write something that would be of comfort to the poor and afflicted people of God, for I feel truly to love them for the truth's sake; my language then must be that of Ruth, "Entreat me not to leave thee," &c.

Dear brethren editors, may the Lord sustain you in your labors, and guide you into all truth, and enable you to long feed the flock of the fold; may we all be enabled to serve him acceptably, with reverence and godly fear.

Yours unworthily,

MRS. H. HOWARD

LONGVIEW, Texas, Dec. 15, 1899.

DEAR BROTHER BEEBE:—I have just finished reading the dear old SIGNS for December 15th, and I feel somewhat impressed to write you a few lines as an expression of the love that I have for you and the dear old SIGNS OF THE TIMES, and the brethren in general. I have not been taking the SIGNS very long, but do not see how I could do without it now. It advocates the doctrine on which my little hope is hinged; that little hope which I would not give in exchange for all the riches in this world; that hope which is an anchor to the soul, both sure and steadfast; that hope that maketh not ashamed, because the love of God is shed abroad in our heart. "For we are saved by hope, but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for it?" I hear some professed followers of our Lord make a great deal of fun of this hope religion, but take that little hope away from me, and you take my all. "If in this life only we have hope in Christ, we are of all men most

miserable." It is that hope of the life beyond this vale of tears that we cherish above all things on this earth, that eternal life, that was treasured up in Christ, and that before the foundation of the world. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus," who came down in these low grounds of sorrow and died the ignominious death of the cross, that we might be made the righteousness of God in him, who his ownself bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness, by whose stripes ye were healed. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," ever adorning the doctrine of God our Savior with an orderly walk and godly conversation. "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." Therefore, my dearly beloved, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." But ever look unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, there to make intercession for the saints of God, to whom be glory forever, amen.

Do as you please with these imperfect lines.

Your little brother in hope of life eternal,

T. P. SHADDOCK.

ARENA, N. Y., Jan. 15, 1900.

DEAR BROTHER BEEBE:—The time having arrived for me to renew my subscription for our family paper, I would like to express my appreciation of the same, and would also extend a few words of encouragement to the editors, if anything I can say might be encouraging. I am well pleased with the contents of the SIGNS, according to my understanding they advocate the same principles they did in the beginning, more than a half century ago. I have received a number of different Baptist papers within the past two years, but would not exchange the SIGNS for any or all of them. I hope the dear brethren and sisters will continue to speak often to each other through its columns, as God shall give them liberty, for we read, where the Spirit of the Lord is, there is liberty.

I hope if there are any in arrears, they will make a strong effort to forward their subscription, that our editors may not be annoyed by the tardiness of their patrons.

This theory about "conditional time salvation," is something new to me; I do not remember of hearing the term until the past season. I am of the opinion we Primitive Baptists have no use for it. I think as brother Allison said in the last number, "better leave that term for the Arminians." It seems to me the closer we adhere to the apostolic doctrine, and apostolic simplicity, the safer we are.

I have a desire that Elder Chick may feel constrained to meet with us at our next Association, if he can make it convenient. I have never had the pleasure of seeing him, nor hearing him preach, but have enjoyed reading his writings very much.

With love to all the household of faith,  
I am your unworthy sister,

J. H. DICKSON.

WELCOME, N. C., Oct. 29, 1899.

ELDER D. BARTLEY:—I have often desired to write to you, when reading your pieces, for you write just what I believe, and that makes me love you; yet I am so vile, I feel like my scribble will annoy you. But somehow I cannot help writing how I love the doctrine of an all-wise, all-powerful God. If I go to torment, I want to go believing in God having all power in heaven and earth.

I cannot write anything interesting, but I just wanted to tell you how I love the doctrine of election and predestination of all things; it is my greatest enjoyment to read it, or hear it preached, and I do love the people that believe in it, whether I have seen them or not. I do not know from what source this is, but I hope the Lord will show you, for I do not want you to be deceived in me, for I am so vile, so fearful. O, how wretched I am!

May the good Lord bless you, and enable you to write much more of that glorious doctrine.

J. A. PARDEW.

CRAWFORDSVILLE, Ind.

DEAR BRETHREN EDITORS:—This expressive little letter is submitted to you. The meek and lowly writer has truly been taught of God, whom he adores with humble reverence, for neither the flesh nor the devil ever taught man to "love the doctrine of an all-wise, all-powerful God," but these opposing powers do teach men to hate, and heap reproaches upon it, and to "reply against God." "God, who is rich in mercy," will not suffer one to "go to torment" who believes and trusts in and loves him, as our humble brother does. "The devil and his angels" could not endure his presence among them.

D. BARTLEY.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 1, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**MATTHEW XXII ; LUKE XIV.**

PERHAPS as much has been written and said concerning this parable of the marriage supper as any portion of the word, and we cannot hope to suggest anything new, but can only hope to bring out again the truths which are presented in it, and which have been often spoken of by those who have treated upon it before. We will refer to the parable as narrated in Luke especially, because there we have a more full narrative of the things which led up to it, and a more full statement also of the parable itself. From verse seven to verse eleven, it is recorded that the Savior rebuked those who sought out the highest seats at the feasts, saying at the end, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." The spirit which should characterize the subjects of the kingdom of our Lord is here set forth. It is not a spirit of self-seeking and self-exaltation in any sense of the word, but rather a spirit to feel little and insignificant and unworthy, and that if entitled to a place in the feasts of the kingdom at all, it must be the very lowest place. The thought expressed in what in verse seven is called a parable, is not that of calculation, as though one should say in

himself, I want the highest place, and I want the guests to see that I have honor in the opinion of the master of the feast, and therefore in order to attract attention to my exaltation, I will purposely and ostentatiously take the lowest seat, so that afterward all shall see that I am judged worthy of a higher seat, but the thought is that he who really feels least of all, and who has taken the lowest seat because he believes that this is the only place for him, is the one whom the Lord delights to honor, because a meek and humble spirit is, in the sight of the Lord, of great price. Put on humility, is not humility at all. He who takes the lowest seat in heart, is meant; him the Lord exalteth, as the Savior said.

Then, from verse twelve to verse fourteen, he sets forth the characters who are entitled to the feast, and to whom the hearts of all who love the Lord will go out in loving service and fellowship. When thou makest a feast, call not the rich, but the poor, and lame, and halt, and blind. The servant is to be of the spirit of his Master. If the Master seeks out and bids to the feast those of lowly spirit, so must they of his household. If Jesus speaks his words of life and comfort to the lowly and needy, who can never recompense him for it, so all his servants are to minister to the same humble souls, poor, and afflicted, and needy, and they are to do this not expecting any return. Both these parables set forth the same truth. The first, regarding the guests who are bidden; the second, regarding those who minister and show kindness to the others. Humility is the peculiar grace which beautifies the Lord's people. As the Master regarded not the rich and the noble, so let us also show no partiality to them. It is a sin to say to the man in fine raiment, Come up

hither, and to the poor brother, Sit down there. As the Master had respect unto the lowly, so are we to regard them also.

These brief thoughts must suffice for these two opening parables. We have called attention to them because they are connected with the one which follows, and lead up to it.

Then said one of them that sat at meat with him, "Blessed is he that shall eat bread in the kingdom of God." Whoever this may be, evidently he had sufficient discernment to see that the former parables related to spiritual, rather than natural things, and the language to which he gave utterance would seem to imply that he was one of those who was a true disciple, although seeming to need instruction concerning the things of which he thought and spoke.

Then follows the parable of the marriage supper.

Some things seem clear in this parable.

First, it is intended to bring to view the gospel day, and the gospel news, which are as bread to the hungry.

Second, the marriage supper continues from the dawn of the gospel day, to the gathering of the last vessel of mercy; it is a feast, in other words, which is going on all the time.

Third, the gathering is also going on all the time. All through the gospel dispensation there are poor, and maimed, and halt, and blind, in the streets and lanes, and in the highways and hedges. All through the gospel day there are those who have bought farms, and oxen, and married wives, and who prefer these things to the supper of the great king, and as these in the parable claimed to be the bidden and honored guests, while yet they did not esteem the supper, nor honor the king, so all through the time since, the same dispositions have existed in the

same class of men. These claimed to be invited, and had no relish for the feast, but those in the streets, lanes, highways and hedges, were not invited, and did not suppose that they had any right to the feast, if indeed they ever heard of it, until the compelling power of gospel truth brought them in, where they did not feel worthy to be. It is still true that those who make great claims do not enter the feast, and really have no relish for it, and love other things better, while those who feel that they have no right there, are those who desire it, because they are poor and needy and hungry, and these are compelled to come in at the bidding of the Master. It is all a matter of experience and feeling. It is true to-day, as then, that if any man feel poor, lame, halt and blind, to him is the assurance given, that all this gospel feast is for him, and unworthy though he may and must feel, yet he is brought in, and thus the house of God is full.

We do not think that the first ones who were bidden, who began to make excuses, were intended to represent the Jews, and the last who were compelled to come in, the Gentiles; because some Jews did come in, and many Gentiles did not come. In the parable all of the one class did not come, and all of the other class did come, and in the understanding which we have of the application of the parable, the same is true now. All of the one class do not come, and love other things better, while all of the other class do come, and find rest, and a full supply for their need. As said before, this dividing line is still being drawn; still, some are making excuses, and some are compelled to come in. The first are left to their own choice, the second really have their choice also, although they are compelled to come in; to each man is given that which he chooses.

It is so still in the kingdom of God, but the choice of the former, who made excuses, could not have been different, unless they themselves had first been made different, and the choice of the latter also could not have been different, unless they themselves had been different. Our choice proceeds out of ourselves, and proves what sort of men we are; our choice is always decided by what we are, and before any of us will choose God and righteousness, we must have had a miracle of grace wrought in our hearts; before we can choose spiritual things we must become spiritual men.

It seems evident that those who made excuses were religious characters. This is implied in the words with which the parable opens. He sent his servants to call them that had been bidden, but the call was nothing to them; they felt that the king would have been honored by their presence; they sought their own advantage, instead of his glory; they would exalt themselves, instead of the king; they thought more of themselves than they did of the king. This is the very spirit of all worldly religion; men whose hearts are filled with this religion do not recognize any obligation to serve God only as their own interests may be affected by it; they would therefore make a bargain with the Almighty, and say we have only what we have earned and deserved. Here was a gift of a feast; they despise a gift from God; we will not come as beggars, they say, we pay our own way, we will receive nothing except on the ground that it is the profit of our own labor. Here are the products of our own labor, a farm, oxen, a wife; here are the evidences of our merit. In the feast which the king has provided there is no reward for us, but simply the bounty of the king; no one in that feast is honored

more than another, and the king is honored alone; with this we will have nothing to do. Shall we sit down with the beggar, with the poor and lame, and the dwellers in the streets and lanes, and highways and hedges, as though we are no better than they? Here is no room for any high seats; it is too humiliating, we are not like others, even these poor publicans, we can gaze with self-complacency upon the farm, the oxen, and the wife which we have married, because they testify to our industry and diligence and business ability. In the feast of the king we see nothing but the bounty of the king, and this is to all alike; we want high seats, we want rewards of merit, we desire it to be understood that we are more obedient than others, and therefore have a higher seat. This is the spirit of all worldly and fleshly religion; it is the spirit of the flesh in God's own people. It is as natural as it is to breathe, for us all to think that because we live better than others, therefore we are better and shall have more than they. But the Savior will put the seal of condemnation upon all this, he will cast out of his kingdom all things that offend, and we know of nothing more offensive in his kingdom than this very spirit of boasting and vain glorying. He will have his disciple to know that all the blessings of his kingdom are free, and that not the righteous but the sinful, the poor, lame, halt and blind, are the favored guests there. Now among these there can be no rivalry, unless it be indeed the rivalry of seeing who shall praise the free bounty of the king the most. Not one in all this miserable company deserved anything at the hand of the king, and not one expected anything from his hand.

The question may occur to the minds of those who read this parable, What is

the difference between those in the streets and lanes, and those in the highways and hedges? We do not think that Jews and Gentiles are signified here. There are those of both classes, as it seems to us, among both Jews and Gentiles, nationally. It has seemed to us that the chief design of this part of the parable is to set forth the exceeding and far reaching mercy of the king. There are those who feel to be the furthest off of any; his grace can reach to even these. At times, all feel to be outside cases, but the parable says to them that no case is too far away for his arm of mercy to reach, he can reach a Saul of Tarsus, or a thief on the cross, he brings the very poorest, and vilest, and ignorant, as freely and as sovereignly as the most moral and upright. The motley crew of outlaws who came to David at the cave Adullam, are fit representatives of the characters named in the parable, not one had any claim, not one could be of any profit in the kingdom, by any natural powers that they possessed, they were not only in the streets and lanes, and in the highways and hedges, but they were lame, and halt, and poor, and blind, they not only must receive all as a mercy, but they never could render any payment, they could not be profitable to him. It was pure grace that brought them to the feast, and it was pure grace that feasted them after they were gathered. All that they could ever do would be to receive his bounty, and still be dependent for more. So long as the feast should last, grace all the work would crown, and they, with ever increasing wonder and joy, must ever confess it to be so. Far off from God, they are brought nigh; destitute, they are fed and clothed. No case is so far off, nor so destitute, nor so lame, nor blind, that his mercy cannot reach them. It seems to us

that this is what is specially taught by including those in the highways and hedges, as well as those in the streets and lanes.

The gathering is brought about by the sweetness of the gospel news. In preaching the word of life, they who are outcasts of Israel, hear that which is just suited to their need, and are sweetly drawn to it. The message is for the poor, and the lame, and the blind. This is the announcement of all who really preach the gospel, and the message in itself commends itself to such ones as these. The preaching describes the characters who have a right to the tree of life, and the Spirit applies it with comfort to the soul, and then that one who lay in the lane, or street, or who wandered in the highways, or lay down under the hedges, is found, and finds himself, with sweet and glad surprise, at the table in the palace of the King. No journey measured by earthly miles has been taken, and yet a journey has been gone over, from the blackness of despair and a condition without hope, into the light of good hope, and into the joys of the Lord. It is with such souls as was with the disciples, who after a long night of toiling, at a word from the Master, immediately find themselves at the port, whither they went. No toiling now, but rest has been given, and with it, all the blessings of the new covenant of grace. When this message comes to any, at once they are at the table. The Lord has spread it before them in the very presence of their enemies, and now they fill the house. Not one who really desired the heavenly feast is left out, and not one who desired it not is forced in. How free is the place; what liberty do these chosen ones enjoy; all the hungry are fed, all the lost are found, all the poor are made rich, all the lame are made well, all the blind



see, and the desire of each poor, seeking soul is satisfied. "We shall be satisfied with the goodness of thy house, even of thy holy temple." They are where they with great desire wanted to be, but still they could not have believed in such mercy to sinners such as they. How wonderful it all is, every joy he sends or gives, comes as a sweet and glad surprise. I am not worthy, must be the first thought in every such heart, whenever any blessing from the Lord is experienced.

But how about the compelling them to come in? It is the command of the Master of the feast, "Compel them to come in." How sweetly all this appeals to all christian experience, when understood. In the first place, here is the word of a King; it is the word of a kind, loving and compassionate King. To his loved ones he always speaks with power, and in the preaching of the word, by his servants, there is to the needy heart, a wondrous power. This is not in the servant who preaches the glad tidings, but in the glad tidings themselves. The gospel itself, is the power of God unto salvation to all that believe. This is so, because the word of a king is in it. So, in the parable, the word compel is used as the word of one having authority, but in the gospel, the compulsion is not that one is forced in, who is not willing, this is the false conclusion, drawn by those who neither know the grace of God, nor feel their need of it. They say, "You preach that God saves men against their will," but it is not so, this compulsion is the power that brings the soul into the very place where he longs with great longing to be, but where he feels that he must not come, because he is so sinful and unworthy. Our own poverty, blindness and lameness, would always hinder us from daring to

claim any place in the feast, and because of these things we draw back, while yet we desire nothing so much as to come. Now the word of the Master of the feast goes sweetly forth, and overcomes our fears, and brings us in. What a sweet compelling! Compelled to go where we want to go, compelled to stay where we want to stay, compelled to eat and drink just what we desire and must have, to satisfy our hunger. Here is a people made willing in the day of God's power, and now brought in according to God's will, and now according to their own will also. This is the wonderful working of that God who saves his people, and they shall confess that mighty grace has won their hearts, and made them come. So in every christian experience the words are realized, "It is not of him that willeth, nor of him that runneth, but of God, that showeth mercy." In the parable, those who willed, and did their own will, came not to the feast, but those upon whom mercy was shown, receive it according to God's will, and God's work was, in them, glorified.

We have but suggested some special things which have seemed to us to be set forth in the parable. C.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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THE next editorial in order, of the late Elder Gilbert Beebe, is dated July 1st, 1857, and is an account of a trip attending associations and other meetings, including his first visit to the brethren of the Covenanted Baptists of Canada, but as it was of transient interest we omit publishing it, but our readers may expect a continuance of these editorials in the order in which they were originally published.

[THE following is the "Introductory" to the article written by Elder David Bartley on "The Priesthood of the Son of God," to be published in book form. A notice of which will be found on last page of cover of this number.—ED.]

### THE PRIESTHOOD OF THE SON OF GOD. INTRODUCTION.

"JESUS THE CHRIST" is as well the High Priest of all the true worshipers of the true and living God as he is their Prophet and King, and his priesthood is absolutely essential to his success in his prophetic and kingly offices. As their Prophet, he must open their blind eyes, turn them from darkness to light, and make them wise unto salvation; and as their King, he shall reign over them in righteousness; but he does both only because he has made reconciliation for their sins, and thus brings them nigh unto God as the holy people. And so God has said to his holy Son, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."—Zech. ix. 11. The blood of his covenant belongs to his priestly office; therefore without the shedding of his blood their sins could not have been remitted, but his prisoners must have remained in the prison-house, the pit of iniquity, and perished in their sins, as guilty, and separated from God and holiness. So the streams of mercy, the wells of salvation, and the river of life flow out from the smitten Rock, "the Apostle and High Priest of our profession, Christ Jesus," to all who worship God the Father in spirit and in truth.

Thus may be seen the great and vital necessity of the abiding priesthood of the holy Son of God, and the deep importance to us of a true understanding of

it, as the Holy Spirit has revealed it in the Scriptures, which are able to make the spiritual and true worshipers wise unto salvation. This divinely given and gracious knowledge is essential to our comfort and peace, and to the establishment of our hearts in the full assurance of faith and hope in Jesus, who is our salvation.

In view of all this my mind has been long exercised about the sacred work of writing upon this heavenly and sublime theme, as a work of faith and a labor of love, if our divine Prophet will graciously open my understanding in the Scriptures, and give me a commandment to write "the things concerning the kingdom of God, and the name of Jesus Christ;" for without this preparation and unction from the holy One the attempt must be futile, but with it the labor will be made a blessing to the household of God, and to all who may read it who feel too sinful to draw near unto him, and know not how to order their cause before him, yet desire to find favor and acceptance with him.

To me it has been a surprise or wonder that the priesthood of Christ has been so little dwelt upon by the able ministers of the New Testament, either in preaching or writing; for in my extended ministry of forty-five years, having heard thousands of sermons, very many of them good gospel sermons, yet in none of them was there more than an incidental allusion to our Lord's priesthood; neither has it been my privilege to read but little upon it from the pens of our ready writers, with the exception of an able editorial by our beloved Elder Gilbert Beebe, which was recently republished in the SIGNS OF THE TIMES. My spirit has yearned for a more perfect understanding of this glorious mystery of the acceptance with God of a sinful people as spotless and holy. For this underlies the entire work of salvation, and

without it no sinful being could be sanctified unto the acceptable service of the blessed and Holy Father, nor worship him in the beauty of holiness; for without holiness no one shall see the Lord.

It will not be regarded, therefore, as either needless or presumptuous that now at last, though late in life, my seeking spirit is led to enter into an investigation of the eternal priesthood of the beloved and holy Son of God. Yet it is with profound reverence, fear and trembling that I approach upon this holy ground, and write of those things "which the angels desire to look into." For the subject includes the fearful temptation in the wilderness, the infinite suffering in the garden, and the awful scene on Calvary. It leads us down to the mournful sepulcher, where they laid the crucified Son of man, "a man of sorrows," thence up to the peaceful Olivet, where stood the Living Son of God! and still up and away into the glory of "the world to come," the blessed realm of immortality, the eternal home of the Father Almighty, who is love. O how may one so low rise to a theme so lofty and divine!

It is cause for abounding gratitude to God that, though the priesthood of Christ has not received very special attention from the ministry of our own time, yet in the book of remembrance that was written before the Lord for them that fear him, and them that think upon his name, he has given us the Hebrew epistle, which is largely devoted to the priesthood of our great High Priest, in contrast with the typical Levitical priesthood of Aaron, who stood at the head of that priesthood as the first high priest. Therefore in entering upon this solemnly wonderful part of revealed truth, it will be in order to first briefly consider the priesthood of Aaron under the old covenant, the dispensation

of the law given upon Sinai, before specially dwelling upon the priesthood of Christ under the new and better testament, established upon Sion the mountain of God's holiness, and upon better promises. God himself has, in his infinite wisdom and purpose, given to his people the dispensation of the law and its ministration first, to convince us of the absolute necessity of a better and perfect way, and to prepare us for it, unto the end that we may offer unto him an offering in righteousness, by faith in Jesus the Mediator of the new covenant.

May the Spirit of revelation and truth guide both the writer and reader, in this humble effort to look into the everlasting priesthood of our Lord.

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## NOTICES.

### LOCATION DESIRED.

DEAR BRETHREN:—I desire to form a law partnership with an attorney of the Primitive Baptist faith, at some place reasonably accessible to weekly or monthly meetings of the church. I am thirty-three years old, married, and have been at the bar eleven years. During this time I have also written and published the following law works: a "Guide Manual for Magistrates and Attorneys" (816 pages); an "Annotated Pocket Code of Virginia" (513 pages, minion type,) lawyers' edition, and an "Annotated Digest of the Supreme Court Decisions of Virginia" (to be complete in seven volumes of 875 pages each), which books are in general use among the profession of the two Virginias (except the Code, which is limited to this State). My membership is with the brethren at Bethel church, (Radford Furnace, or Allisonia, Va.) to whom (and the attorneys and business men at my address below) I refer. Or, I would be pleased to correspond with some brethren as to locating among them as an attorney, regardless of partnership. I fervently desire the sweet fellowship of the saints.

With gospel greetings,

SAM. N. HURST.

PULASKI CITY, Virginia.

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## MARRIAGES.

By Elder F. A. Chick, at his residence, Hopewell, N. J., on Wednesday evening, March 14th, 1900, Nelson L. Smith, of Pennington, and Georgia B. Hoagland, of Hopewell.

By Elder G. N. Tusing, Feb. 21st, 1900, at the residence of David Harkless, in the city of Columbus, Charles Rauch and Miss Ida R. Walter, both of Columbus Ohio.

## OBITUARY NOTICES.

**William Waller Mooney**, the eldest son of Edmund and Mary Mooney, was born in Woodford Co., Ky., May 7th, 1819, and, after a brief sickness, in which he was conscious to the last, he peacefully fell asleep in Jesus, "the Resurrection, and the life," at 2:20 p. m., March 7th, 1900, at his home in the city of Columbus, Indiana, at the ripe age of 81 years, lacking 2 months, where he had resided a great many years. His beloved wife was called away to the spirit world two years before him. Their three sons, Edmund, Thomas and William, and three daughters, Mrs. Lizzie Keyes, Mrs. Mary Montgomery and Mrs. Nannie Weiser, and his remaining brother, James Edmund, of Cincinnati, with a very large attendance of other relatives and sympathizing friends, were present at the funeral. But his only remaining sister, Mrs. Sophia Lewis, of Decatur, Ala., could not be present. These all sorrow for their own great loss, but not for their beloved one, who has gone from the land of the dying to the land of the living, to abide forever in the perfect home immortal.

Brother Mooney had never united with the church visible, their being no Old School Baptist church near his home, and also feeling his own unworthiness of so sacred a profession; yet in heart he was a true believer in Christ, and was deeply experienced in the rich mercy and saving grace of God. Many years ago, when visiting him, he freely and feelingly related to me his christian experience, and his faith and hope in the precious Savior in whom alone he trusted for salvation. To him Christ was all in all. In this divine and saving faith and hope and love he ever abided firm and steadfast, meek and trusting, God-fearing and reverential, until the Master came and called for him, and he was ready to go. So the faith that was in his father and mother, and was their solace in life and death, and also in his grandmother and mine, the faith of the Son of God, who loved us and gave himself for us, was as well his support and comfort. In this faith and trust in Jesus he calmly waited until he was gathered unto our fathers, as a full ripe sheaf ready for the heavenly harvest. Even in his boyhood and youth, when our parents lived within calling distance, William Mooney was always civil, sedate and moral, honest and reliable, and so remained through his long and useful life. Added to all this, the grace and love of God in his heart, and the faith of Christ in his soul, made his life and old age an ornament and a benediction, and his death blessed, for he died in the Lord, and rests from his labors. He was a devoted reader of the Bible, and for a great many years of the SIGNS OF THE TIMES. As a business man he was remarkably successful, and always upright and honorable, so that he and his three sons have built up in Columbus a large harness leather tannery. But his richest heritage, and the greatest honor and crown of

glory to his old age, as a father, is his esteemed and noble family of children, all of whom are worthy of such a father, and they were tenderly devoted to him and his comfort. One of his widowed daughters, Mrs. Mary Montgomery, has long resided with her parents, and with faithful devotion she and her lovely young daughter comforted them until the Lord took them.

Funeral service was held at the family residence, at 2 p. m. Friday the 9th, at which it was my sorrowful privilege to speak some words of comfort to the bereaved family and large assemblage of sympathizing friends, in which I was comfortingly assisted by Mr. Hood, the Presbyterian minister of the city. Never have I witnessed greater respect shown by the people in general at the funeral of a private citizen. The very large company of employees filed in and took a tender look at the noble and peaceful form of their beloved employer, many with tearful eyes, then they all formed in line and marched at the head of the long funeral procession to the city cemetery, where the sleeping form was gently laid to rest, reconciliation to the Father's will and his benediction invoked, and with chastened sorrow all turned back to again take up the burdens of mortal life, until we too shall be called to rest from our labors.

D. BARTLEY.

It becomes our painful duty to prepare for the SIGNS the obituary of **Mrs. Catherine E. Hill**, wife of J. Britton Hill, who died at her home in Hopewell, N. J., March 17th, 1899, aged about 56 years. She was married to brother Hill about 1862, by Elder Hartwell. She was baptized by Elder Hartwell about twenty-five years ago, into the fellowship of the church in Hopewell. For many years she was one of the most active members in the church, ready to take her part in all that concerned the interests of the church. There never was one who possessed a more cheerful spirit, and who was more willing to spend and be spent in the service of the Redeemer whom she loved. About eight years ago she began to be afflicted with rheumatism, and this gradually extended its ravages until she became perfectly helpless, in which condition she remained for perhaps five years before death came to her relief. How many that have visited their home in Hopewell, have wondered at the unflinching cheerful countenance of sister Hill. Great grace was manifest in her all the days of her membership in the church. Her whole walk was sober and orderly in the sight of her brethren, and in the sight of all men. Though of a cheerful disposition, and loving the society of her friends, yet she had no place for unseemly mirth, or for such worldly pleasures as are unbecoming the believer in Christ. Grace had wrought in her a higher life, and caused her to rejoice in higher pleasures. This was true in the days of her active life. When disease had laid his hand upon her she

was enabled still to magnify the grace of God by patience and unflinching submission to the will of God. We felt that she glorified God while helpless, even more than in the time of her active usefulness. She could not get out to her meeting, and often it was her wish to have preaching at her home, which wish was often gratified. Though saying little, yet it was manifest how much she rejoiced in these seasons, and we all felt glad to be with her at such times. She failed rapidly during the last few months of her life, and suffered greatly. Near the last she longed to go home, and wished for the hour of discharge to come.

She was interred in the yard adjoining the house of worship at Hopewell, and services were held at the meeting-house. It was our privilege, though a sorrowful one, to speak upon the occasion as best we could, for the comfort of the friends. She left a kind and devoted husband, four sons, two sisters, and many other friends and relatives, to mourn their loss.

#### ALSO,

OUR brother, **J. Britton Hill**, the husband of the above, died Feb. 2d, 1900, aged about 63 years. Unlike his dear companion, this dear brother passed away instantly, while at his work in Trenton, in the factory of his son, falling dead in the presence of his son and others, without a struggle or a groan, as it is supposed, from heart disease. This death was a terrible shock to the whole community. He had seemingly been in perfect health, and had said to us several times of late, that he had never been better in health in his life. He was baptized by Elder Hartwell about thirty years ago, in the fellowship of the Hopewell church, and had all his life been one of those who were evidently united with the church in heart as well as by profession. He was a lover of sound doctrine, and of good men. He believed in salvation by grace, and also the necessity of maintaining good works for necessary uses. He for a number of years was the treasurer of the church, and from time he was chosen to fill public offices, by the community. No man, as a man, ever commanded the respect of all who knew him more than did he. He was a real help to his brethren and his pastor. Grace wrought all this in him, and he loved to magnify grace, but like all who love to praise the grace of God, he had a very humble opinion of himself. Very often have we heard him bemoan his own unprofitableness. Like the Roman centurion, he said, "I am not worthy," but as was said of the same centurion, so it was said of him by others, "He is worthy." His steadfastness to what he believed was his duty was manifest among us. During all the years of care and loss of rest, caused by the long illness of his dear companion, no one ever heard a murmuring word from his lips, nor ever saw any diminution in the devotion with which he cared for her. A noble man has fallen asleep in Jesus.

The funeral service was held in the Hopewell meeting-house, and a very large concourse of friends testified to the respect and grief of the community. Two brothers and one sister survive him, all older than he. All of us mourn greatly, and feel that we shall continue to miss him more and more. We subjoin some extracts from a letter written by him to his niece a short time ago, which is expressive of what appeared in his daily life at all times. He wrote as follows:

"My dear niece and sister in Christ, I have been thinking so much about you for the past week or two that I have concluded to pen you a few lines to let you know that I have not forgotten you, though I have not been down to see you. I have been very lonely this summer, like the sparrow on the housetop, but I must not murmur nor complain, but rather be thankful for the blessings that I am permitted to enjoy. I enjoy going to the meeting on Sundays, but so much of the time it is like the seed that fell by the wayside, or on stony ground, which brings forth no fruit. I feel to be so lifeless spiritually that I am made to question whether I ever had any life. At times I do feel to exclaim, 'O, that it were with me as in days past, when the candle of the Lord shone round about me.' Some of the happiest periods of my life have been when I was alone in the field meditating upon the way in which I had been led, or when I had some portion of Scripture opened up to my understanding; then I could shed tears of joy, and did not feel lonely. When I have been so low in the valley, and had no hope, I have been led to remember the wormwood and the gall. For a starting point, away back yonder in my teens, I passed a period of about three years under a load of sin, and without hope, and justly convicted. At times I had so much trouble that I despaired of life, but at an unexpected time, when in the field ploughing, this load was taken away, and joy, praise and love, beyond description, was given me in its place. But like Thomas, I soon doubted, and have been doubting and hoping ever since. In those days I enjoyed going to meeting. There are many things which come up in my mind in connection with those things, that I have not time nor space to tell, and they would not be interesting to you, as they are to me to meditate upon. Respectfully,

J. BRITTON HILL."

The above extracts speak for themselves; they tell the daily experience of the children of God. And the more upright in desire and manner of life the children of God are, the more will they feel, as did brother Hill, how far short they come, and the more will they wonder at any blessing from God which may come to them. The nearer one is brought to love to God, the more he will feel his distance from him. This seems a paradox, but it is true. Brother Hill lived in that

C.

way.

DIED—March 4th, 1900, **Mary**, daughter of Robert and Lucinda Anderson, was born Jan. 20th, 1835, in Fulton Co., Ill., came with her parents to Iowa, Nov., 1853, was married to Thompson Bridges, April 2, 1854. To them were born eleven children, seven of whom are living, and were present at her death, with her aged husband and her youngest sister. She had been a great sufferer for four years with bronchial difficulty, and the last sixteen months was confined to her bed. On the second Sunday in March, 1868, she, with her husband, united with the Regular Predestinarian Baptist church called Little Flock, in Marion Co., Iowa, and was baptized by Elder J. A. Whitley. She lived a consistent christian life, and died in the full triumph of a living faith. She was perfectly resigned to the will of her heavenly Father, who works all things after the counsel of his own will.

Elder J. M. Arledge preached the funeral discourse from Job xix. 25, 26. She chose the hymns to be sung: "My latest sun is sinking fast," and, "My days are gliding swiftly by."

May the Lord bless and comfort the aged husband in his sad bereavement. Her daughter,  
Z. I. JONES.

DIED—Jan. 29th, 1899, at her home in the village of Roxbury, N. Y., my dear sister, **Laura M. Underwood**, daughter of Oliver Underwood, who was one of the pioneer physicians of Delaware Co., N. Y. She was born Dec. 18th, 1815. From early youth she had enjoyed a hope in Christ, and for nearly half a century had been a consistent member of the Roxbury Baptist church. The Bible was her constant companion, and her love for the people of God, and for spiritual things, was such that she would often rise from her bed at night to read the letters of the dear brethren and sisters written to the SIGNS OF THE TIMES. During her last sickness, when almost unconscious of earthly surroundings, she praised God for his goodness, and quietly passed from earth saying, "Bless the Lord, O my soul: and all that is within me, bless his holy name." She was one of thirteen children, of whom the writer of this is the only one living.

On Feb. 1st, we laid her body to rest in the burial ground of the Baptist church, beside the friends whom she had loved so well.

LUCY A. HUMPHREY.  
ROXBURY, N. Y., March 10, 1900.

DIED—At her home in Leadville, Col., Dec. 9th, 1899, sister **Elma M. E. Clark**. She was born March 16th, 1866. She was received into the fellowship of the Primitive Baptist church at Scotts Creek, Hooking Co., Ohio, May 18th, 1884, and baptized by Elder G. N. Tusing, to which faith she remained a worthy and consistent member until death. In her last sickness her daily prayer was, "Lord, not my will, but thine

be done," repeating, "I am ready when my Lord and Master calls me." She was united in marriage to Lewis H. McClosky, of Leadville, Colo., Sept., 1890. One daughter, Dorothy, was born to gladden their hearts. Husband and daughter survive her.

Her remains were interred in the Leadville Cemetery, Colo., to await the coming of him who was her hope and her resurrection to come.

By her pastor,

G. N. TUSING.

DIED—Feb. 9th, 1900, **Mrs. Sallie Every**, widow of brother Jacob Every. She was born in Ulster Co., and was baptized by the late Elder Isaac Hewitt. She lacked but fourteen days of being 88 years old. Sister Every lived and died strong in the faith of the Old School Baptists. She was a reader of the SIGNS for more than forty years, and was a member of the Primitive Baptist church for nearly the same length of time.

At her funeral Elders Clark and Sanford spoke words of comfort from the text selected by sister Every to be used at her funeral, which reads, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," after which the hymn was sung, "Asleep in Jesus, blessed sleep." We believe her blessed Jesus called, "Child come home!" and we feel that our loss is her eternal gain.

MRS. N. B. CREPELL.

DIED—At her home, Jan. 5th, 1900, **Mrs. Nancy C. Long** (nee Coberly). She was taken very suddenly, and was sick only two or three days. Her death was a great shock to all her friends. She leaves a husband, one daughter, a baby boy, (her elder son died four years ago) a mother and brother, to mourn their loss, but we feel our loss is her eternal gain. She told me that she thought she had a hope. Dearest daughter thou hast left us, and none but God can heal our wound.

Her mother,

MARY FURGUSON.

## MEETINGS.

The Old School Baptist church called Sidling Hill, situated in Fulton Co., Pa., will hold a three days meeting, if the Lord will, to commence on Friday before the first Sunday in May, 1900. We extend a cordial invitation to all lovers of the truth to meet with us.

Those coming by railroad will come on the Baltimore and Ohio Railroad to Hancock, Md., and cross over the bridge to the Hancock side. Come on Thursday, as early in the day as possible; conveyances will be there by the middle of the day; distance twenty miles to place of meeting.

AHIMAAZ MELLOTT.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68.

MIDDLETOWN, N. Y., APRIL 15, 1900.

NO. 8.

## CORRESPONDENCE.

### THE TRUTH OF THINGS.

To find out the truth of things should be the object in all conference and argument. Most especially should this be our object in the discussion of scriptural subjects. What do the Scriptures teach concerning the subject under consideration? To discover this should be our object in all our research and conference.

At quite an early age I became deeply interested in the doctrine of election and of predestination, and had much conversation and correspondence upon these subjects with friends of various denominations. I observed then that those who opposed these points of doctrine did not give scriptural testimony as their primary reason for not believing them, but their own judgment that “the Lord would not do that way.” Almost invariably the inconsistency of these doctrines with what they understood to be right and good and wise, would be the first thing presented, and then would follow the argument that God is wise, and good, and will do right, and therefore he would not elect some unto salvation and leave others to perish in sin; that he would not

predestinate anything beforehand, and thus fix it unchangeably, and especially that he would not predestinate the existence or performance of anything wicked. With their minds thus settled as to what would and what would not be right for the Lord to do, they would come to the Scriptures, not to find out what they do teach, and so establish their belief upon that sure testimony, but to seek for something to support them in their own preconceived ideas and natural judgment concerning the Lord.

Of course with this determined end in view in appealing to the Scriptures, the word of God could not be handled truthfully even by those who are honest as natural men, for the wisdom of the world is utterly opposed to the truth of God, and “the carnal mind is enmity against him, and is not subject to the law of God, neither indeed can be.” So with this mind acting according to the dictates of earthly wisdom, the word of God must be handled deceitfully.

At that time I could not claim a hope, but I was deeply concerned, and the Scriptures were of the utmost importance to me. What they actually taught was what I wanted to know, not what men

thought they ought to teach, and I would often call the attention of my friends to their careless, inattentive way of dealing with the words of inspiration, and how wrong and injurious it seemed to me to try to avoid, or cover up, or misconstrue, the plain statements found therein, which, in clear, distinct and unmistakable terms declared the doctrine they opposed. Sometimes a sentence would be taken from its place, and a different meaning would be attached to it from that which it would plainly express when read in the connection where it belongs. Sometimes a word would be omitted or exchanged for another, which would materially affect the meaning. Once, after I had received a hope, and was a member of the Old Baptist church, but before I thought I would have to preach, in conversation with a highly valued friend, a Methodist preacher, and a man of superior mental powers and thorough learning, I repeated to him the words of Paul to Timothy: "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 replied with some vexation of manner, "It don't mean so. If I thought it meant so I would not believe the Bible."

Those who have been born of God have still a carnal or fleshly mind which is contrary to the Spirit, contrary to the ways and teachings of the Lord, and which can only be brought "into captivity to the obedience of Christ," by the mighty, spiritual weapons of our warfare. (2 Cor. x. 5; Gal. v. 17; Romans viii. 6, 7.) This mind, which is opposed to the ways of God, is the source of great trouble and sorrow to the Lord's people, causing them to feel often unreconciled to his dealings with them, and often

rising up in opposition to his works and ways. What terrible seasons of darkness and affliction are often upon our souls because of this rebellious nature of ours. We have to cry with David, "My soul cleaveth to the dust: quicken thou me according to thy word." Indeed, there is no living soul but that sometimes feels the wearing effects of this warfare between the flesh and Spirit, and what great need there is to watch and pray on account of that heart which "is deceitful above all things, and desperately wicked."

This natural mind of the saints would lead them away from the simplicity of the gospel, and away from the doctrine which the world hates, if it were not for the great tribulations and the fiery trials which the Lord brings us through from time to time, in order to keep us in his truth. That doctrine of the gospel which the world most hates, the doctrine of God's electing love and predestinating power, of his absolute sovereignty, his omnipotence, omniscience and omnipresence, is that which in our extremity becomes our only refuge, and shows us our only hope of salvation.

It is evidence of this carnal mind when the saints take the same course in opposing any plain expression of Scripture which those take who give no evidence of an experience of grace. I have noticed this same manner of argument I have spoken of in some, if not most, of those who write against the doctrine of the predestination of all things. The main consideration relied upon by most of those I have talked with and read after, who oppose this doctrine, is that it is contrary to their idea of the character of God as a good and holy being. This is always brought forward as a first ground of opposing it, and then it follows that as a matter of course it is not taught in the

Bible; that those Scriptures which appear to teach it must mean something else. How much time is occupied in writing, and in conversation, in showing why the Lord would not predestinate evil or wicked things; in multiplying cases of terrible crime and atrocity, and then asking, "Do you mean to say that the Lord would predestinate such a thing as that? Of course not, and therefore you must be mistaken in thinking it is taught in the Bible." Over and over again the natural feelings are appealed to by such descriptions, the wisdom of the world is referred to as bitterly opposed to such a thought, while hardly a reference will be made to the Bible, and no attempt to explain those plain Scriptures which declare the doctrine, except to say, "It don't mean so;" "Why, that would make God the author of sin." "Do you really think that God would predestinate the doing of a wicked act, and then punish the one who does it? Of course he would not." "Why, if the Lord purposes the doing of a thing, then he is the doer of it." Again and again will such things be repeated to the poor soul who just simply wants to "hear what God the Lord hath spoken," and does not value in the least the wisdom and judgment of men when it is, even apparently, in opposition to the inspired Scriptures of truth.

To such an inquirer it is sometimes said, "Of course the Lord knew everything from the beginning, and he decreed to permit sin and wickedness to be in the world, and he overrules it for good." Others will not allow this, because they will not allow that wicked things can work for good. By most of those who argue against this doctrine it is implied, if not stated, that the existence of evil and sinful things was contrary to the desire or mind of the Lord. And curious

and very various ideas are given as to how and why things could be that the Lord did not intend or desire should be. And all this time there is this inquiring soul, who has a feeling of solemn reverence for the Lord and for his written word, waiting to hear it explained how the Lord should create the world without a purpose, or how that purpose should not embrace everything, or how things should take place that he did not purpose, or how a purpose to permit a thing would not be just as much a purpose concerning it as though it were directly decreed.

I will here repeat a few of those Scriptures which, when it is insisted that they must be noticed, are replied to in effect by saying, "They don't mean so; there must be some other explanation of them." "Even for this same purpose have I raised thee up."—Romans ix. 17; Exodus ix. 16. "The Lord hath put a lying spirit in the mouth of these thy prophets."—1 Kings xxii. 23. "So let him curse, because the Lord hath said unto him, Curse David."—2 Sam. xvi. 10, 11. "The king [Solomon] said moreover to Shimei, Thou knowest all the wickedness which thy heart is privy to, which thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head."—1 Kings ii. 44. "And again the anger of the Lord was kindled against Israel, and he moved David against them, to say, Go number Israel and Judah."—2 Sam. xxiv. 1. "And David spake and said unto the Lord, Lo! I have sinned, and I have done wickedly."—2 Sam. xxiv. 17. (In 1 Chron. xxi. 1, it is stated that Satan provoked David to do this; yet it was of the Lord. So Job's afflictions came by the hand of Satan, but it was by the Lord's word that Satan did the evil to him, and Job recognizes only the

Ezek. 12  
" 30  
" 31-16

Jer. 32-42  
" 33-5

Lord's hand in it. Job ii. 10.) "The Lord hath made all things for himself, yea, even the wicked for the day of evil." Prov. xvi. 4. "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure."—Isaiah xlvi. 9, 10. "I have created the waster to destroy."—Isaiah liv. 16. "Thou couldst have no power at all against me, except it were given thee from above."—John xix. 11. "And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto they also were appointed."—1 Peter ii. 8. "For there are certain men crept in unawares, who were before of old ordained to this condemnation."—Jude 4.

These and many other like things are in the Bible, and though they are too deep and profound for us to understand, we must not receive a doctrine that denies them. They show us that our God is a God of purpose, and that he does not allow men to try him and his ways by their wisdom..

Many, even of those who are naturally candid and honest, when opposing this doctrine of the predestination of all things, will seem to try to present it in the form most offensive to the natural mind, and in a way calculated to stir up the natural feelings against it. They will often use terms and expressions in speaking of our belief, and even when professing to quote from us, which we do not ourselves use, nor acknowledge as expressing our belief. Some will assert, and some will only imply, that we believe and teach that God compells men to sin; that he holds the same attitude toward sin as toward holiness; that he is the efficient cause of sin; that he is the author

of all the wickedness in the world; that those who transgress can and do say, "I am not to blame, it was predestinated that I should do it, and I could not help it;" and some have in ridicule spoken of those to whom they falsely ascribe such a belief as the "Can't Help Its." These, however, are of those to whom coarse, low, harsh and offensive language comes naturally. I do not make account of them.

But I am thinking of those men who are of sober mind, who feel something of the solemnity of the subject, and desire to treat it in a becoming manner, and to deal fairly and honestly with those whose belief they oppose. I am sorry to find such men insisting on a belief for us that we do not have. They draw conclusions such as I have stated above from the doctrine, and then insist that we must adopt them, which we will not do, for they are not just conclusions.

In opposing a doctrine so clearly presented in the Bible as is the predestination of all things, there is danger, even on the part of men naturally fair and honest, of yielding to the temptation to handle a portion of the word deceitfully in order to *appear* to prove a point. One writer asserts that God did not predestinate war, and refers for proof to James iv. 1: "From whence come wars and fightings?" and then says that the apostle does not answer that they come from the decrees of God, but, "Come they not hence from your lusts which war in your members?" Now why did this writer fail to quote the proof text *in full*? "From whence come wars and fightings among you?" If asked directly, he would have said that the apostle was talking to the church of God, and was referring to the dissensions which often take place among them, and that he had no refer-

ence to the conflicts of armies in the fields of battle, in which human life is sought to be destroyed. He would have said that the apostle did not mean that the brethren were engaged in physical conflict, wounding and killing each other.

This writer describes the terrible and cruel consequences of war, and the kind and merciful character of the Lord, and then expresses wonder that any one should entertain the thought that he would decree that there should be wars, when they cause destruction of life, which, he says, is in opposition to God's holy character, and cannot be harmonized with any of his attributes. But he makes no reference to the terrible wars in the land of Canaan, in which the *man* who appeared to Joshua was the Captain of the Lord's hosts, and in which whole cities and nations, men, women and children, were put to the sword by the command of God. It is in many places declared that these wars were of God, as in 1 Chron. v. 22: "And there fell down many slain, because the war was of God." Also the Lord brought other nations against Israel to fight, and carry them into captivity. (1 Chron. v. 26; Isa. lvi. 11.) Also wars between other nations were of God. The Lord sent the blast of war upon the king of Assyria, and he had to fight the king of Ethiopia, and so Rabshakeh was recalled from Hezekiah. (Isa. xxxvi. 7, 9.) "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth over it the basest of men."—Dan. iv. 17.

The Lord's ways are so wonderful, so unsearchable and past finding out, that we may well be silent before him, and hear what he says of himself. Our ways are not his ways, neither are his thoughts our thoughts. (Isa. lv. 8.) We can only know of his ways by his own words. He

cannot sin, nor be the author or doer of sin, whatever he may do. What he does we know to be infinitely wise and right in him, because he does it. We have no other criterion by which to judge of what is right and wise in him to do, but what he has declared he has done. And his command to any man is the only criterion by which to judge of what is right or wrong for that man to do.

Those who try to influence the minds of men by specious arguments should remember that living souls, who are hungering for the truth, cannot be put off with less than the real truth of God's word. They need for food every word that proceedeth out of the mouth of God. They cannot be satisfied to hear of a God who is limited. If the evils, the darkness, the wicked things, the wiles of Satan, the wastings of the waster, which arise in such awful variety in the world, are not embraced in God's purpose, but exist against his will, and contrary to his intention, then what an awful, despairing condition we would be in. "But our God is in the heavens; he hath done whatsoever he hath pleased." "Whatever the Lord pleased, that did he in heaven and in earth, in the seas and in all deep places." We may trust in him and not be afraid. The wickedest of men and devils could not, and cannot, do anything but what "God's hand and counsel determined before to be done."

The London confession of faith says: "God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin, nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken

away, but rather established, in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his decree." This is a very good expression of what I understand to be the truth concerning this subject. But there are some who say this is their belief, and yet who positively deny what is plainly expressed in the first part of this sentence. They say positively that they do not believe that God did decree from all eternity, freely and unchangeably, all things whatsoever come to pass. They seem to imply that this positive language in the confession of faith stands for nothing because the second part of the sentence was written. They appear to me to take it for granted that the second part being true the first part cannot be true; that in some way those men wrote the strong language of the first part, and then wrote the second part in order to deny what that language asserts. But we must give those men credit for honesty. They assert God's positive and eternal decree concerning all things, and they do not deny, nor in any degree weaken that assertion when they say that he is not the author of sin, nor does violence to the will of the creature. Instead of implying that the truth of the second part of the sentence contradicts or denies the truth of the first part, they say that this shows his wisdom, power and faithfulness in disposing all things and accomplishing his decree. Because we cannot understand how he can accomplish his decree concerning the wicked acts of wicked men, using them as his sword and his hand, and yet not be the author of sin, nor do violence to the will of the creature, we have no right or reason therefore to deny it. Why should any one insist that this article in the London confession of faith expresses his belief,

and then deny that God has from all eternity decreed whatsoever comes to pass? Is it because he cannot understand how the Lord can have done that, and yet not be the author of sin? Why should he expect to understand God's ways, when they are past finding out?

That God predestinated whatsoever comes to pass, both good and evil, while he hates sin, presents a doctrine too profound for men to fathom and explain, but not too profound for the faith of God's people to receive, since the Bible teaches it. But that evil and sinful things occur contrary to the wish and purpose which the Lord had when he created the world, faith cannot receive, for then God would not be omnipotent nor all-wise. One wrote that it was not necessary for a thing to be certain in order that God should foreknow it. But that anything could be foreknown, the existence of which was uncertain, is simply a contradiction in terms.

The truth that God inhabits eternity, and that with him a thousand years are as one day, involves the truth of predestination.

Those who are born of God hate sin. It is by the Spirit of Christ within them that they hate sin. By the same Spirit they cry, Abba, Father. By the same Spirit they loathe themselves on account of sin; by the same Spirit they trust in the Lord to subdue their sins, and finally to bring them off conquerors. While they can never cease to hate sin, and deplore its power in them, they know that out of that terrible evil God has brought forth to them infinite good; that it is as redeemed sinners that they are enabled to sing praises unto God; that this new song is only put in the mouths of those who have been brought up out of the horrible pit of total depravity; that it is

only those who have had weeping and sorrow in this dark and fearful night of sin and death to whom that glorious morning shall come which brings eternal joy.

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 14, 1900.

PINE GROVE, Ark., Jan. 8, 1900.

DEAR EDITORS AND READERS OF THE SIGNS:—I have been importuned by several of my correspondents who are readers of the SIGNS, to respond to them through its columns, but I feel my inability to write a comforting word, or to think a good thought of myself; and when I think of writing for publication, my nothingness and my great imperfection arise before me, and but for the forbearance of both editors and readers, I could not make the attempt. Except the Lord lead my mind, my attempt will be worthless. I am nothing but a poor sinner, yet I hope I am one that is saved by grace, and my whole trust is in the crucified and risen Redeemer; he is able to cleanse from all sin, and he is all my hope, and all my trust, and all my salvation; there is no other name given under heaven among men whereby we must be saved.

Now, my dear brethren and sisters, if I were to tell you that I believed in a "conditional time salvation," you would be afraid of me, but I do believe that we all believe with Jonab, that "salvation is of the Lord." If we perform a good deed, or if we think a good thought, it is all of him, for he is our righteousness, our salvation and our redemption. But, dear brethren, though Joseph's brethren fulfilled the purpose of God in selling him into Egypt, they were none the less guilty. All I desire is to claim my own meanness, and I believe that you all feel the same.

Dear ones, I have been disobedient and rebellious, I have been trying ever since I can remember to do right, and yet I have always done wrong, but one thing stood out before me when I did wrong, knowing it was wrong. I understood Primitive Baptists to preach that what we did or did not do made no difference, if we were to be saved we would be saved anyhow, and if we were to be lost what we did would not make the matter any worse. Have you understood them in this way? Now, not to excuse myself for my evil deeds, but just to show you how I did, under this thought, I will say that for years I had felt that I was not one embraced in the covenant of grace, and it seemed so plain to me that I thought all could see it; I felt that my parents looked upon me with sorrow, feeling that all the rest of their children were saved, and I lost; I believed that if they thought that I was a christian they would be satisfied, so I went to the church and told an experience, but the joys of which I spoke were false, and I knew it. I was received cordially, and for a few days I enjoyed my deceit, thinking that my parents were glad, and that they would love me as they did my brothers and sisters. Before the day set for my baptism my sin found me out, but I had begun it, and I resolved to go on through life acting the hypocrite; I expected to keep my secret, and bury it with me in the grave. When the time for the supper came in the church, Elder Thomas Peterson quoted, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." O, how mean I felt; I did not have to eat and drink this damnation, I was damned already. I left the house. So I lived until the church got into trouble, then I thought that the Lord was chastising them on my

account; I was the wolf that had scattered the sheep. No pen nor tongue can describe my sufferings, surely it was my just punishment. At last I told them to take my name from the church book, for I had deceived them. This only strengthened their confidence, for they said that they often felt the same.

One night I dreamed of a loom being at the church with the warp put in, and all the members must walk on that warp, and the wrong one would break through. I knew that I could not walk over it, but would fall through, and I wanted them to know that it was me. I felt that I could not bear it, but I walked over it, and fell through, and they excluded me, and then they were all in peace. After this dream it seemed that I would lose my reason. At last the church was brought into peace. After my frequent requests the church released me, but this brought no relief, except for the church. If they had turned me out, not at my request, but because they had no confidence in me, it seemed that this would have relieved my mind. I thought that they would soon see what I was; I would not go to meeting any more; I thought that I would show them that I had no interest in spiritual things, but when the meeting times came I could not stay away; I loved them and their preaching, and singing, and prayers. For six years I would not read my Bible, nor the SIGNS. I thought that I loved them because I was raised by Primitive Baptists, and that this was the cause of all the love that I had for them. I tried not to show my love, but somehow I could not help it, and how it grieved me. The harder I tried to throw these things away the closer they held me. The association was soon to be at Chapel Hill, and we were all preparing for company. I thought that I wanted

them all to go somewhere else, but the night before the meeting arrived, and no one had come, and O, how I wanted to see them. My sister lived near us; I thought I would go over there and see if she had company. When I got there it seemed that the house was full; I could not turn back, I went in and shook hands with them, but I felt so mean; it seemed to me afterwards that I was a hypocrite. But I must pass on; I had company, and went to the meeting every day, and how good, pure and happy they all looked; I feared to join my voice in singing with such a people, lest the Lord should strike me down in his anger. On Monday, either just before I awoke or just after, I saw the same loom that I saw in my dream; some one was explaining to me that the loom was the church, and the warp the members, that the Lord had prepared them and fitted them, every one in his proper place. This seemed to explain the first dream, and then the explanation went on that love was the filling, and that Christ was the weaver, and that when he wove his love in, it was neither warp nor filling, but was all one solid body. If a thread was broken, it was not thrown away, but was mended, and put back into its place. I awoke, and O, how beautiful! The greatest wonder was that such a being as I should have such a dream of Christ, and his church. I went to the meeting again, but it all seemed as a dream, for I could not get the dream off my mind, and could not remember anything else.

One day while mourning over my hard heart, and wondering if anything could make me shed a tear, I felt that I was like a stone, and these words came to my mind, "God is able of these stones to raise up children unto Abraham," but in all these things I could claim no hope,



and I could not tell any one my feelings. There was one minister at the association with whom I had a desire to talk; while he was preaching it seemed to me that he had the kindest voice I had ever heard. I wanted to tell him what I was, and ask him to pray for me. Through the summer I was so weighted down that it seemed that I could not breathe, and I felt that I should be on my knees all the time, but still I could not pray. The minister of whom I spoke visited us several times, but I could never gain courage to talk with him. At last sleep was taken from me, I had no rest day nor night. I arose one night and wrote to him; I told him with my pen what I was too weak to tell in words. He came to see me after reading the letter, and I tried to tell him all; I told him about a short time before, when I had given up, and could not work, read nor rest, and my strength seemed all gone, and I thought I was sick, and lay down, but could not be still, when this verse of a hymn came to me:

"Afflicted saint, to Christ draw near,  
Thy Savior's gracious promise hear;  
His faithful word declares to thee,  
That as thy days, thy strength shall be."

My daughter brought the hymn book and we sang the entire hymn. A calm came over me, and I was well again; a little hope sprang up, but still I was afraid to claim it, yet I could never forget it. The next morning after I tried to tell this to the minister I awoke with another dream: I dreamed I was in so much trouble that I could not speak, or even raise my eyes, and I went to my parents to ask them to pray for me, and they were asleep, and I could not speak to them; then some one came before me and laid a piece of paper folded, with this written on it, "If this be not prayer, I know not what prayer is." By the paper was a glass of wine,

and by the wine was a glass of sweet milk. It seemed to me that it all represented spiritual things; the wine was to strengthen me, the milk was for food. Then I awoke with a feeling that words cannot express. It was all new to me, and how I longed to call the dear minister, who was there, brother, but I could not, for I was not fit. I told him my dream, and that I had a weight that I could not express, but it did not seem to me to be a weight of trouble. His parting words sunk into my heart with a sweetness that I could not express. After he was gone it all opened to my mind; the weight was not of trouble, but the weight of the love of God, and his people, and how I loved them. It was a day of questioning. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," was presented to me, and my answer was, "How can I come?" Then this, "No one can come to me except the Father which hath sent me draw him." Now the question was, "Is this the weight of this drawing?" Then this came, "I cannot satisfy the law, nor hope nor comfort from it draw." Then the answer, "Love is the fulfilling of the law." In the evening the question came, "Why do you not go to the church with that love?" Then the answer, "I have been there once and deceived them, and I cannot go." And as firm a resolve as I ever made, I made then, that I would not go. If I went and told them of the deceit which I had practiced I should lose their love, and I craved that above all things. I knew that they would be willing to receive me on my first baptism, as I had often been admonished to come back to the church, but I felt that I must be baptized again, for although it was done by a proper administrator, I was not a fit subject, and therefore it was not

baptism really. My Father's children, was there ever such an one as I? I then began to try to throw it all away, as an imagination of the mind, but when I lay down that night these words came, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." Then I thought that I would never look into the Bible again, for all that I had passed through was but an imagination. I could not sleep until just a few moments before day. I thought first when I awoke that I would search the Scriptures; I arose and got my Testament; I opened at some of the writings of Paul to the saints, and read several chapters, and how sweet it all was to me. I turned down a leaf, and hurried to get through with my morning work, so that I could read again, but when I was ready it did not read the same; none of it seemed as if for me save the portion of the hypocrite. I laid up my book, and tried to work, but could not; at last I decided to get some old novels, and read them, and I would forget it all. Just before I got my hands on them it came to me, "They are just like you, full of deceit, lies and hypocrisy," and I turned from them in disgust, with the question, If I am cut off from the church, and cannot go there, and have no love for the world, what must I do? Where am I? This was the answer, "I am dead, struck dead, as was Annanias and Sapphira for trying to keep back a part of the Lord's purchase money." I sunk down into a chair, I was cut off on every side, and I never expected to see one moment's peace of mind while I lived; it was just, and I could not murmur. My little children came running in and told me that my mother was coming. I thought, What must I do? I am not fit for her to come under my roof. I knew

that I could not talk with her, yet I must meet her and treat her with due respect, for I would not hurt her feelings, nor cause her one moment's sorrow for anything. With these thoughts and feelings I met and welcomed her in. I do not know how the day passed; I would go in with her for a few moments, and then back to the kitchen, and writing every moment that I could to the dear brother with whom I had talked in the first place. I thought mother would think strange of me, and that she must know what was the matter with me, so I carried what I had written in to her to read. I went off and fell upon my knees, and then with my face upon the ground, but all I could say was, "Lord, what shall I do?" I felt that I had no right to beg for mercy, yet my very soul was crying for mercy. When I went back into the house mother handed me the letter and said cheerfully, "When the Lord begins a good work, he will perform it to the day of Jesus Christ." I thought, "I have deceived my mother, this is not the work of the Lord, but my own meanness." I could not undeceive her.

My sick sister sent for me late that evening; I said at first I could not go, neither could I stay at home, I was not fit for either. The thought came into my mind, if I was sick and should send for her, she would come if she could not speak a word. I decided to go. After supper I talked with them of my troubles nearly all night. My sister seemed to wonder at me for not claiming a hope. I told her that I did not have anything to base a hope upon, and that there was a wall between me and the church which I could never cross. The next morning I got to talking of church troubles, and of one church in particular, which had been in confusion so long. Sister remarked

that she feared that the church was gone. Before I knew it I replied that I had not one fear for the church, for it was in the hands of the Lord, and he would sustain it and straighten it when the time came. In the evening I became restless again; I wondered if it was just getting away from home that had brought the restful feeling of the day. When I got home I could not find the old troubles, and as my head touched my pillow that night I realized a full relief, and then how my heart welled up in thankfulness to God. Here was the first time in my experience that I had laid down without a care or a trouble on my mind, and I felt that I was telling every one of the Lord's goodness, his mercy, his cleansing power. One breath was, "I thank thee, O Father," the next was, "My Father's children, dear ones." For four days and nights I was neither tired, hungry nor sleepy. I can never tell you of that joy and peace. "It was a heaven below my Redeemer to know." I was made to realize that the Lord's people are a willing people in the day of his power. God will be glorified, for he has said, "My glory will I not give to another." He brings his children in at the strait gate, confessing all, and acknowledging his great power, his wonderful love and mercy; he is just, let him do what he will; his justice is beyond all question.

Now, in conclusion I must say, for over sixteen years I bore the burden of guilt and deceit, but at last I was made willing to go to the church, confessing all; I was not only willing, but glad. I was received, and baptized by the same dear brother who administered the ordinance the first time. The strong man had overcome me, and taken away all my armor in which I trusted; he had given me to trust in him, who is too wise to err and

too good to be unkind. My Father's children, when we do wrong knowingly, be sure our sin shall find us out.

I do not now understand, as I did at first, Primitive Baptists to preach that it makes no difference what we do, we cannot make any difference, either for better or worse. When we have done the very best, we have done only what is our duty; we deserve no praise for it, all praise is due to him in whom we live, move and have our being, for of him, and through him, and to him, are all things. And, "All things work together for good to them who love God, to them who are the called according to his purpose." He is the Sovereign, and he alone rules. O, that he may give us the earnest of his Spirit, to inquire what is his will, and enable us to walk humbly and circumspectly before him in love, adorning the doctrine of God our Savior in all things. Shall we do evil that good may come? God forbid. O, that he would bless us with that charity which suffereth long and is kind, which is not puffed up, which envieth not, and which covereth a multitude of sins.

May God bless the dear editors and readers of the SIGNS. I do feel that he has blessed the dear editors, enabling them to speak the words of truth and soberness, together with all the writers.

Your little sister in love and fellowship,

LUCY A. SEARLE.

[EVER since the days when Paul magnified grace in the sinner's salvation, it has been the constant charge of its enemies, and of all who are self-righteous, that if Paul's doctrine be true, then it makes no difference how a man lives. This is but the conclusion of the carnal mind, which perverts all truth, and turns even grace into lasciviousness, but it

never has been the conclusion of the gracious mind and heart. By the work of grace in the heart God has indeed, as Paul said, forbidden such a conclusion. The people of God need not be afraid to preach sovereign grace. When it is preached, and believed in the heart, there is no danger that any such soul will take license from it to do evil. How often shall we have to repeat that those who say such things, by so doing show that they know not what grace means, nor what it can do, nor what victories it has wrought. Our sister's own experience has taught her this lesson.—ED.]

BELMONT, Ohio, Nov. 12, 1899.

EDITORS OF THE SIGNS—DEAR BRETHREN:—Inclosed you will find a letter written to me by a dear cousin, and sister in hope. It was precious to me, and I feel sure it will be of interest to others. I would be glad to have it published in the SIGNS, if you deem it worthy.

Yours unworthily,

ADA HATCH.

MARENGO, Ohio, Oct. 22, 1899.

MISS ADA HATCH:—My dear and beloved sister in the precious hope of our blessed Redeemer. I do not know why I should address you thus, but somehow I feel lonely this beautiful morning, and my mind is with those whom I love, and who are more dear to me than all the world. It seems so long since I have tried to write to you, and I feel as helpless and dependent as ever before to write anything of interest to you, whom I believe the Lord has so graciously blessed with so many precious evidences of his loving mercy and grace. On Saturday morning, when doing up the work, preparing to go to meeting, the thought came to me, For what am I going to the meeting? I am but a bundle

of deceit and hypocrisy, and not worthy to meet with the dear people of God. I had been cast down and full of trouble for a long time, but that morning I felt so sad and heart-sick, I could not help doubt the reality of the little hope I had, and O, how unworthy I felt of the loving confidence, and sweet fellowship of my dear brethren. But somehow, I found myself ready for meeting, and when we got there we found the brethren gathering, and how little and insignificant I felt, and how good they all looked to me. Elder Pritchard began the service by reading and singing that old hymn, "I am a stranger here below," and then that other expressive old hymn, "Show pity Lord, O, Lord forgive." How expressive of my feelings. If I had selected them myself, I could not have selected words more expressive of my mind. It seemed that I could sing with the spirit and with the understanding then, and as the meeting continued I felt comforted by the many precious words that were spoken by our beloved pastor and brethren. The meeting was one of love and peace, and I shall never forget the union, love and sweet fellowship manifested among the brethren that day, in the choosing of brother John Ulery as a deacon. If our meetings could all be such, how pleasant would they be. After service we all went to the waterside to witness the ordinance of baptism, administered to our dear sister, Jennie Cabbage, who came forward one month ago. It was a beautiful sight to me. O, how happy, how calm, and how bright she looked as she came up from the sacred wave. What a sweet reward there is in the path of duty. Blessed are they who keep the commandments of the Lord. As I witnessed this beautiful ordinance of God's house, administered at the same place where I had been buried beneath the sacred wave, it brought to my re-

membrance many things of my own experience, and my poor, tempest-tossed soul was filled with peace and calmness, I felt to praise and thank God for this, another token of his continued loving-kindness and grace, in renewing my strength and brightening my little hope in Jesus, which only that morning I had felt like casting away. How precious are these little seasons of love and peace after we have felt so utterly cast down, and as though it was presumptuous in us to claim to be one of the children of God. Surely if it were not sometimes the case that we were made to feel the love of God shed abroad in our hearts, and could claim some of the promises, we would give up in despair. What a kind, merciful and loving God is ours, dear Ada. He knows our every care, trial and temptation, and he will not suffer one of his little ones to be tempted above what they are able to bear, or will be for their good. He is too wise to err, and too good to be unkind, and he doeth all things well. He knows them that put their trust in him, and says, They that keep his commandments shall abide in his love.

This is what grieves me : I know and realize that I am prone to sin, and to wander in bye and forbidden paths. How forgetful and ungrateful I am, and how unmindful of his loving-kindness, and protecting care to me, a poor sinner, yet he remaineth the same watchful and indulgent parent of mercy and love. O, that I could so live that my daily walk and conversation would be to the praise, honor and glory of his name. O, for his sustaining mercy and grace to guide us, that we may adorn our profession and the doctrine of God our Savior in all things, denying ungodliness and worldly lusts, live soberly, righteously and godly in this present world, looking for that blessed hope, and the the appearing of the great

God and Savior, who gave himself for us, that he might redeem us from all iniquity, and purify us unto himself, a peculiar people, zealous of good works. May we ever remember that the trials and conflicts, which we meet along the way, work out for us a far more exceeding and eternal weight of glory, if it so be that we are of that ransomed throng who have felt the dear Savior's pardoning love, and have been made to rejoice in his pardoning blood and righteousness. Then, when our conflicts here shall have ended, we shall appear in glory, clothed in our immortal bodies, see Jesus as he is and be like him, then we shall be satisfied, then we shall praise him, and sing the song of redeeming love forever. O, precious thought, Can it be that I shall be found among that happy number? My dear cousin, I do love to think about these things, unworthy as I am. I sometimes hope that I have felt and realized some of the precious things which pertain to the blessed kingdom of God, and to our everlasting happiness. But I will not wrong you with my imperfect thoughts any further. I sometimes think it is wrong for one so vile and sinful as myself, to speak of things so sacred and holy, much less to claim an interest in them. Forgive me, and pardon all that is amiss, and remember me as one who loves you, as I humbly trust, with the love I have for all who have been taught the lesson of grace.

As ever, yours unworthily,

BELLE GORSUCH.

COLLINGWOOD, Ontario, Canada, Dec. 20, 1899.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—As it is once more time to remit, and I have felt at times a strong desire to write a few lines to those whom through the mercy of God I am favored to love, I will now make the at-

tempt to do so. The thought has sometimes occurred, Why do I love the Old Baptists, or the SIGNS OF THE TIMES? and the answer comes, that it is because they love, and therefore speak well of my dear Friend, the Friend of sinners. I do love the dear brethren, preachers and writers, who declare the whole counsel of God, and who rightly divide the word of truth, giving to each their portion in due season, and they themselves willing to be nothing, that God may be all in all; and feelings of gratitude well up in my heart when I read that which comes from your own pen, and the pens of brethren Bartley, Durand, Cox, Coulter, and I may say all, sisters as well as brethren, and I would say, write on in that blessed strain which is edifying and comforting to the dear children of God. I make bold to mention a few names, feeling that you all are in the hand of God, who caused Paul to say, "Yet not I, but the grace of God which was with me." When we think of that being whom the religious world holds forth as God, can we dare compare him to the God of Abraham, Isaac and Jacob, who leads Joseph like a flock, and not one of them shall be left behind?

"Dear, dying Lamb, thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God  
Be saved to sin no more."

Did not Joseph declare the glory of God when he told his brethren not to be grieved nor angry with themselves because they had sold him hither, for God had sent him before them to preserve life, and that it was not them who sent him hither, but God? Surely he had the same faith that every Spirit-taught child of God has, and it did not prevent Joseph from loving his brethren dearly, and from saying unto them, "I am Joseph, doth my father yet live?" And like our heavenly Joseph, he cannot refrain him-

self; he longed to declare his relationship to them; he said, Cause every man to go out from before me. No man beheld when Joseph made himself known to his brethren. Was it not so with us all? Our vile passions, and everything that would mar, or that maketh a lie, was cast out, and scattered to the winds, while Jesus made himself known to us. He says, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled." "Ye believe in God, believe also in me."

At the early age of twelve years he said, Wist ye not that I must be about my Father's business? And O, what a business. I stood amazed, and wondered why or whence this ocean rose, that wafts salvation down to men, his traitors and his foes. He said, "I came down from heaven not to do my own will, but the will of him that sent me; and this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." If he had failed in doing the will of his Father, could it or would it have been said that he for the joy that was set before him, endured the cross, despising the shame? He would not then have been exalted a Prince and a Savior to give repentance unto Israel, and the remission of sins. He said again, "My sheep hear my voice, and I know them, and they follow me: and I give [not offer] unto them eternal life; and they shall never perish, neither shall any 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." And all our sins and ingratitude cannot separate us from him.

"Oft have we seen the tempest rise,  
The world and Satan, hell and sin,

Like mountains seemed to reach the skies,  
With scarce a gleam of hope between."

Yes, so far down in that pit where there is no standing and no water, have we sunk, that it seemed just as likely that the dead would praise the Lord, as that we would do so. But just then Jesus has revealed himself as our hope, our life and our all, and has given us to rejoice in him as the one that has loved us with an everlasting love, and who therefore with loving kindness has drawn us; yes, loved even us, poor, vile worms of the dust, with an everlasting love, and has drawn out our souls toward himself, and we say, "Lord, it is enough." Again, Jesus said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." And yet vile man, with the wisdom of this world, which is foolishness with God, rises up and insists that the Son of God did not finish the work, but that he only placed man in a savable condition. But the ransom has been paid, and the debt canceled, and he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. Therefore what more can we need? May we one and all love him more and more.

Your brother in the hope of the gospel,  
R. CASE.

EAST DIXFIELD, Maine, Feb. 25, 1900.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—It has not been so long since I wrote you, but as I so often meet you through the pages of our dear family paper, and as you so kindly invited me to write, I avail myself of the privilege. It has seemed to me often when I have written to you, that I almost entirely ig-

nored your writing to me, and crowded my own reflections upon you. But I cannot let your last of December 5th, pass without again alluding to it. The appreciation which you express of myself surprises me. You have expressed what is my earnest desire, and it expresses but a small part of my feeling to say that I thank you, for it also raises my heart in thanksgiving to God for this union and fellowship in the gospel of Christ. So many times I have felt that I was running without a message, for I was so poor and needy. The words in 1 Peter i. 24, 25, have consoled me in part. I think that I can testify to what is there with no feeble speech nor stammering tongue. Many times since our correspondence began, I have feared that I was a burden and hindrance to you. Again I thank you for all your kind interest, for indeed I often feel myself afar off from the brotherhood of saints, but to the praise of infinite grace, I can say that oftener I feel that I am brought nigh by the blood and righteousness of Christ, and am led forth into green pastures, and beside still waters.

I much enjoyed the two editorials in the fourth number of the SIGNS, present volume, and the writing of Elder Bartley on exhortation; indeed I always enjoy them, but these in a greater degree. The first chapter of the second epistle of Peter has dwelt upon my mind very much of late, in connection with what has been written upon what is termed "time salvation." In the years past I have so often heard the exhortation included in the fifth, sixth and seventh verses, distorted by the advocates of works as a means of salvation, that I felt glad to read the summing up of the whole first part in these words, "All this goes before, and is the groundwork of the exhortation which fol-

lows." Those verses have been a vast comfort and guide to myself, and I have often meditated on the division which was drawn between what seemed to me the "indwelling" and the "outgoing" fruits of faith, brotherly kindness and charity. "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." What a code to reflect upon. I have heard professors of religion say that they were brought to Mt. Sinai from time to time. For myself I will say, it has been years since I felt myself in any way connected with Mt. Sinai; but to the law of the spirit of life in Christ Jesus I feel myself delinquent; but here I am consoled by the truth that the blood of Jesus Christ cleanseth from all sin, and though this gospel rest is sweet, I still feel,

"This is not my place of resting,  
There's a city yet to come;  
Onward to it I am hastening,  
On to my celestial home."

A foretaste of this helps us under many a weary load, which sin binds upon us.

Sister Hubbard and her son were with me one day week before last. I feel it a great privilege to meet with one who has been called to separate himself from the world. As you so truly remarked, the world knows nothing of this salvation wrought out by Christ, and neither do they desire it, because they feel no need of it. May the Lord keep each one who has named the name of Christ, from all iniquity, and enable them to ever ascribe salvation to Jesus our King.

In reading your editorial upon the parable of the sower, in a late number of the SIGNS, it almost seemed like a letter

to myself, and I included likewise every believer; and it came to my mind forcibly the words of Jesus, "What I say unto you, I say unto all, Watch." O, my brother, I feel that you will pray for me, with all the scattered of the flock, even if I do not ask it. There is joy and peace in believing, but the way is sometimes dark and thorny. I feel to say, God has been and is good to me, and I desire not to be unthankful.

"And when that parent hand sends joys,  
We bless the joys the more,  
For rainbows never span the skies,  
But clouds have gone before."

I hope that you may be blessed in your connection with our precious paper, with your associate editor, and the dear kindred who so ably fill its columns.

With love to the household of faith, I remain your sister in hope of life eternal,  
ELIZA WHEELWRIGHT.

HERNDON, Va., Jan. 1, 1900.

DEAR BROTHER BEEBE:—I feel sometimes too unworthy to take such a precious medium of correspondence as the SIGNS in my polluted hands. I read your letter remarking on the letter of brother Butler, in the number for December 15th, and was made again to hope that some of my brethren could still fellowship me in my weakness in not being able of myself at any time to think one good thought, or to perform one good act. When I hear a brother or sister say that they are up and doing, and gliding along smoothly in this present world, I feel to be left out. Right here I must say, if my salvation for time or eternity depends upon any good thing that I must perform, then indeed I am lost to all hope, and am without God in this world, or that which is to come. I cannot think for a moment of any good thing in all my past life that I have ever done worthy



to merit the favor of God to me. As you said in your letter referred to above, "If we believed that christians could work themselves out of the low grounds of sorrow, or by their own efforts escape the sore trials and temptations that afflict the saints, we should be utterly discouraged, for we have ever found that when we would do good, evil was present with us, and how to perform that which is good we find not." I do believe that all of God's dear children must be brought very low indeed before they can feel their need of him. It is in time of sore temptation, darkness and gloom, that they need him most. Like one of old each little one feels to say, "Before I was afflicted I went astray." "I was brought low, and he helped me." And again, "It is good for me that I have been afflicted, that I might learn thy statutes." This law is written in the heart, teaching us that by the deeds of the law, written on tables of stone, shall no flesh be justified in his presence. He takes away the stony heart, and gives us a heart of flesh, so that we may worship him in spirit and in truth. Every dark season, every trial, affliction and sorrow that we have in this world, is for our own good. "They work out for us a far more exceeding and eternal weight of glory." Thus we see that all our trials work for our good, and when we are delivered from them for a little season, we are made to cry out from the depths of our heart, "Salvation is of the Lord." There are no conditions now, but the glory is all to him. "He that glorieth, let him glory in the Lord." Now we cannot feel to exalt self. "Who-soever exalteth himself shall be abased." "He that humbleth himself shall be exalted."

Dear brother Beebe, language fails me to tell you how much pleasure your letter

gave me. I felt while reading it that the Lord was inditing the matter in your heart, to feed the poor of the flock. Such letters as yours will never fail to reach the hearts of the little lambs. "Feed my sheep, feed my lambs," is the command of our God to every shepherd of the flock.

I will bring this letter to a close by wishing that your life may long be spared to wield the "Sword of the Lord and of Gideon."

I am your brother in hope of salvation by grace only,

JOHN F. OLIVER.

NORTH YAKIMA, Wash., Feb. 11, 1900.

B. L. BEEBE—DEAR BROTHER IN CHRIST:—I am aware that my subscription has expired to the SIGNS OF THE TIMES, but you have kindly favored me by sending the paper until the present date, for which I am very thankful, and I was highly favored by receiving some money yesterday, and I gladly send another year's subscription. I do not want to miss a copy of the dear old paper, for its editors and contributors teach and contend for the doctrine that I believe. This morning while reading February 1st, current volume, I was made to feel thankful (as I have at many other times) that the good Lord has called and qualified good and able servants to contend earnestly for the faith and doctrine that Christ and the apostles taught, viz: the doctrine of salvation by grace, and grace only, both for time and eternity. Able brethren have shown by scriptural proof, that man at no time is free from God's sovereign vigilance. This truth is fully set forth by the apostle James, iv. 12-14. It occurs to me, brother Beebe, if we are in any sense free agents, just to that extent are we freed from obligations of obedi-

ence to God, but as I cannot conceive how that God as the all-wise Creator could create a man, or power, independent and free from himself, I take it for granted that the whole free agency theory is an absurdity, as brethren Chick, Durand, Bartley, and many other able writers in our family paper, have fully shown. May the God of all grace support you and all of them, and raise up others after you to contend for the good old doctrine that extols the God of heaven as the only Savior of sinners; who died in consequence of his great love wherewith he loved us, even when we were dead in sins, and 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. Then here is the testimony of an inspired apostle of a great blessing that was performed upon humble believers at that time. But these precious blessings were not to stop there, for what was written aforetime, was written for our learning, that we through patience and comfort of the Scriptures, might have hope, and that in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus.

I see no conditions imposed on this class of believers, and the reason is I think because they are not under law, but under grace. The Galatian brethren were called foolish, because having begun in the Spirit, they afterwards sought to be made perfect by the flesh. This I fear is what some dear brethren are trying to do at the present time, bringing in the old law conditions, and placing them upon the subjects of the new covenant, who are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

But I will bring this very imperfect letter to a close, lest I tire you. When I commenced I only intended to tell you that I appreciate your labors very much, in the able manner in which you conduct the SIGNS OF THE TIMES, and if my poor heart does not deceive me, I feel like using Paul's language to the brethren at Colosse, since we see the way you commend yourselves to the brethren: "Do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding."

W. H. GILMORE.

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### EDITORIAL NOTICES.

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#### AGAIN AFFLICTED.

It is very unpleasant to us to be obliged to be making or publishing excuses for neglected duties, but we are painfully aware that it is not in man to direct his steps. We know not what an hour may bring forth. For several weeks we have been able to get to the office but part of the time on account of physical disability, and Monday, March 19th, we were taken with neuralgia in the back of the neck and head, and for about two weeks we suffered most of the time about as severe pain as we have ever experienced. We do not wish to murmur or complain, but mention these facts that our brethren, friends and business correspondents, will extend to us forbearance for our seeming neglect in answering their communications. We are now feeling better than for some weeks, and if it is the Lord's will we hope to be able to attend more promptly to business than it has been possible for us to do of late. One thing we have learned in our affliction, if nothing else, that is to appreciate the kind forbearance of our brethren.

B.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 15, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**BRIEF REPLIES.**

WE have many requests on hand for replies through the SIGNS, to which we cannot find time to respond, and many upon which we have no understanding. We hope that any who do not find answers to their requests, will not therefore conclude that we are unmindful of them, but that, either we have not time nor space, or that we do not have light upon the subjects named. We have now several such requests by us, and we desire to notice a few of them, in a brief way, in this editorial.

A brother at Woodsville, Texas, asks "upon whom the blame ought to rest for the fall of Adam?" He says some say it is the Lord, and some the devil.

There is but one reply to be given to this question, if we consult the Scriptures, and that is, that Adam himself was the criminal. Upon him the curse fell. There was sin in Satan when he tempted Eve, and his sentence was that he should crawl upon his belly all his days, because of his tempting our first parents. But for the fall itself, no one received censure but guilty man. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." We have no right

to seek any further back than this for the origin of evil. This is the first account of it. It entered into the world by Adam's transgression. As to how our first parents came to transgress, we are not informed in any sentence in the word, except that they were tempted of the devil. All attempts to look further back into the mysteries of sin and evil than this are merely human speculation, and lead to reasonings which are entirely vain and foolish. We have ever steadfastly refused to even question, what was before sin entered into the world by the transgression of Adam. Sin is a transgression of the law. And all sin is against God. God hates it, and denounces it, and punishes it. He is not the author of it. These things we know. Is not this enough to know? All beyond is vain philosophy. It is clear that the word holds man responsible for his sins. A convicted sinner does not blame either God or the devil for his sins. But he acknowledges the justice of his own condemnation. That is enough for us to know. Brethren, when they discuss where blame falls for Adam's sin, outside of Adam himself, are not in the spirit of a convicted sinner.

BROTHER Jackson Cox, of Bentley, Ill., asks if it is not the doctrine of the SIGNS, "That everybody has to do just as they do, both good and bad?"

It is the doctrine of the SIGNS, and has been ever since it had existence as a paper, that the predestination of God is unlimited. And also it is the doctrine of the SIGNS that whatever God has appointed, must take place as he has appointed it. That is, it is the doctrine of the SIGNS, that all his appointments are absolute, and not doubtful, but we have never heard any who believe this, say that

everybody has to do just as they do, both good and bad. This has been an objection urged against the doctrine of predestination ever since we can recall anything. And it was evidently urged against the doctrine in Paul's day, for he states this objection in Romans ix. in these words, "Why doth he yet find fault? for who hath resisted his will?" The predestination of God does not at all justify man in his sin. And so, in the word we find the record that God condemned men for doing the very things which he had declared should be done. Paul, in Romans ix., had been declaring that God had raised up Pharaoh for the very purpose which he fulfilled. And now, some one said, Why then does God find fault with Pharaoh? How did Pharaoh resist the will of God if he but did what God had decreed that he should do? So that the objection is not new. Paul simply says, It is a replying against God. We would say no more than this at any time. We hope that we shall not be allowed to say more than this in all we may say about the matter. We freely admit that a child can ask questions concerning this matter which we cannot answer. But we are not under any obligations to do more than what Paul did, viz: leave the objector to the charge of replying against God. It is sure, that whatever takes place is embraced in the predestination of God, and it is equally sure, that men do the wickedness that they do with wicked hands. This is true of all wickedness, as well as of the betrayal of the Savior and his crucifixion.

Brother Cox asks, Have we not power to do some things of ourselves? If not, what is the use of telling anybody to do anything? This also we have heard urged ever since we can remember, by Methodists and others. In reply to this

we have ever felt that it was sufficient to refer to Paul's testimony concerning himself, in Romans vii. We would say what he says, and no more than this. We do not understand the writers in the SIGNS to say more than Paul here says. We cannot do the good that we would, and the evil that we would not, that we do. And the flesh lusts against the spirit, and the spirit against the flesh, so that we cannot do the things that we would. This is true, whether we can reconcile it with exhortation and the commandments of the Lord or not. We will say that we understand all exhortation to be one of the things ordained of God, by which to stir up the pure minds of the people of God to a remembrance of their obligations to him under the gospel. Exhortation is to be used as it is used in the Scriptures, but like all preaching, it will be of no avail unless applied by the Spirit to the heart. It is of use to tell men who believe, to do God's will when, and only when, the preaching is applied by the Spirit. Further, we do believe that God does make it of use, again and again, and so we are to keep on warning, exhorting and rebuking with all long-suffering and doctrine.

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SISTER Mary Sutton, of College Corner, Ohio, asks our understanding of Matthew ix. 16, 17, which reads as follows, "No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved."

In verse fourteen it is recorded that the disciples of John came to Jesus, asking why it was that they and the Pharisees

fasted off, while his disciples fasted not? Jesus answered them, That children of the bride-chamber could not mourn so long as the Bridegroom was with them, but the days should come when the Bridegroom should be taken away from them, and then should they fast. He was the Bridegroom and his disciples were the children of the bride-chamber. A new dispensation had been thus ushered in by his coming. The marriage supper was prepared, and the marriage festivities were now going on. The old fast days were now past. That which they signified was past, and now they could have no proper place in the new kingdom. To fast now would be like putting a new piece of cloth on an old garment, or new wine in old bottles. To do so, would not only be out of place, but it would do harm. The garment would not be improved, but would be made worse. The bottle, which it should be remembered was then made of skins, would, by the fermentation of the wine, burst, and so both bottle and wine would be lost. So to bring the fasts and ceremonies of the old dispensation which were purely legal, into the new covenant, would be to the utter destruction of all that the new covenant meant, and it would also be to entirely obscure all that the old covenant signified. To suffer the introduction of the old covenant ceremonies, would be to say that the work of Christ was not sufficient, and on the other hand, it would also declare that in reality the old covenant had not passed away, and that the redeemed people of God were still in bondage. But Jesus brings liberty to the captive, and while he is in view they must rejoice, and they cannot fast.

BROTHER Christian Winter, of Utica, N. Y., asks what Isaiah xxii. 23, signifies.

We have no question that Eliakim, who is referred to in the text named, and in the connection, was intended to be a striking and lively type of Christ. It is said of him that God should call him, and clothe him with his robe, and strengthen him with his girdle, and commit the government into his hand, and that he should be a father unto Jerusalem, and to the house of Judah, and that the key of the house of David should be laid upon his shoulder, so that he should open and none should shut, and shut and none should open. Then comes the especial verse to which our attention is called, which reads as follows, "And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house." Then it is added that all the glory of his father's house should be hung upon him, with all the issues and offspring, and all the vessels which belonged there. Then comes a verse which points unmistakably to the atonement of our Lord, when he was cut off for sins not his own.

All this, as we have said, presents a very lively type of the blessed Lord, of whom alone these things, in their full spiritual meaning, could be true. Our Lord, according to the text named especially, is fastened as a nail in a sure place. This most evidently signifies that his work of redemption and salvation is a finished and fixed work, and that it is so sure that all the glory and every vessel of mercy, which belong to the house of God, may safely hang upon him. This can be true of no one else but the blessed Lord, who died and rose again, and who lives for evermore, and who says unto his poor, and tried, and sinful people, "Because I live, ye shall live also." And this blessed nail thus fastened is our hope and our joy to-day. Being hung upon him, we may defy all the assaults and temptations

of the evil one. And here also we must render worship and obedience, for he is also a glorious throne to his Father's house. This signifies that he shall reign, as he does reign in our hearts and lives, and none can dispute his sway. He is a throne, and a glorious throne, in the view of his Father's house, that is of all who are of faith. How blessed it is to have such a King and such a sure Savior to lean upon.

SISTER Frances Fuller, of Mattville, Ohio, asks as to the meaning of the words in Matthew vii. 6, which reads, "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."

As we understand these words, the simple meaning is, that our Lord commands that the precious doctrine, and promises, and admonitions of his kingdom, are intended solely for those who can understand and appreciate them. In other words, gospel promises are for the needy, gospel riches are for the poor, gospel favors are for those who count such things privileges. No doubt the Savior, and those also who heard him, would have in mind that in the typical sanctuary, bread and meat which was offered in sacrifice to God, and intended for the support of the priests who served in sanctuary, must not be given to base uses, such as throwing it to the dogs would be. Having been offered to God in the sanctuary, it was regarded as sacred or holy, and it would have been the height of impiety to throw it to unclean dogs afterwards. So in the gospel, the things of which this bread and meat were types, are intended for the priests of God alone, which are all his believing people, and they must not be offered to the unclean. Natural men

do not appreciate gospel privileges any more than a dog would understand the sacred nature of the bread and meat of the sanctuary. So also, these precious things are compared by the Savior to pearls which are greatly prized by all those who understand their value, but which would have no value in the eyes of the swine. Indeed the swine are hungry for swine's food alone, and if pearls are thrown to them they are disappointed, and in their anger may turn and rend those who offer to them such things. Thus the carnal Jews turned and rent those who first preached the gospel among them, as is recorded again and again in the gospel, and in the Acts. To-day the same thing is true. The world does not appreciate the promises and privileges of the gospel any more than dogs would prize the bread of the sanctuary, or swine the pearls which might be thrown before them. There is a suitableness in all that our God does. He brings his bread to the hungry, and not to the full. He saves the lost, and not those who are satisfied with their righteousness. His disciples are to remember that they must feed the sheep and lambs, and that their mission is to go to the lost sheep of the house of Israel. Gospel blessings are not to be offered to the world, but given to the souls who feel their need of them and who are asking for them.

ELDER Asa Howard writes from Thomastown, Texas, asking that we shall make some brief comment upon Acts ix. 7; xxii. 9. The first reads as follows, "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." The second reads as follows, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."

We suppose that what is in our brother's mind, is that there is an apparent contradiction between the narrative recorded by Luke, and the testimony of Paul himself. But it must be remembered that Luke records this whole book of Acts. It is evident that he saw no contradiction in the two narratives, else he would have written differently. Our mind, concerning these two texts, is that those who were with Paul saw the intense light which blinded Paul, but did not see the form of him who spake to Paul, as Paul saw it. And when it is said by one narrative that they heard the voice, and in the other that they did not hear the voice, our judgment is that it is meant that they heard the sound of the voice, but did not understand the words which were spoken. There was to them a light and a sound only, while to Paul there was a form and words, which he saw, and heard, and understood. We do not know that we can say anything further in explanation of these two narratives. We are sure, that whatever the explanation may be, whether that which seems to us the right one or some other, there is no real contradiction in the two narratives.

BROTHER A. A. Bloomfield, of St. Joseph, Mo., calls attention to Mark xi. 25, 26, "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

The same language of the blessed Redeemer is recorded in substance in other portions of the word, and enjoined by his apostles also. See Matthew vi. 14; xviii. 35; Col. iii. 13. It seems to us that the Savior taught here that so long as a spirit of hatred, or hardness, or ill will, should

exist in our heart toward any one who may have injured us, it is impossible that we should have in our own souls any experience of the forgiveness of God. So long as we feel unforgiving toward another, we do not occupy that place of self-loathing and self-abasement, in which alone we ever do experience any token of blessing from God. If we have a spirit of hardness toward any, it must be that we think ourself better than that one; and so long as this is the case, we do not feel to be the chief of sinners, and less than the least of all saints. In such a state of mind, though we may stand praying, we do not really pray. If we ask God to forgive us our sins outwardly, we do not mean it, because we do not feel to be so vile as that other man, and instead have a spirit to thank God that we are not as he is, and this is the spirit of a pharisee, which is an abomination to God. Unless there be a real heartfelt confession of sin, our words of confession are as nothing in the sight of God, and as our words mean nothing but empty form, so we cannot have the favor of him who judges the heart. To have no spirit of forgiveness toward others, shows that we have no spirit to feel the need of forgiveness for ourselves, and at such times all our prayers are formal and vain.

The Savior speaks a fact of experience here. He does not say here how this spirit of forgiveness is to be obtained, but only of the fact; elsewhere we are taught that all such blessings are the fruit of the spirit, and good gifts from God. But still it is true that if we do not have a spirit to forgive, we have no spirit to feel our own need of forgiveness. It seems to us that this is the teaching of the Savior in these words. How heart-searching are these words of the Master! How they are calculated to humble us, and break our

hearts, as we realize our lack of all that is holy and good! But how great is the mercy which can and does grant unto us to have hearts to forgive, and how infinite the mercy which forgives us.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### “QUENCH NOT THE SPIRIT.”

1 THESS. V. 19.

A YOUNG brother of Mississippi has desired us to give our views on the above text, and as it is a subject which has been much perverted by the enemies of the truth, the minds of some young christians have been perplexed to know its true meaning. As these words were addressed in admonition to the church of God, they must have a definite and important signification. The Holy Ghost has never inspired the apostles to write in ambiguous terms, nor to enjoin rules or restrictions upon the church of God which are unimportant. The text on which our views are desired has been claimed by the Arminians as being addressed to the world of mankind in general, and to the unregenerated portion of the fallen race more particularly. They say, God, who is a Spirit, is desirous of converting all men, and that the Holy Ghost sues for admission into every sinner's heart, knocks at every door, and makes proffers of mercy and grace to all the unconverted, on the simple condition that they accept of the terms and admit the Spirit into their hearts. And they pretend to understand this text as a warning to sinners to quench not the Spirit; that is, the Holy Ghost, which they say is wooing and striving, and endeavoring to gain admission into their hearts.

Such we understand to be in substance, the doctrine and language of all carnal, graceless, work-mongrel professors of christianity, and during the almost six thousand years in which this blasphemous heresy has been promulgated on earth, the ingenuity of man and the subtlety of Satan has been exerted to the utmost to give the delusion a plausible appearance, and to transform its deformity into a resemblance of truth. The natural mind of men, in their depraved state, being enmity against God, is predisposed to favor the heresy, for they love darkness rather than light, and error rather than truth; hence their susceptibility to the imposition, and the readiness of ungodly men to favor any sentiments which are derogatory to the character and truth of God.

Those, however, who are born of God, and taught by his Spirit, have the witness in themselves that the above described heresy is false, for they are brought to an experimental knowledge of him. “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.”—John xvii. 3. And God has provided in the new covenant, that those with whom this covenant is made, “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.”—Heb. viii. 11; Jer. xxxi. 34. “And all thy children shall be taught of the Lord, and great shall be the peace of thy children.”—Isa. liv. 13. Being divinely taught to know God, they have the witness in themselves that he is not a being who can be quenched, baffled, thwarted, or successfully resisted, by any of his creatures in heaven, earth or hell. They know that he does not labor and strive to gain admittance to the sinner's heart, and they know that the sinner has no power



to prevent the execution of the will of God. They know that their Savior has power over all flesh to give eternal life to as many as the Father has given him. (John xvii. 2.) And that all that the Father has given him shall come unto him, and they that come to him he will in no wise cast out; and that no man can come unto him, except the Father which sent him draw him; and Christ is pledged to raise up all such at the last day. (John vi. 37, 44.) They know by their own experience, as also by the Scriptures of truth, that all their own efforts at reformation, their resolutions to get religion, &c., were abortive and vain; that they could no more accomplish the work than the Ethiopian can change his complexion, or the leopard his spots. (Jer. xiii. 13.) Their own experimental knowledge of God, and the testimony of his written word, compel the saints to reject the interpretation which will-worshippers and Arminians give to our text, and it is unquestionably much easier for them to detect the absurdity and blasphemy of the heresy of the enemies of the truth on this subject, than to fully comprehend the precise meaning of the admonition, "Quench not the Spirit."

All who are taught of God, know that he is a Spirit, but they also know that he is infinite, eternal, immutable, omnipotent, all-wise, of one mind, and none can turn him, that with him there is no variable-ness nor shadow of turning, that he doeth his pleasure in the armies of heaven, and among the inhabitants of earth, that none can stay or resist his hand, that he speaks the word and it stands fast, he commands and it is done. And knowing this, they know that he does not stand wooing and beseeching the sinner for permission to do his pleasure, for he hath mercy on whom he will have mercy, and he hath compas-

sion on whom he will have compassion, and whom he will he hardeneth. (Rom. ix. 15-18.) They cannot, therefore, regard God as a Spirit liable to be quenched, put out or subdued, by saints or sinners, angels or devils. Those admonitions, therefore, which warn the saints against grieving the Spirit whereby they are sealed, and to quench not the Spirit, cannot be so construed as to signify that God is a being subject to passions like us; that he can be grieved and extinguished by his creatures.

Let us then examine carefully and prayerfully, that we may learn what spirit it is that the saints are not to grieve or quench. While we adore and worship that God who is a Spirit, we are to remember that all of God's manifested children are born of the Spirit of God, and that which is born of the Spirit is spirit, as that which is born of the flesh is flesh. This spirit which is born of the Spirit is not God, but it is of God, and is called the new man, which after God is created in righteousness and true holiness. (Eph. iv. 24.) This spirit which is born of the Spirit, being of God, is a holy spirit, and is called the spirit of adoption, whereby we cry, Abba, Father. (Rom. viii. 15.) It is called the Spirit of him that raised up Jesus from the dead. (Rom. viii. 11.) It is called "the holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv. 30. It is distinguished from the Holy Ghost, which is God, as an emanation from God. The Holy Ghost is not said to be born of God—it being God—but the spirit which the saints have received, and whereby they are sealed, is born of God, born of the Spirit, and is spirit and life in all the saints. This spirit which is born of the Spirit, is that by which the saints are sealed, marked, and are distinguished

from all other men and women, until "the adoption, to wit, the redemption of our body." "But if the Spirit of him who 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. "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. 23. This spirit which is born of the Spirit, which dwells in us, and is called the spiritual man, the new man, the inner man, and which is called the spirit of Christ, the spirit of adoption, and the spirit whereby we are sealed unto the day of redemption, is susceptible of grief, of sorrow, conflict, elevation and depression, which changes, conflicts, depressions and triumphs, are totally inapplicable to God, the eternal Spirit, from whom it proceeds, and of whom it is born.

This spirit, born of God, in the antediluvian saints, was grieved with the abominations which prevailed in their day, and in Noah, it was resisted by the wicked antediluvians, until the flood came and swept them away; was resisted in all the prophets, by the carnal Israelites; in the apostles, by Jews and Romans; in Stephen, by his murderers, and is still resisted, not only by the unconverted world, but also by the fleshly powers and passions of the saints themselves. Thus Paul himself found a law in his members, warring against the law of his mind, and he assures us that the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things that we would.

How this holy Spirit of Christ in us can be grieved, and how it is grieved by

opposition, reproach, persecution and malice, from foes without, and more especially it is grieved by the inbred corruptions of our own fleshly nature, our doubts, our fears, our short-coming, our wicked thoughts, unholy propensities, ingratitude, sluggishness in the cause of Christ, greediness after the vanities of the world, unreconciliation to God, and the rebellion of our nature against the God we love and adore, all this the christian can sensibly feel, and measurably know, and of how it can be resisted by the world, the flesh and the devil, they are fully aware. But how the admonition of our text, "Quench not the Spirit," is to be understood, still may require some explanation. Let us look to it.

This admonition is connected with many others, and addressed to the brethren exclusively, and cannot without perverting the Scriptures be applied to any but brethren. Thus it is presented by the inspired apostle to the church of the Thessalonians, which are in God the Father, and in the Lord Jesus Christ. (1 Thess. i. 1.) "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all. See that none render evil for evil unto any; but ever follow that which is good, both among yourselves and to all. Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things, hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you; who also will do it. Brethren, pray for us," &c.—1 Thess. v. 14-25.

By carefully observing the connection of these exhortations, we perceive that the apostle presents them as the will of God in Christ Jesus, concerning the saints, which are in God the Father, and in the Lord Jesus Christ. But how is this the will of God in Christ Jesus concerning us? We possess the spirit of Christ. "For if any man have not the spirit of Christ, he is none of his."—Rom. viii. 9. The law, or will, of God is in the heart, or spirit of Christ, and Christ by his spirit dwells in his saints, therefore we find the New Covenant promise fulfilled in the saints. I will put my laws into their mind, and write them in their hearts."—Heb. viii. 10. This law of the spirit of life, in Christ Jesus, is fulfilled in us, who walk not after the flesh, but after the spirit. (Rom. viii. 2, 4.) These faithful admonitions, being embraced in the spirit of Christ which he has implanted in our hearts, are to be cherished, revered, regarded and obeyed. But while this spirit which embodies them as the will of God concerning his children, is opposed by the fleshly nature and corrupt propensities which are opposed to the law of the spirit of our mind, we are to quench not the spirit, but crucify its opposite, the old man with its affections and lusts, and put on the new man. Or, in other words, to walk after the spirit, and not after the flesh. The flesh and the spirit in the christian are antagonistic to each other; both cannot at the same time predominate in us. To gratify the one is, on our part, to quench, suppress or repel the other. "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded is death: but to be spiritually minded is life and peace. So then they that are in the flesh cannot please God."—Rom. viii. 5-8.

To *quench* or repress the spirit, in the sense of our text, is to walk after the flesh. Study the inclinations of our carnal and depraved minds, attend to whatever will gratify our fleshly propensities, make our religion conform to our feelings, attend to the things of the spirit only when convenient and agreeable to our fleshly feelings and interests, lose no opportunity to amass the treasures of this world, or to gratify our lust for worldly fame, honor or applause, for the sake of bearing the cross of the dear Redeemer, never offend visitors, nor neglect your worldly interest, to attend on the solemn assemblies of Zion, or to mingle with the despised followers of the Lamb. Do not follow the Master in baptism, or in any of his ordinances, until your carnal mind is satisfied with the hope which God has given you, nor so long as it will subject you to some inconvenience or mortification of the flesh, pay no attention to such brethren as are unruly, or feeble, or weak, render evil for evil, pray only when you feel like it, and consider what you have as your own, without thanksgiving. Pursue this course, and if you do not quench the spirit of christianity, so far as its comfort and consolation, and benign influence is concerned, we have failed to comprehend the meaning of the text. We appeal to the experience of every saint, for confirmation of the words of the apostle, "to be carnally minded is death." Is it not so? Death to our enjoyments, to our usefulness in the house of God, to ourselves and to all the saints. "And if Christ be in you, the body is dead, because of sin." Bury then yourselves in the body in the affections and lusts thereof, and are you not buried in death? The body is dead. There is no spiritual life in it; therefore, when christians are looking to find something good, spiritual or comforting in their carnal nature, they are seek-

ing the living among the dead; and they will seek in vain. "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. 13. By dying in this case, we are not to understand that the child of God can possibly lose his immortality, or fail of his inheritance of glory; but of his comfort and living enjoyment of his salvation. He that knows his Master's will and does it not, shall be beaten with many stripes. The Lord has said he would visit the transgressions of his people with the rod, and their iniquities with stripes; but his loving kindness he will not utterly take away from him, nor suffer his faithfulness to fail. May it be our privilege, as the followers of our Redeemer, to put on the new man, to crucify the old man; to walk after the spirit, and not fulfill the lusts of the flesh, to mortify the deeds of the flesh, and quench not the spirit; and may we deny ourselves of all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world. To this end let us pray without ceasing, that we may rejoice evermore.

Greatly as we have extended this article, much more might be said on this important subject; for it is certainly no less important that the children of God should walk worthy of their high and holy calling, than that they should hold sound and scriptural views of the doctrine of the gospel.

MIDDLETOWN, N. Y., August 1, 1857.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denotes the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

## MARRIAGES.

By Elder G. N. Tusing, at his residence, March 28th, 1900, Jesse Wolf and Miss Kate Phaler, both of Reynoldsburg, Franklin Co., Ohio.

## OBITUARY NOTICES.

ON Sunday morning, March 18th, 1900, in Warwick, N. Y., Deacon Samuel Brook was released from the bondage of mortality, after a few days of suffering from "la grippe," lacking two weeks of being 89 years of age. He was born in England in 1811, and with his father and family came to America in 1820. Since 1836 he had resided in the township of Warwick, commanding a high place in the estimation of the community by his quiet and honest deportment.

Brother Brook was baptized by the late Elder Hartwell, in June, 1845, and was chosen as a deacon in May, 1849, in which office he served faithfully until disabled by failure of his natural powers from extreme age. He was firm in the faith of the gospel of Christ even after his mind had failed to remember things of time. The church deeply feel their loss in his departure, but would bow submissively to the will of the Lord who gave the blessing of our dear brother's usefulness, and who has called him to sleep in Jesus. May divine grace enable us to say, "It is the Lord; let him do what seemeth him good!"

The funeral services were held in the meeting-house of the church of his membership March 21st, where a large number of his old neighbors met to honor his memory. After a brief discourse from 1 Thess. iv. 13, 14, by his pastor, the body was committed to the tomb in the Warwick cemetery.

WM. I. BEEBE.

WARWICK, N. Y., March 27, 1900.

DIED—At the residence of David Heyd, near State Road, Del., March 1st, 1900, Mrs. Ann Frazier, in the 71st year of her age. She had been in a decline for nearly two years, not suffering much, but growing weaker, yet retaining her faculties not much impaired unto the last. She was baptized in the fellowship of the church at Cow Marsh, Oct. 16th, 1864, so she was a member with us, faithful and devoted, for more than thirty-five years. She was a widow, and has left quite a large family, one daughter being a member, and the rest all friendly. They need not sorrow as do those who have no hope.

ALSO,

At the residence of her son-in-law, near Houston, Del., on Thursday evening, March 8th, 1900, Mrs. Mary Frazier, widow of Ezekiel C. Frazier, aged I suppose about 70 years. Sister Frazier's death was very sudden, it was supposed from heart disease. She also was baptized at Cow Marsh, March 18th, 1860, and continued in the love and fellowship of that

church to the end. Thus within a single week two of our highly esteemed mothers in Israel have been called away. Sister Frazier was a member with us forty years, lacking ten days. These have been such mothers as the churches have need of, and their places are not readily filled. After enjoying many seasons of rejoicing with that people as one after another has been gathered into the fold, now it comes to be saddened again and again as the Master is calling them home. Fourteen of the number that it was my privilege to give welcome to the sanctuary at that place, have gone to their reward. They adorned their profession while they lived, and all died in faith. The Lord comfort the sorrowing.

E. RITTENHOUSE.

STATE ROAD, Delaware.

DIED—On Friday morning, March 17th, of pneumonia, at the residence of her daughter, Mrs. Stiers, of Wayland, Iowa, Mrs. Elizabeth Yount, in the 68th year of her age. Miss Elizabeth Farmer was born in Sangamon Co., Ill., Sept. 26th, 1833, and came with her parents to Henry Co., Iowa, in October, 1837, where she grew to womanhood, and was married to Benjamin F. Yount, August 5th, 1858. To this union eight children were born, three sons and five daughters, all of whom are yet living. Although her husband united with the Primitive Baptist church when a young man, she never made a profession. About twenty-five years ago she expressed a hope, but the church near them, (the Lynn Creek Oak Grove) being thrown into confusion by some Arminian practices, she could not be induced to unite with it then, and ever since she lived a quiet, patient christian life, to all outward appearances, faithful to attend church services when assured of sound doctrine being preached. She displayed that deep affection for all God's people that made them always welcome guests at her home. Ever devoted and loving to her children, she had been called to the bedside of Mrs. Stiers' two sick children, at Wayland, when stricken down with pneumonia, where she died nine days afterwards and was brought home for burial.

The services were conducted at the church near her home, by Elder I. T. Flint; text, John xi. 25, 26, when her remains were laid away in the churchyard cemetery.

Although without the kingdom here,  
Among the saints there is a place,  
'Mid heaven's glory bright and fair,  
Prepared for every child of grace.

I. T. F.

DIED—March 13th, 1900, Mrs. Frances A. Campbell, wife of S. P. Campbell, of Hoytville, Pa., to whom she was married in 1878. She was born at Slate Run, Pa., July 13th, 1836; her complaint was internal cancer, from which she suffered very much at times for

nearly or quite two years. She experienced a hope about twenty years ago, but never united with the church, but she saw baptism clearly, and was made willing to follow her Savior, and in her heart did; the Lord had not designed for her to follow him in the liquid grave. A Methodist minister called to see her not long before her death, and wanted to sprinkle her. She told him that she did not believe in his doctrine, nor in his order, and would not make mockery of the sacred ordinance of baptism. He said to her, "I should not think you would dare die without baptism." She answered, "I have a hope that I have been baptized in the precious blood of Jesus Christ, which is essential to eternal salvation, while water baptism is not essential to my eternal salvation." I have visited at their home several times the past eighteen years, and found from her manner of conversation that her great desire or anxiety was to know whether her exercises were like those of God's children, and when I would relate anything concerning my own trials and temptations, she would speak out, "Is that so? I did not know that any one had such thoughts and feelings but me; that does me good, I am glad you come." But, she would say, "The preachers in our town do not do one any good, if anything you feel worse after they have visited you." She had such a feeling of disgust with those preachers and their doctrine that she requested her family not to have them called to officiate in any way at her funeral, neither did she want her body carried into one of their church-houses, and if they could not get a gospel minister, she wanted to be buried without religious services, and I for one say that is consistent. She was sound in the faith of the gospel, having a clear christian experience. She is now at rest, leaving a lonely, sad husband and two young daughters, with other near relatives, to mourn what is to them a great loss, but to her great gain.

I was called upon to officiate at the funeral, where a large company had assembled. May God bless the sorrowing husband, children and friends, with reconciled spirits to his all-wise providence, for Jesus' sake.  
D. M. VAIL.

James B. Simmons, son of Deacon Alfred Simmons, was born June 30th, 1856, died Feb. 1st, 1900. The subject of this notice was an exemplary young man, beloved by all who knew him. He was married to Margie Holeman, Jan. 16th, 1880, which union was blessed by two lovely girls, one of which preceded him in death Oct. 10th, 1889, the other one, with the widow, is left to mourn the loss of a kind and affectionate husband and father. James B., as he was universally called, professed a hope in Christ about fifteen years ago, but never united with the church. He was aware of his approaching demise, and made requests that the families carried out as far as possible to do so. The esteem in which he was held, was

verified by his funeral being one of the largest ever held in Greenbush. The large house would not seat near all the congregation, many were not able to get in the house. The writer tried to speak upon the subject of death and the resurrection to the attentive audience.

May the Lord sustain his aged mother, wife and child, with his brothers, sisters and many friends, while his body is waiting the morn of gladness, when it will come forth.

S. H. HUMPHREY.

GALSBURG, Ill.

DIED—Dec. 29th, 1899, at her home in Dorchester, Westmoreland Co., N. B., Mrs. Sarah Buck, wife of the late Deacon Gideon Buck, aged 73 years. She was the mother of thirteen children, ten surviving her, six sons and four daughters; they feel deeply the sad loss of their kind, loving and saintly mother. She was a firm believer that salvation was wholly of the Lord, and in the final perseverance of the saints, and believing that it is God which worketh in you to will and to do of his good pleasure.

At her funeral the writer tried to speak a few words of comfort to the large congregation of relatives and friends who had assembled to pay their last respects to a beloved one, from the words found in 2 Timothy iv. 8.

ALEX. BARNETT.

## NOTICES.

### LOCATION DESIRED.

DEAR BRETHREN:—I desire to form a law partnership with an attorney of the Primitive Baptist faith, at some place reasonably accessible to weekly or monthly meetings of the church. I am thirty-three years old, married, and have been at the bar eleven years. During this time I have also written and published the following law works: a "Guide Manual for Magistrates and Attorneys" (816 pages); an "Annotated Pocket Code of Virginia" (513 pages, minion type), lawyers' edition, and an "Annotated Digest of the Supreme Court Decisions of Virginia" (to be complete in seven volumes of 875 pages each), which books are in general use among the profession of the two Virginias (except the Code, which is limited to this State). My membership is with the brethren at Bethel church, (Radford Furnace, or Allisonia, Va.), to whom (and the attorneys and business men at my address below) I refer. Or, I would be pleased to correspond with some brethren as to locating among them as an attorney, regardless of partnership. I fervently desire the sweet fellowship of the saints.

With gospel greetings,

SAM. N. HURST.

PULASKI CITY, Virginia.

BRETHREN that are contemplating changing their residence, I hope will come this way, and stop off at Garden City, Minn. Inquire for Dr. Murphy, who is also our pastor, also his father, Elder Willam Murphy, of southern Iowa, that has lately come among us, that are well known to many of the old servants of our Master's kingdom. We hold our meetings in Garden City, on Saturday before the first Sunday in each month. Our numbers are small, yet we are at peace with one another, and we feel to believe that God will remember Zion in this part of his vineyard.

At our August meeting a dear young sister united by experience and baptism, and if I am permitted to judge, there are many more inquiring their way to Zion. Sometimes we feel lonely and cast down, and are ready to say with the old prophet that we are left alone, and they seek our life, but when we hear the lambs bleating around the fold, we take courage, remembering the promise of God to Elias, that he had reserved unto himself seven thousand men who had not bowed their knee to the image of Baal. And as Paul affirms, "Even so then at this present time also, there is a remnant according to the election of grace." And we feel to believe there will be an ingathering of the elect by the grace of God alone, at this place.

I also wish to say that this part of southern Minnesota is very desirable for all kinds of agriculture, stock-raising and dairying. Land ranging all the way from \$10 to \$50 per acre, according to quality and location. Not near so tedious in winter as many seem to think, on account of the dry atmosphere. Seldom have frost to do any hurt till September 15th.

But I must forbear saying any more, as I will be taking up too much room in our family paper.

Yours in the hope of eternal life through our Lord Jesus Christ,

A. B. LESTER.

GARDEN CITY, Minn., Nov. 11, 1899.

## "PRIESTHOOD OF THE SON OF GOD."

### TABLE OF CONTENTS.

Introduction.
Chapter 1.—The Necessity of a Priesthood.
Chapter 2.—The Priesthood of Aaron.
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Chapter 6.—Christ's Intercession within the veil.
Chapter 7.—The Order of Christ's Priesthood.
Chapter 8.—Christ's Better Testament.
Chapter 9.—Christ the Prophet-Priest-King.
Chapter 10.—The People of Christ's Priesthood.
Chapter 11.—Kings and Priests unto God.
Chapter 12.—The Glorified Saints.
Conclusion.—The Sacrifices of the Royal Priesthood.

The above "Table of Contents" is from the book the manuscript of which is now in this office, for further description of which see last page of cover.

MEETINGS.

The Old School Baptist church called Sidling Hill, situated in Fulton Co., Pa., will hold a three-days meeting, if the Lord will, to commence on Friday before the first Sunday in May, 1900. We extend a cordial invitation to all lovers of the truth to meet with us.

Those coming by railroad will come on the Baltimore and Ohio Railroad to Hancock, Md., and cross over the bridge to the Hancock side. Come on Thursday, as early in the day as possible; conveyances will be there by the middle of the day; distance twenty miles to place of meeting.

AHIMAAZ MELLOTT.

E B E N E Z E R  
O L D S C H O O L  
B A P T I S T C H U R C H,

IN

N E W Y O R K C I T Y.

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10:30 A. M.

3 P. M.

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SILAS H. DURAND.

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THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY GILBERT BEEBE'S SON,  
MIDDLETOWN, ORANGE CO., NEW YORK.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68.

MIDDLETOWN, N. Y., MAY 1, 1900.

NO. 9.

## POETRY.

### LET ME.

O THOU meek and lowly Jesus,  
Let me find a friend in thee;  
Let me realize more sweetly  
Thou becamest poor for me.  
Thou hast hungered, precious Savior,  
And I've given thee no meat;  
O, my guilty heart is bleeding,  
Fall I humbled at thy feet.  
'Twas my sins that helped to slay thee,  
My contrition thou dost know;  
I am black, but thou art comely,  
Wash me, Savior, white as snow.  
Bless me, I am poor in spirit,  
Thou who ever succoreth me;  
During wild and fierce temptations,  
Let me not lose sight of thee.  
Thou was scourged, and mocked, and smitten,  
O rebuke and chasten me;  
Of thy sufferings let me sweetly  
Fellowship them all with thee.  
Let me share the shame thou borest,  
Thine afflictions all be mine,  
Then I'll realize more sweetly  
That I am an heir divine.  
Let me follow thee, dear Jesus,  
To the sepulchre and all;  
Let me, like the weeping Mary,  
Hear thy sweet and gentle call.  
When my transient life is ended,  
And from earth I am set free,  
Through the portals into glory,  
Let me, Savior, follow thee.

SEMMMA E. CORDER.

PHILIPPI, W. Va.

## CORRESPONDENCE.

### 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.”

The apostle as it were, prefaces his remarks on faith in this chapter by telling us what faith is. “Now faith is the substance of things hoped for, the evidence of things not seen.” What is it then that we hope for? To answer in short, it is Jesus. He is the author and finisher of our faith; it is his substance. “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.”—1 John v. 4. We are plainly told that all men have not faith, (2 Thess. iii. 2,) and in our text we are told that without it, “it is impossible to please God.” Now, as it is said, “Whosoever believeth that Jesus is the Christ is born of God.”—1 John v. 1. And, “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”—1 John v. 5. “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. And as it is said Jesus dwells in his people, and they in him, we conclude that none but those who are born of God can perform spiritual service, and they only as he works in them both "to will and to do of his good pleasure." In other words, every spiritual emotion of love, joy, peace, or of whatever nature, is the product of the Spirit of Christ in believers.

Paul in all this chapter is recounting the victories and power of faith, and gives us plainly to understand that by it all the ancient patriarchs, prophets and elders, were enabled to serve God acceptably, and not that they exercised faith, but that faith was the sole propelling power in them. By it they were enabled to "come to God believing that he is," not that he once was, or that he would or might be at some future time, but that now at this very time he is God. Hence the patriarchs could worship God by faith in Jesus Christ, believing that at the appointed time he would be manifested in the world as the great Prophet, Priest and King, as also the Sin-bearer, the acceptable Sacrifice, well pleasing unto God, of God "made to be sin for us, that we might be made the righteousness of God in him." Also of God "made unto us wisdom, righteousness, sanctification and redemption." This faith in them received Jesus as the only and the full and complete Savior, our exemption from sin and all its consequences. They were enabled to believe not only that God was faithful to carry out all his promises if circumstances did not prevent, but that he had both the will and the power to fulfill all of his promises. Having God-given confidence in the perfection of all the attributes of God, they could come to him in worship acceptably. The prophets could with confidence re-

cord all that was revealed to and commanded them. They believed that God's wisdom and knowledge and power was perfect. His wisdom was sufficient to arrange all systems and worlds, and all things so that nothing could ever come in contact with his own eternal purpose so as to frustrate or in any way disappoint him. His knowledge embraced all causes and effects, and all circumstances from eternity to eternity; his power set them all in motion, and at his command they exist or cease to exist. All worlds, creatures and things, are his by right of creation. He is the possessor of all, as he is the sole Creator of all. "For his pleasure they were and are created." Hence he "worketh all things after the counsel of his own will." He has (not only known, but) "declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." "He doeth his will in the armies of heaven and among the inhabitants of the earth." "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." The prophets believed all this, and their testimony abundantly proves it. Their prophecies were such parts of God's eternal purpose as by the Spirit was revealed to them. With God's eternal purpose back of it, their prophecies could be relied on as certain to come to pass; without any purpose behind it all would have been uncertain. The prophets came to God believing that he is; they had full confidence in his purpose, and his power to accomplish that purpose; hence they could foretell future events whether, with men, good or evil, knowing that they were certain to come to pass. They not only told that Jesus was anointed of the Father "to preach the gospel to the poor,

to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," &c., but they also foretold how that he should be evil entreated of the people, and even counted the number of pieces of silver for which he should be sold. In the culmination of all the wicked actions of wicked men toward him, that only was fulfilled which the prophets had foretold should come to pass. For the inspired apostles say plainly, "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." Like Joseph's brethren, "the betrayers and murderers" of Jesus meant (purposed) it for evil, but God meant (purposed) it for good.

It will be seen from the foregoing remarks and Scripture quotations that I understand that to come unto God, in the sense of the text, one must believe in the absolute perfection of all the attributes of God. When one comes to God in this way it is a necessity on his part, he cannot do otherwise; being moved by a felt sense of necessity, and having that faith that comes from God, he believes that "God is." I think many of God's children come to him in prayer having this faith, "believing that he is," and yet not altogether conscious of all that is involved in their belief that "God is," for this expression involves every doctrinal principle set forth in the Scriptures. God is immutable. "I am God, and change not, therefore ye sons of Jacob are not consumed." He is infinite, he is holy, perfectly wise and just, and is a God of purpose. God's children some-

times in theory oppose the very essence of their own experience, and of that grace which brings them to God. This they do when they deny the revelation that God has given us of himself, both in Scripture and in nature's record. This to my mind necessarily involves the doctrine of predestination, or "the purpose of God respecting all events," as also every other doctrinal principle set forth in the Scriptures, but as in our day the doctrine of predestination is made a special target by many professed Primitive Baptists; it is but natural that our minds who believe it should be more particularly inclined to defend it. I found this question in an article on the subjects of foreknowledge and predestination, in a Primitive Baptist paper not long since: "Does God's foreknowledge and predestination sustain precisely the same relation to evil that they sustain to good? If any one thinks they do, let him plainly state the difference between right and wrong." If reference is had to the moral good and evil of the children of men, viz: if it is claimed that "foreknowledge and predestination" sustains a different relation to one to what it does to the other, that difference should be shown and proved by the Scriptures before we are required to believe it. Did God predestinate and foreknow that Judas would sell his Master for thirty pieces of silver, and that "Herod, and Pontius Pilate, and the Gentiles, and the people of Israel, should be gathered together," to do all those wicked things that they did to the Savior? (See Acts iv. 28.) Would any deny that it was "predestinated and foreknown" that Joseph of Arimathea should go and beseech Pilate that he might take away the body of Jesus, and that Nicodemus should bring a mixture of myrrh and aloes, and that they should bury Jesus in

the garden, in a new sepulchre, wherein was man never yet laid? If all these things, both the evil and the good, were embraced in the predestination and foreknowledge of God, where is the difference predestination and foreknowledge sustains to the one that it does to the other? It is true that those men were moved to acts they did by different spirits. In the order and establishment of things, and the laws by which they are governed, the Creator has arranged for everything to bring forth after its kind; so the sweet apple tree brings sweet apples, the sour apple tree brings sour apples; pumpkin vines do not produce corn, nor cornstalks pumpkins. In nature everybody recognizes the immutable laws of God in nature. Why God saw proper to give a holy law to his creature man, one that he knew that he was not capable of keeping, or one that he had not seen proper to create him capable of keeping, is a mystery, yet how can we read the Scriptures and believe that it is otherwise, that is, if we believe the Scriptures? God saw proper to make his creature man a creature of law, and it is said in the Scriptures that "Sin is a transgression of the law." Hence he has taught us that it is wrong to violate his law, (notwithstanding it is his purpose that law should be violated). Hence *vice versa* it is right to keep law, because God has made it so. Men purpose evil things with evil intent, and the same things God has purposed for good, viz: God has purposed that men should commit these very acts that is evil in them, (has not purposed that they be as a result of his Spirit's work in the hearts of men) that good should result. A case exactly in point is Genesis 1. 20. Joseph's brethren had thought (or purposed evil against him in all that they had done unto him, but God had meant

(purposed) it for good. The wrath of man praised him, and the remainder he restrained; so we understand it is from the beginning to the end of time. God bid Shimei curse David, although the law of God said, "Thou shalt not curse the ruler of thy people."—2 Sam. xvi. 11. Who will presume to say it was wrong in God to thus bid the man? and who can say that the man did what he did with any regard for God or truth? We read in 2 Sam. xxiv., that the anger of the Lord was kindled against David, and he moved him to go and number Israel and Judah. And David's heart smote him after that he had numbered the people, and he prayed to the Lord and confessed that he had sinned and done very foolishly, &c., and the prophet Gad was sent to him with an offer of three ways of punishment to chose from: a seven years of famine, to be chased three months by his enemies, or a three days pestilence, and his choice was to fall into the hands of the Lord, and not of man. So the pestilence came, and there died of the people seventy thousand men. When we get in a condition of mind that we want some one to tell us the difference between right and wrong, if such and such things be true, then we should search the Scriptures to see if such things be so, and if we find it true, "Let God be true, and every man a liar." If we conclude that there are some things God did not create, and does not control, then we must necessarily conclude that there are some things uncreated, and hence co-existent with God, or we must have another creative power outside of Jehovah, who created and controls what Jehovah did not create. Which shall we take, the position that Jehovah was before all things, created all things and possesses all things, or shall we take the position that there is a rival,

co-existing power, who created, possesses, rules or controls some things? As for my part, I am forced to believe from the testimony of the Scripture that "God is" sole Creator, Owner and Ruler, and "reigns without a rival," "working all things after the counsel of his own will." This I love to believe; it does me good to believe in a God independent, while I am the poor, dependent creature. He is able and faithful to fulfill all of his promises; he is righteous and just in all his ways, and if I cannot understand them now, they will all be made plain in his own good time. I love to lean upon such a God, I love to trust in him; in such a condition I feel safe. It is evident that many who bear the name Old School or Primitive Baptists, do not believe in predestination at all, while it was once the case that this was a distinguishing mark that designated this people from other professed churches. A few years ago you could scarcely find one among us who did claim to believe that all the good works of the children of God was predestinated, but other works was not, but now it is said by many that the obedience of the children of God is optional, he can if he will, and if he wishes he can let it alone. He is given power in the spiritual birth to keep the commandments, and his salvation in time is conditional upon his obedience. This renders everything uncertain, hence nothing predestinated, or at least uncertain if it is predestinated, and so if this be true, God is either lacking in power, or he is mutable. Hence, philosophise, twist and squirm, as we may, a denial of predestination must be Arminianism. When one begins to deny predestination, we may look for him soon to deny the immutability of God, and his foreknowledge, and all this denies the perfection of any of

his attributes. I will close my remarks on this part of the subject with a quotation from the apostle Paul to Timothy: "Be not 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." Let men scoff, ridicule and defame, but let us not be ashamed of the truth; it is so good to live with, and it certainly will be good to die with. We must believe that God "is the rewarder of those that diligently seek him," and certainly all those to whom he has given the diligence, diligently seek him.

As we have already been lengthy, we will but briefly notice the difference between the scriptural idea of rewards under the new covenant, and the common idea of rewards among men. The idea among mankind of a reward, is the bestowal of a gift upon the deserving. God's gifts are to the undeserving, hence are all of grace. If salvation comes to the deserving, either for eternity or for time, it is not of grace, and to say that it comes to the deserving, is to deny that salvation is by grace, and to that extent that we deny that salvation is of grace, we must be Arminian. Our Lord was sent, "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."—Isa. lxi. 3. Again, "For your shame ye shall have double, and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double, everlasting joy shall be unto them."—Isa. lxi. 7. So the way the Lord rewards is to

take away all our sin and filth, and consequent evils, and give us the blessed righteousness of Jesus instead. All that renders any poor sinner acceptable in the sight of God the Father at any time, is found in Jesus. Believing this we may truly sing with the poet,

"Plenteous grace with thee is found,  
Grace to cover all my sin:  
Let the healing streams abound;  
Make and keep me pure within;  
Thou of life the fountain art!  
Freely let me take of thee!  
Spring thou up within my heart.  
Rise to all eternity!"

H. B. JONES.

Mt. VERNON, Texas, March 24, 1900.

RIVER VIEW, Ala., April 5, 1900.

DEAR BROTHER BEEBE:—I am in receipt of a letter from A. J. Doggette, of Womack Hill, Choctaw Co., Ala., requesting me to answer through the SIGNS, or otherwise, the following questions:

First, "Can it be found anywhere in the Bible, Old or New Testament, that God predestinated all things?"

Second, "Did sin have to be?"

Third, "Did God make the devil, and give him his power?"

The writer states that there is but one Old Baptist church in that County, and that it is in a bad condition, bordering on a "split." He further states that he has recently talked with a minister who denies the questions here propounded, and that he (the minister) once believed the predestination of all things, but that recently his eyes have been opened, and that it would make God a sinner to preach it, and says Doggette believes in the predestination of all things because "Old Beebe" did, and because the SIGNS OF THE TIMES teaches it.

Doggette seems to be sincere, and says he has confidence in me, and loves to read my letters in the SIGNS, and asks

the questions for his own good, and not for argument.

Such is the substance of the letter, and while the writer is an utter stranger to me, I feel like trying to comply with his request as best I can.

First question, "Can it be found in the Bible that God predestinated all things?"

Before attempting to answer the question I will say that it seems to me that the term "Old Beebe," does not sound very christian like, especially when applied to one of the ablest writers and preachers that the church of Christ has ever been blessed with. If we have no higher authority for the doctrine of the predestination of all things, than Elder G. Beebe, and SIGNS OF THE TIMES, the sooner such a doctrine is abandoned, the better for all concerned. It is well known however that the "London confession of faith," published over two hundred years ago, has this same doctrine embodied in it. All Old School or Primitive Baptists accept the "London confession," but they differ as to the construction of it. Missionary Baptists say they believe in the doctrine of election, but they construe it to mean that God purposed to elect all those *who will believe*, &c.

I will now say that the term or expression, "predestination of all things," does not occur in the Bible at all. The word "absolute" does not occur in the Bible at all. Such expressions as "total depravity," "effectual calling," "final perseverance of the saints in grace," "general judgment," and many other expressions that Baptists use, (and some of them incorporated in their Articles of Faith) are totally unknown either in the Old or New Testament, but Baptists believe that these points of truth are taught in the Scriptures, and therefore believe them and express them in those terms.

So while the expression, "predestination of all things," does not occur in the Bible, and while the Bible does not say in so many words that God did predestinate all things, yet there are numbers of expressions in the Bible that seem to teach it, and this has been the understanding of the church in all the past ages. For my own part I confess that I am unable to comprehend how God could absolutely predestinate, prepare or decree that a certain event should take place at a certain time, unless he had the power to absolutely control all intervening events, and it does seem to me that in order for him to be able to control all events, that he must also fix, determine or predestinate them. I may purpose or determine to be in the city of New York at a certain time, but how can I know whether I shall be there or not, unless I can also determine every event and circumstance connected with the trip, and also be able to control them? To my mind, to admit God's foreknowledge of all things is to admit God's predestination of all things. One cannot exist without the other, both stand or fall together. But I think a distinction should be made between the effective operation of the Spirit of God in the hearts of men, "working in them to will and to do of his good pleasure," and his outward government and *control over men*. I do not understand that sin or wickedness of any kind is in any sense the result of God's teaching, because God's teaching always leads to holiness and righteousness. Neither does God force or coerce men to do wrong. In doing wickedly men act from choice; they do wickedly because they *are* wicked, and love wickedness; so that no man can make God's purposes or predestination an excuse for his sins or wrong doing. He cannot say when having done wrong,

"God made me do it." To do so is blasphemy of the deepest die.

It seems to me that there is a difference between the work of God, and the works of men; God works, and works *in men*, and brings good to pass; God permits evil men and devils to work, and bring to pass evil things, yet God controls evil men and devils, and in this way effectually carries out each and every one of his everlasting purposes. So that it can be truthfully said, "He works all things according to the counsel of his own will." I do not know that I can illustrate my position better than to relate the substance of a conversation between my wife and myself a few days since. We were talking about a brother preacher who is running for an office, and who has the care of four large churches, a good farm, &c. I said I thought he was doing wrong to seek the office, that he ought to serve those churches, and to be satisfied with his surroundings. My wife, willing to justify his course, said, "O you don't know, perhaps the Lord is in this matter; perhaps he is going to remove the brother from those churches, and give them to some one else." "O well," said I, "I am not talking about what the Lord is going to do, I am talking about what the brother is doing." Let us fix the responsibility where the responsibility belongs. If this brother is doing wrong, the responsibility rests upon *him*, not upon God. If any good results from his wayward course, this honor belongs alone to God. Let us not imbibe the idea that we must "do evil that good may come."

I will now quote a few Scriptures that seem to me to prove the doctrine of the predestination of all things: "I am God, and beside me 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." "I form the light and create darkness; I make peace and create evil; I the Lord do all these things." "He doeth his will in the armies of heaven, and among the inhabitants of the earth." "The Lord hath made all things for himself, yea, even the wicked for the day of evil." (It seems to me that this would include the devil.) "But these as natural brute beasts, speak evil of the things they understand not, and shall utterly perish in their own corruption." "Thou hast created all things, and for thy pleasure they are and were created."

The foregoing are only a few of the many passages in that Bible that seems to my weak mind to prove the hated predestination of all things. As to this doctrine making God the author of sin, I have nothing to say about that, except to my mind it *does not* make God the author of sin. All spiritually-minded people are bound to admit that what God has told us in his word is being fulfilled every day, both the good and the evil.

The great efforts that are being made to-day to overthrow the truth, and the work of grace in the salvation of sinners, and to substitute falsehood and the works of men in the place thereof, "deceiving and being deceived," is but the fulfillment of the Scriptures of eternal truth, and the eternal and unchangeable purposes of Almighty God are being rapidly fulfilled.

In answer to Mr. Doggette's second and third questions, I think it unnecessary to say much, as the first question embraces about all that is included in the second and third.

Second question, "Did sin have to be?"

Whether sin had to be or not, I cannot say, one thing certain it is here. If there

had been no sin, there had been no sinners, hence no need of a Savior to save from sin. I will leave those who deny that the entrance of sin into the world was embraced in the purpose of God, to say what would have been the result if sin had not entered, since the promise of eternal life, the conception of the plan of salvation, existed before the foundation of the world. Not only this, but the saints were chosen in Christ, and grace given to them in him before the world began." From all this it does look a little like *sin had to be*.

But God did not create sin. Sin is not a creature, it is the *act* of a creature. "Sin is the transgression of the law." "All unrighteousness is sin." "The law entered, that the offense [or sin] 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." "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!"

Third question, "Did God make the devil and give him his power?"

I think he did. Whether he made him a devil or not I cannot say. God made all things, and the devil is a "thing," besides the "serpent was more subtle than any beast of the field which the Lord God had made." Paul says, "There is no power but God: the powers that be are ordained of God." If God did not give the devil his power, then there is a power that is not of God. The denial that God made the devil and gave him his power, involves the theory of an eternal, self-existent devil, which involves the "two seed" theory, as taught by Daniel Parker.



I must now close, I have written in suffering. I have been confined to the room seventeen days, was taken very suddenly, and thought my time was up. My trouble is stomach and heart disorder, together with spinal affections and vertigo. I am still in a bad fix, writing and reading affects my head, and whole nervous system. I have written what I believe to be the truth; I want to be right.

May God Almighty teach his people the truth, and save them from every false way.

In afflictions,

H. J. REDD.

PINE GROVE, Ark., July 27, 1899.

ELDER SILAS H. DURAND—DEAR BROTHER:—Yours of the 22d inst. came to hand yesterday. I was glad indeed to be remembered by you in christian love and fellowship. I have been passing through sore trials since I last wrote you. It has been a drought season in which I laid down my pen. During this time my mother was taken from me by death, and it seemed more than I could bear; I felt as though I was ruined, and that I had no one to look to, and nowhere to go, but I was brought to a halt by the Scripture, "My people doth not consider." When I found it, it read thus, "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people do not consider." Thanks be to God which giveth us the victory, I was brought to consider the wonderful works of God, and his goodness and mercy to us poor, vile creatures. I once more took up my pen to tell of my rebellion, and that I had forgotten that there was a balm in Gilead, and a physician there. I hope that I was made to realize by an almighty hand something of my nothingness, and of the fullness of him who filleth all in all. I

was brought low, and he helped me. Last Friday, Saturday and Sunday was our district and union meeting. Elder James, of Prescott, Ark., and a young minister who is not ordained, were present with us, and we had a good meeting with many visiting brethren with us. As I have written you, there has been some disorders among some of the churches here, but now it is hoped that all will again be brought into peace and order. The tree is known by its fruit, and when love is manifested it is the fruit of the Spirit, and it yields the peaceable fruits of righteousness.

You spoke of those who seemed to be wandering in the direction of "conditional time salvation." Yes, there have been seeming differences, which have led to extreme expressions. You remember my dream of the church having to be sifted to find who was the wrong one, who had caused the confusion, when I thought it was me, and of the loom with the warp in it, and of all the members having to walk on the thread, and that I broke through? This was in the time of the confusion concerning these things. There has, I think, been a sifting, and the flesh has been sifted out, and Christ has come in weaving in his love, as I saw in my second dream, and when he wove in his love it was neither warp nor filling, but one solid body. Dear brother, a church in peace is all one. There is union and love. "Behold how good and pleasant it is for brethren to dwell together in unity." The differences among the brotherhood are only seeming, as I hope and believe. The flesh or old man gets stirred up, and there has to be a sifting, and then they come together purified and rejoicing in Christ, and having no confidence in the flesh. Some have said that they used the word absolute in connection with predestina-

tion, to strengthen it, or to show how strong they believed it, but to me God's predestination is strong enough; it is as strong as he is, and he is our strength and Redeemer, and no word supplied can make it any stronger; but I do not fall out with any one for using the word, and those in this section, who say "time, or common salvation," do not mean by it that they do anything of themselves, when they admonish to christian duty, or say that the brethren should work out what God works in. You know that the Scriptures say, "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." He gives us the will, and the strength to do his will, and not unto us, but unto him, be all the glory given. As the expression, "time salvation," is not used in the Scriptures, it is not needful to use it either, for salvation is of the Lord. But I would not fall out with those who do use it, so long as they give all the glory to God. I do love the preaching of admonitions, it stirs up the pure mind to love and good works. Paul says, "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Dear brother, I am a poor, weak, little, insignificant thing, but I love to write you of these things, and I love to read your writings, for you can express so fully what I believe, while it seems that I can only hint at it.

The editorial of Elder Gilbert Beebe in July 15th number of the SIGNS, is just the kind of preaching I love to hear, and it is full proof that there is no difference between the Old School Baptists here and there. What he wrote is what is called "conditional time salvation" here, and

yet he believed in absolute predestination of all things. The writers of the SIGNS all hold what we as a people believe. I have correspondents in Texas, and they find no difference only in the case of a few extreme expressions and words. But, dear brother, all things must work together for good to them who love God, to them who are the called according to his purpose, and these things of which I have been speaking, are among the all things, and they will work for good, and it teaches us not to make a brother an offender for a word, and that instead of getting stirred up by an expression, we should seek for the true meaning of the speaker. Thus it brings about greater carefulness, yea, every trial is for some good and wise purpose. Some needed lesson must be thus learned. He is a God of wisdom, of power, of love and of mercy; he is too wise to err, too good to be unkind. O, that we, by his grace, might be able to trust him in all things; cursed is man that trusteth in man, or maketh flesh his arm; when we sow to the flesh, we shall of the flesh reap corruption. I have found this to be true, but he has said by the prophet, "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." I have never, of myself, been able to do these things, but must confess with the apostle that without him I can do nothing, but like the apostle can do all things through Christ which strengtheneth me; it is of his fullness that we have all received, and grace for grace.

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

"Self-righteous souls on works rely,  
And boast their moral dignity:  
But when I lisp a song of praise,  
Each note shall echo, Grace, free grace."

Remember me at a throne of grace. May God bless you, and enable you to continue to write to the comfort of the children.

Yours in hope of a blessed rest, and a home beyond the grave,

LUCY A. SEARLE.

[It has never been our wish to make a brother an offender for the use of a word, neither would we seek to force the use of a word upon any one else. We are glad that the brethren, in the section where our sister resides, have found that in reality they are all one. We do not doubt that in many cases where differences exist, they are more seeming than real. How careful we should be, as our sister says, in treating of what seems to be a difference, lest we hurt where there is no need of hurting, and divide where there is no need of division. Our contention is like that of our sister, that grace should not be dethroned. Like Elder Gilbert Beebe, we believe in exhortation, and like him we believe in unlimited predestination. We have been told that the last sermon that he ever preached was from the text, "Be ye reconciled to God," and that it was a most solemn admonition to his brethren. We do not use the word absolute, because that would imply that God's predestination needs strengthening, and as our sister says, absolute adds nothing to the word. What God predestinates must from his very nature and attributes be absolute, and therefore there is no need of using the word. On the other hand, the minds of the people of God ought to be stirred up by exhortation, according to the pattern of the apostles. Our sister says that she loves that sort of preaching, so do we. We feel as a brother in Black Rock, Md., once said to us, "I love that sort of preaching that tells me my faults."]

He did not of course mean that he wanted the preacher to stand up in the pulpit and say in so many words, Brother B. is guilty of such and such things, but that the word itself should search him, and show him his faults. We love this, and we believe that all the people of God love it also. We shall never have any quarrel with those who speak or write as the sister has done above.—ED.]

KANSAS, Ill., Jan. 22, 1900.

DEAR BROTHER BEEBE:—I send here-with a letter from Elder J. G. Sawin, for your consideration, and publication if you think proper. I feel that it is so good that some others that are like myself, needing admonition, will be profited in reading it.

JAMES M. TRUE.

MATTOON, Ill., Jan. 17, 1900.

DEAR BROTHER TRUE:—Brother Spitzer showed me a letter from you to-day, and also one you had received from Elder Bartley. It was with many thoughts and reflections that I read them both. Though I had written you some time ago, yet I am prompted to address you a few lines this afternoon, albeit I hardly know on what line to write you, or what to say that would interest, comfort or encourage you midst the strange environments that now seem to confront you, as well as ourselves. What are we to do? What can we do? Shall we not stand still and see the salvation of the Lord? He only can deliver the righteous from the snares of them that would rend asunder the gates of Zion. In doing this, that is, standing still, &c., we do not cease to be true Israelites, if we ever were, in a spiritual sense, members of the holy priesthood. If we, my brother, have a mission to preach Christ and him crucified, let us try to

do so in the name of the Lord, and with the strength he gives us. The Lord does not require us to modify or compromise the doctrine of free, sovereign, unfrustrable grace, in order to gain the patronage and respect of the surrounding religious bodies and professions. If for what we teach and preach we have "a thus saith the Lord," we need have no fear that men can harm us in the least. They may revile and say many evil things against the truth, but the truth will stand against the combined assaults of men and devils. If our enemies cannot endure sound doctrine, and persist in teaching for doctrine the commandments of men, if they will join themselves to their idols, and thunder forth great swelling words against the sovereignty of God, why even that is no more than they have always done. The church will never be rid of these pestilent and turbulent spirits. He who was cradled in Bethlehem's manger was also persecuted, reviled and forsaken of men. Shall we expect less? Are we to ascend to the portals of glory "on flowery beds of ease?" They that rise up in our own midst and scoff at the comforting doctrine of God's predestinating grace, were foretold to us by Paul. The time has come when they will not endure sound doctrine. They seek to soften, modify and make "smoother than butter" the foreknowledge of God and his predestinating power and wisdom. They want to make it so plain that the wisdom of the world, and the carnal mind may comprehend the wonderful mystery. They, as well as we, are in the hands of the Lord. They will not take one step farther than he wills. When the limit of man's wrath is reached, it will be turned unto praise, for "he maketh the wrath of man to praise him." His power has been supreme in all ages,

and his faithfulness has never yet failed. But we are not to think lightly of cankerous words that are being said and written about the sovereignty of God, nor yet the railings and abuse that is being heaped upon those who contend fearlessly and earnestly for the faith once delivered to the saints. We are to beware of false teachers, and their pernicious, God-dishonoring doctrines. But in doing so it is well that the flesh should be kept in subjection, that the Spirit of Christ should rule all our actions. Such being the case, charity, that vaunteth not itself, will ever help us to succor those who are being confused and led astray by the wily advocates of a "conditional time salvation and free moral agency." In meekness, in fear, and though it be in weakness and much trembling, let us hew to the line in defense of the truth, that truth that has stood and will continue to stand against the combined efforts of her foes. The saddest part of all this controversy is the fact that so many good brethren all over the country are becoming bewildered through the sophistry of those who "teach for doctrine the commandments of men." You note as well as I, that they have no charity for those who disagree with them. In their discussions they seem entirely void of any christian spirit. I am glad brother Durand and others have, in their utterances, displayed such a meek, brotherly spirit, and it was in thought of this that I feel to write as I have done. My sympathies go out for those brethren who are being led astray; I feel that we should deal tenderly with them, but at all times using great plainness of speech in our efforts to affirm the doctrine that has been our hope and comfort for so many years. If for it we are persecuted, reviled and slandered, we will remember that in like manner they persecuted the Savior.

I appreciate your surroundings. The ordeal is a trying one, but your condition might have been tenfold worse. You are separated from those who disbelieve the plain teachings of the Bible, and you are in a position as opportunity offers, to lift up a standard unto the people, without fear of what men can do unto you.

But I must close. What I have hurriedly written is submitted for your comfort. My mind is so wandering that I have little knowledge of what to write to interest you in this hour of distress.

Love to sister True and your daughter and family.

Your brother, I trust, in hope,  
J. G. SAWIN.

BROOME CENTRE, N. Y., March 16, 1900.

DEAR AND PRECIOUS BROTHER BEEBE:—I have just received the SIGNS, and read Elder Ker's remarks on Matthew xxiii. 37, 38: "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." I feel to indorse all that Elder Ker has said in the matter, or on the subject, but as he said, "I would be glad if others would write upon the same text," I feel a desire to write you some of my thoughts for your opinion, not for publication, as I do not wish to crowd out better matter.

These are the words of the Savior, and he repeats the word "Jerusalem" twice, giving us to understand that it is of importance, and that we should be particular to notice it. What does "Jerusalem" mean? It must mean something. Does it not have reference to the law? Surely the law kills. Christ had not yet died,

and the law was in full force. It would not consent to have the "children" gathered by Christ Jesus; they looked on him as a man, saying, Is not this the carpenter's son? surely we know him, he is of very poor or low origin. "But now is Christ risen from the dead, and became the first-fruits of them that slept." "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Here now is freedom, the law has been satisfied and made honorable. Now the children are no more under the law, it having no dominion over them, there is nothing to hinder their being gathered. He gathers them because they are children, not to make them childreu; they were his in the ancients of eternity. In fact they have always been his, he is their life and their all. "And ye would not." Who would not? "Jerusalem" would not (the law). When Christ satisfied the law there was nothing to hinder the gathering, but as long as the law holds dominion over them there could be no gathering until that was satisfied. We must remember this is the old "Jerusalem." In my early experience I thought this "Jerusalem" had reference to that "holy Jerusalem" that came down from God out of heaven, but I find it is the one (the law) that killed and stoned the prophets (heirs of his kingdom). Children, do you not feel them? Are you not stoned, yea, killed, as it were, very often? Again, do you not occasionally get a glimpse of that heavenly Jerusalem, and eat of the goodly land? This new Jerusalem is protected by a wall of fire (the Lord God). The old one by a wall of stones built by men's hands, which must be thrown down completely. Methinks I can see a little, in fact all is conditionalism in this old law of works, but when he writes his law in

our minds and prints it in our hearts, and makes us heirs and kings and priests unto God, we feel to rejoice and give God all the glory, and sing that it is all of grace, and grace only.

I do not know as I have made it plain to you, so you can view the matter as I do; I would like your opinion of my views.

Brother Beebe, I feel you will pardon me for writing you my foolish thoughts, but I felt so impressed that I have shot at a venture. I have written hurriedly, and as thoughts came in my mind.

We are quite well at present, I hope to be able to be at your meeting next June. When well with you remember poor me.

Your most unworthy brother, if one at all,

D. M. LEONARD.

[BROTHER Leonard says the foregoing letter is not written for publication, but we feel it is too good to be withheld from our readers, and we feel that we are sufficiently acquainted with him to know that he will pardon our disobedience. As to our personal opinion of his views, the foregoing attests our hearty approval.—ED.]

MONTGOMERY, Ala, Dec. 23, 1899.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I will herewith inclose a letter received from Elder H. M. Curry, whom we all in this part of the country esteem very highly in the faith of the gospel of our Lord Jesus Christ. I have received from this letter comfort and strength in the firm standing upon that Rock which is God. By the prophet Isaiah he says, Behold, I lay in Zion for a foundation a stone, a chief cornerstone, a tried stone; he that believeth shall not make haste. Yes, our God leads by the still waters and green pas-

tures, and causes us to "rise up and sit down," and hath saved us and called us with a holy calling, not according to our works, (as some say) but according to his own purpose and grace, which was given us in Christ Jesus before the foundation of the world. It is this salvation our dear Elder Curry came among us preaching, when he came first to this part of the country, which is like oil from the flinty Rock, that causes the face to shine, and wine from the cluster, or on the lees, that cheers the heart of every child of grace. And also it is the bread of the body, or church, of our dear Lord. We have no doubt of one that brings this doctrine.

Yours in hope,

W. P. BURKS.

PLEASANT PLAINS, Ill., Oct. 29, 1899.

MR. W. P. BURKS—MY DEAR BROTHER:—Your kind answer to my letter was duly received. I need not tell you, my dear brother, that I was glad to hear from you. It seems like old times, good old times, to receive a letter from you. It brings to my recollection many pleasant reminiscences of the times when I used to see you often, and oft partake of your kind hospitality. Those were pleasant days to me I assure you, and anything that recalls them, recalls with them many precious things.

I am about as when you saw me last; if you should meet me never so unexpectedly, you would know me, for I have changed so little. I am still living in the same doctrine and hope, and endeavoring in the same weakness to preach Christ and him crucified, for the salvation of sinners, both for time and eternity. My labors are in weakness and much fear and trembling. I still realize daily that in my flesh dwells no good thing. I am

still in such a condition that "when I would do good, evil is present with me." I sometimes have the will, but to perform that which is good I find not.

The doctrine of the total depravity, both of saint and sinner, is a fixed thing with me; it is indelibly written in my heart and in my conscience; I behold it upon all sides in the conduct of others, and it is abundantly taught in the word of God; so from these concurring witnesses, I cannot escape it, no matter how hateful it may appear either to me or to others; there is no way to avoid it but to deny the truth, and God so far has prevented me from doing that. It is not because there is in me no enmity to this truth, but because God constrains me to tell it.

I suppose there have been many changes in Montgomery since I saw you. Time will bring changes, though sad they may be, but we are journeying to a country, my dear brother, where changes never come, where sin cannot disturb, and where life instead of being one continual conflict, will be a treasure sublime. We shall some time realize that for which we hope here; we shall arise in the image and likeness of Christ, because God in his grace has ordained it so. He hath predestinated us unto the adoption of children, and hath wrought in us a hope of that adoption, and all the powers of hell can never come between us and that to which God has ordained us. The Lord is our Judge, the Lord is our King, the Lord is our Lawgiver; he will save us.

Give my kindest regards to all your family and all the friends.

Yours as ever,

H. M. CURRY.

OXFORD, N. Y., Feb. 28, 1900.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I want to send a very dear let-

ter for you to publish, if you think best. I found so much to comfort me in it that I want others to read it. The dear sister is willing, if you think best.

From a very poor little sister,

MRS. E. S. BREWSTER.

PENNINGTON, N. J., Dec. 2, 1899.

MY DEAR LITTLE SISTER:—You asked me to write you about my experience. I have not felt that I could, but will try to write you a little. It seems impossible to write or tell it, as it seems no words can express such things. As I look back now, it seems that I can hardly remember the time when I did not love the people at the old brick meeting-house, and wish that I might understand the love that I saw among them, but it was not until I was taken sick with the fever that I felt my sins were forgiven. Suddenly the room was filled with light, and a voice spoke to me telling me not to be afraid, it would be all right with me. I cannot tell you the joy and peace that came to me. It was not that I would not die, for that had not troubled me, but that if Jesus loved me then my sins were forgiven, and I surely knew the peace that passeth all understanding. This feeling never left me for weeks, and I had perfect faith in it until after the fever left me, and I was so weak and lower than at any time, I think that I seemed to sink down until I stood in a dark, cold valley, and could feel my limbs growing cold; then the doubt came, and I thought it was all a mistake, and that I must pass through that lonely place, for I thought, This is surely the valley of the shadow of death. But instantly again the Savior was with me, and I seemed to lean on him. My shrinking was all gone, and I could say, "I will fear no evil, for thou art with me, thy rod and thy staff they

comfort me." It no longer looked lonely or dark, and it seemed harder to come back again to the world with all its cares. For about four months this peace never left me, and as I look back, instead of a time of suffering, it seems like the happiest time of my whole life. After this I began to be troubled, and to think that I might have imagined it all, as I had been delirious the most of the time. Then I saw that if it had been real, I had no right to hide it, but I felt that the church would never believe it, even if I could tell them, and this seemed to me the hardest thing that I could be called upon to do. I thought that I would ask some one about it, but saw even then that the church was all one, and that I had as well talk to all as to one. Then I searched the SIGNS, hoping to find some one like me, but they all talked about such deep conviction of sin, and I could not tell of that. During this time I had not felt free to go to the Bible; I thought it was written for the elect, and if I was not one of them I had no right to it, but this feeling passed away, and I read Paul's experience, Acts ix. 3-6, and I cannot tell you what a comfort it was to me. About this time Elder White came to Hopewell, and preached about the sheepfold, and I felt that certainly I was outside. I could no longer keep it to myself, but felt that I must ask some one if I had any right to hope? I received a letter a short time before from one who had told me some of her experience, and as she was not a member I felt more free to ask her, and I received such a comforting answer, but still could not feel that the church would receive such an one as I, for I saw myself now a greater sinner than ever before.

Two weeks before the church meeting Elder Chick spoke of it in this way: first the world, then the law, then the gospel.

Now I felt that I could not ask them to receive me, for I did not think that I had felt the law as so many seemed to; but this did not kill my hope, but rather it grew stronger, and I found that no man could take it from me. I hoped that the impression to go to the church would leave me, as it had twice before, and especially as we had a house full of company all that week, and I could not see my way clear to go to the meeting. But I found when the time came that these things could not stand in the way. Finally, while they were at dinner, I went away by myself, and if I ever prayed I did then, that I might know if this was my duty, and that I would do it. Just for an instant I saw what was before me if I did not obey, and I hesitated no longer, but felt satisfied to do what was required of me, even if they did not receive me. I felt that I was stripped nearer naked of all thought of self than I have ever been. All the way there, and all through the service, which I do not think that I heard, I seemed to hear over and over again, "My grace is sufficient for you." I have never felt that I had anything to do with that day. It certainly was not in my own strength that I went. Surely this is free grace and election. If it had depended upon anything that I had to do, I would never have had a name among you.

Sunday evening.—I will begin my interrupted writing again. I have not told you anything but a few outlines. There is one thing more of which I wish to speak. After the association at Hopewell, I went to my work Friday afternoon feeling troubled about many things. A dear old sister came to the place where I was working. When she came in I thought, Why do I feel like this toward her? I then saw what fellowship really



meant; it was not her, but Christ in her, that I saw. It came to me with such beauty as I never saw before.

I have been blessed in being able to get to meeting for some time, but expect the roads will be bad now.

I must close now, hoping to hear from you soon.

Your unworthy sister,

ALTHA DRAKE.

WEST RUSHVILLE, Ohio, April 11, 1900.

ELDER G. BEEBE'S SON:—DEAR BROTHER IN THE LORD:—I received a copy of the SIGNS OF THE TIMES, dated November 15th, 1899, being busy at the time, it was mislaid, and when I wanted to look at it I could not find it, until just recently. I have read it carefully, and while there seems to be a difference in the way of expressing ourselves, I fail to see any difference in the fundamental principles of the doctrine of God our Savior. If the Circular Letter of the Juniata Old School Baptist Association, on page 691, of November 15th, 1899, contains what the brethren of the SIGNS OF THE TIMES believe, they certainly believe in a, I will call it, a common salvation, for that is the scriptural term, and I like to use scriptural language. Conditional, or time salvation, absolute predestination of all things, cannot be found within the lids of the Holy Bible, and therefore have been added to it. There has been a loud controversy on these two subjects, that I have been eyewitness to, and if there has been brought about anything in the way of uniting the two contending parties, I have failed to see it. There has been too much said on both sides, both sides have been calling each other hard names, which is contrary to the teaching of God's word, and is all of the flesh.

There is certainly no child of God that has been brought to see himself a poor, lost, helpless, ruined sinner in the sight of a just and holy God, that could claim that he could do anything to merit the least of God's favors. If I knew how to get out of darkness I would do it, and forever remain in the sunlight of my blessed Redeemer. But Solomon the wise man says, "There is no man that hath power over the spirit, to retain the spirit."—Eccl. viii. 8. Here is proof of our weakness. Every heaven-born soul was brought to know that in and of himself he could do nothing, the last vestige of hope was taken from him, and he was made to fall helplessly on the Lord for every needed blessing. We find a fleshly disposition in the disciples of Jesus to become greater than their brethren, but the Savior taught them that they had fallen into an error that they would have to be converted from, and become as a little child, that they might enter into the kingdom of heaven. Now what are we to learn from this? Does it not teach our helplessness and dependence on the Lord? The little child is dependent on its father and mother for every needed blessing that it receives. Now I do not think that any of our brethren would claim any more than this. Then why contend about words to no profit? It looks to me that the most of this controversy about common salvation, spoken of in God's word, is, as I have said heretofore, in the way the brethren have expressed themselves. The language of some conveys the idea that the common salvation spoken of is left for us to work out in and of ourselves. Now, while some of the Scriptures seem to bear out this idea, there are other Scriptures that are not in harmony with that rendering, and therefore are calculated to confuse

the mind of good brethren. I will give one or two instances to prove this: "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself."—John v. 19. Here we find Jesus as the Son of man destitute of all power in and of himself. Again, he said to his disciples, "For without me ye can do nothing."—John xv. 5. Hence we find it is all of the Lord, from first to last; there is nothing left for the poor, puny arm of man to do. If it is all of the Lord from first to last, why call it two salvations? Why not say that it commences in time and ends in eternity? I certainly think that none of our brethren would object to this rendering. Paul speaks of another gospel, but I know of nowhere that he speaks of another salvation. May all heed the admonition of the apostle Paul, "Let us therefore follow after the things that make for peace, and the things wherewith one may edify another."—Romans xiv. 19. If we fail to do these things, I do not know where charity will come in, or love to one another. I have, or want to have, love for all my brethren, whether they can see with me or not.

May love flow from heart to heart, in the prayer of your unworthy brother, I hope,

JOS. A. RUFFNER.

[BROTHER Ruffner says, "Both sides have been calling each other hard names." We are indeed sorry to hear of any who contend for salvation by grace alone, descending to "calling hard names," or attempting to ridicule or deride those with whom they cannot agree. While we have read in some of the publications contending for conditional time salvation, a number of uncouth and slang names applied to those with whom they disagreed, yet we are not aware of a single

vulgar or rowdy appellation having appeared in the SIGNS, and we hope that none of our brethren may be so left to the carnal passions of their flesh as to retaliate with revilings for revilings. If you are right, and they are in the wrong, remember who revealed the truth to you, and that you have nothing but what you have received, and have nothing wherewith to boast.—ED.]

ST. THOMAS, Ontario, Dec. 23, 1899.

DEAR BRETHREN:—One more year has rolled around and has brought us that much nearer to our eternal home, and it also admonishes me that it is time to renew my subscription to the dear old SIGNS, which come to me regularly well filled with good news from far and near. Some have long articles, others not so long, but all having the same theme, "salvation by grace and grace alone." That is the theme I love, the theme that gives God all the glory in the salvation of his people from the first struggle to the last. This is what I have to say about it, if I know anything, or if indeed I have begun the christian race.

Many a time I wonder why the dear Lord ever thought of me, so careless and unconcerned as I was at the time when, as I hope, the Lord showed me that I was a great sinner, and I would have remained so if left to myself. Any salvation for time and for eternity that is not of the Lord, is of no use to me. I for one, have no claims nor merit to offer whatever, I seem so far behind all the rest, if indeed I am in the way at all. But I love the Lord's people, and love to be with them, and love to hear them tell of Jesus and his love; his love is more to me than anything here below. O, that we could love the dear Lord more, and serve him better, and be kept more in the strait and narrow

way which few find, and which leads to eternal life. O, that we could have more love to each other as the children of God, who are of one family, which is a strong evidence of our inheritance, or that we have passed from death unto life. By this shall all men know that ye are my disciples, if ye have love one to another, said our blessed Savior. I am sure that the readers of the SIGNS have no reason to complain from any standpoint, they have come to us well laden with excellent articles this year. I hail their appearance with as much relish as I did thirty years ago. I trust that the friends and patrons will make an extra effort this year to pay promptly, if such be the case, the dear ones, who do so much for us, will be greatly relieved, and I think we will feel much better also, and that we have done our duty.

Yours in hope,

A. J. BLACK.

CRAWFORDSVILLE, Ind.

DEAR BRETHREN EDITORS:—This brief letter from dear Elder Thomas Jones, of the united and strong Antioch church, of which he and his older brother, Elder Wm. P. Jones, are the highly esteemed pastors, is so clear and expressive that I take the liberty of submitting it to you, with a brief one also just received from our very worthy brother, Judge Palmer. They will kindly pardon this liberty, I am sure; for their fitly spoken words of divine wisdom and truth are like apples of gold in pictures of silver, and too precious to be concealed. You and your dear readers will feel as I do in this, and will be strengthened and comforted in reading the letters of these two aged and strong men.

D. BARTLEY.

SHERIDAN, Ind., Feb. 27, 1900.

ELDER D. BARTLEY—DEAR BROTHER

IN CHRIST:—You spoke in your letter of things that have recently appeared in some of our religious periodicals on the subject of the common salvation of christians. They admit that eternal salvation is the work of God, and they affirm that their time salvation is conditional; and some have said that it is of works. Grace is put as the cause of one, and works as the cause of the other; so that I cannot see any relation between them.

I understand the Scriptures to teach that salvation, from first to last, is of God and by grace, whether it be from death in sin, or from error, or delusion, or darkness, or it may be from trusting in ourselves, or even from trusting in others; it is all of grace through our Lord Jesus Christ. I hope that I have had some sweet realization of this blessed truth in my experience. There is no danger of us ascribing too much to the grace of God; for all our salvation is of him.

Your brother, I hope,

T. J. JONES.

FRANKFORT, Ind., March 2, 1900.

ELDER DAVID BARTLEY—DEAR SIR AND BROTHER:—I am pleased to see in the February SIGNS OF THE TIMES, that you have written an article on the subject of which we talked.

I regard your article able, sound and well timed. Well timed because man's self-esteem and pride has so developed that he cannot acknowledge the sovereignty of God without detracting from his own imaginary greatness. I hope that many persons may read your article, and may be led thereby to reflect upon the greatness, the infinity, of God, the Creator of the universe, and upon the littleness, the infinitesimal smallness of man, a creature and an inhabitant of the molecule of matter called earth.

I thank you for the article, and for the January and February numbers of the SIGNS OF THE TIMES.

Very truly your friend,  
T. H. PALMER.

QUINCY, Ill., April 11, 1900.

BRETHREN:—I feel constrained to say a few words in commendation and indorsement of the SIGNS. I am well aware that it does not need my approval. All my criticisms are friendly, loving ones. When I read the many sound, able, instructive and comforting articles that appear in all its numbers, I am richly repaid, yes, cheered, comforted and delighted. It does seem to me that the declaration of Jesus to his disciples, that "Without me ye can do nothing," does forever settle the matter of creature ability. Those whom he addressed were his chosen, elect of God and precious, especially favored it occurs to me. It proves how utterly helpless they were without Christ. Then if it is impossible for the regenerated person to perform good works without God working in them, how utterly impossible it is for an unregenerated person to do so; so it is all of grace. Jesus said, "No man can come to me, except the Father which sent me draw him," and, "No man can come unto the Father but by me," and, "Ye must be born again," and, "This is the work of God, that ye believe in him whom he hath sent." Jesus is the author and finisher of our salvation, he is the author of our faith; he is the Way, the Truth and the Life. Christ is the elder Brother, so all the redeemed, the regenerated, have the same Father, so it is as certain that all the children are saved, as that Christ was begotten of God, and came to seek and to save his brethren. The promises are sure and certain of fulfillment as that God is. I am so glad that

our salvation is not contingent or conditional. It is a blessed thing that it is not left contingent, for we would all fail.

Yours in the best of bonds, yes, I say the best of bonds, for it is a blessed tie that binds us in sweet fellowship and communion.

J. G. WILLIAMS.

BIRDVILLE, Texas, March 10, 1900.

BROTHER BEEBE:—Inclosed find two dollars to place to my credit for the SIGNS OF THE TIMES, the only paper I have read that has never varied from sound doctrine. This may be the last remittance to you, as I am so blind I cannot write only when I have all advantage of the sunshine, and before this year is out, if alive, I will be blind. But I want your good work to go on, whether I read or not. I have not heard "time salvation" preached for a year, or the predestination of all things denied. I know one brother that received a copy of the SIGNS for Dec. 1st, 1899, that never could understand the doctrine before, but that paper removed the scales from his eyes, and he can now understand as you do. May the SIGNS continue to publish the letters of her many able writers.

J. D. PARKER.

JOHNSONS GROVE, Tenn., March 13, 1900.

G. BEEBE'S SON—VERY DEAR BROTHER IN HOPE:—Inclosed you will find post-office order for two dollars to pay my subscription for this year, 1900. I indorse your paper, the SIGNS, in full so far, on exhortation and present salvation, that it is all of grace from first to finish, both for time and eternity.

May God bless you in your labors of love, is my prayer.

J. M. WHITENTON,

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 1, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**PSALM XXIII. 4.**

DEAR BROTHER:—Will you at some time convenient write through the SIGNS upon Psalm xxiii. 4? I have long desired to read a sermon, or hear one from that beautiful text. Can you oblige a very little sister? if one at all, I know that I am the least of all.

BESSIE BATEMAN.

St. THOMAS, Ontario.

When such requests come to us we always feel as though we would be glad to write something that would prove of comfort or edification to those who make the requests, but yet we do often feel like shrinking from the work, because of the fact that we can see so little of the great things contained in the subject that may be presented. This is especially so with regard to the Scripture named by sister Bateman. This verse named, and the whole Psalm, have many times seemed full of meaning, and the assurances contained in the Psalm have sometimes come to our own heart as a gift from the Holy Spirit to us. But if we should hesitate to write because of the fullness and sweetness of the subject, which we have no language to properly express, then we might also refuse to speak or write concerning any portion of the word of God, for all is far beyond the grasp of finite minds. At the best we can only speak of what we have ourselves found in the

word, and that with stammering tongue. We also know that this is as true of all our brethren as it is of us. It is true of us all that we can speak on the housetop only that which we have heard in secret. It is also true that experiences of the goodness, mercy and grace of God, are often given to the children when they do not know the meaning of that which they do feel, and when that Scripture which declares the same thing is not opened to their understanding; but when that Scripture is opened to them, then it appears wonderful indeed, and it becomes a witness to them that the exercises of their heart are truly of the Lord.

In this Psalm one of the sheep speaks of the goodness of the Shepherd. With grateful words he tells of the mercy, faithfulness, long-suffering and power of the Shepherd, and with what tender, grateful and joyful language is the bounty of the Shepherd described. In the tenth chapter of John, the Shepherd speaks, and it is wonderful to see how the voice of the Shepherd, and the voice of the sheep agree. Jesus said, "I am the good Shepherd." David speaks of goodness and mercy following him all the days of his life. "Surely," he says, it shall be so. The Shepherd speaks of the fold, and of the gathering in of the sheep. David speaks of dwelling in the house of the Lord forever. Jesus says that by him the sheep shall go in and out and find pasture. David says, He leadeth me beside the still waters, he maketh me to lie down in green pastures. Jesus says, The hireling, whose own the sheep are not, fleeth when the wolf cometh, but that the good shepherd will lay down his life for the sheep. The wolf cannot touch them save over his dead body. David said in the text named, "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." Jesus said, "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." David said, "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." Jesus said, "I am come that they might have life, and that they might have it more abundantly." David said, "Thou anointest my head with oil; my cup runneth over." How blessedly does the faithful word of the Shepherd, and the word of faith of the sheep agree. With David the Lord had fulfilled his promise, and this twenty-third Psalm is the record of that fulfillment, and the mercy shown to the sheep in the past forbids any question concerning the future. What the Shepherd has done he will continue to do, is the confidence of the sheep, and this confidence continues because the Shepherd never ceases to be the Shepherd. The Lord is my Shepherd.

We do not forget that in the highest sense of all, David in the Psalm personifies the blessed Redeemer, whose Shepherd was the Father. Every word of this wonderful Psalm was most blessedly true of the Son of man and the Son of God. In all the weary, toil-worn journey of his earthly pilgrimage, he could say, "The Lord is my Shepherd, I shall not want." And all the precious promises and assurances of this Psalm come to the children because their elder Brother receives them for them. Of his fullness do they all receive, and grace for grace. The holy anointing oil of these precious words of assurance come down to the sheep through the Shepherd, as the oil upon the head of Aaron came from his

head down even to the skirts of his garments. It should never be forgotten that all the comfort and blessedness of every word of God comes to us only as they are poured out in him for us. If we receive of the oil of gladness and joy, it is because God, his God has anointed him with it above his fellows. But Jesus is recognized in all the word as the chief Shepherd of the true Israel, and so we cannot go astray when we thus apply this Psalm.

David was but the inspired mouthpiece of all the sheep, and by the sheep, we here mean all who believe in Jesus, and have come to be his followers. The feeblest, humblest, most sinful and unbelieving, are not presumptuous when they receive the comfort of this Psalm. The Lord is not only the Shepherd of the sheep when they do not stray, and when they do stray then ceases to be their Shepherd; indeed, the office of the shepherd finds especial prominence and is greatly magnified when the sheep do stray. Witness the parable of the lost sheep, and the words in the Psalm, "He restoreth my soul." Naturally the shepherd may be somewhat at ease when the sheep are in sight, feeding in the green pastures, or lying down by still waters, but when one has gone out of sight, how he bestirs himself till he finds it again.

If any one who may read these words feels that surely it is too much to claim that the Lord is my Shepherd, because I am so full of wandering, so silly and so unprofitable, that one also may be sure that he or she is included in the Shepherd's care. If the affections of the soul have wandered, be sure, doubting one, that the Lord will restore thy soul. He has done it, and he will do it again and again. "He restoreth my soul." The

word restoreth implies continuance of action; it is a constant experience; it is a constant need also.

How personal is the Psalm. It is *I*, and *my*, and *me*, all the way through the Psalm. It would be true to say the Lord is *our* Shepherd, but David speaks from personal feeling, he is communing personally with the great Shepherd. How closely he comes in this Psalm, to the words of the spouse in the song of songs, "My beloved is mine, and I am his." No human tongue can ever tell all that this brief sentence of the spouse of Christ means; by every day experience glimpses of its meaning are revealed to the members of Christ. So the personal words of the Psalm reveal a closeness and sweetness and power of communion with the Lord, that cannot be expressed. All love, and longing, and gladness, and trust, and peace and joy in the Holy Ghost, are in these simple personal pronouns with which this short Psalm is filled.

Again, every word in the Psalm which expresses the work of the Lord toward the sheep, implies continuance. He does such things not only once or twice, but all through their pilgrimage. This is the daily life of the sheep. Such words as maketh, leadeth, restoreth, preparest, anointest, imply a continuation of all this work of the Lord. In all the Psalm there is not a condition even implied; he does not say, or seem to think, that any of these faithful things of God depend upon his faithfulness. Suppose some one says to David, How will it be should you wander astray? He says, He restoreth my soul. Suppose some one says, How will it be should you prove ungrateful and forgetful? David says, "Surely goodness and mercy shall follow me all the days of my life." But will not God cast you out if you do not in all things

honor and obey him? David says, "I will dwell in the house of the Lord forever." There is no element of doubt in the mind of the psalmist at all. Yet we know that David sinned, and knew and confessed that he was a sinner, but grace reigned, and in this was his trust, and here in grace, the grace of the Shepherd, was all his anticipation.

In the verse especially presented by our sister, he speaks of all the dangers of the way: "Though I walk through the valley of the shadow of death, I will fear no evil." In the green pastures, and beside the still waters, were comforts and joys beyond expression; the Shepherd made him to dwell there; in these places there is no sign or anticipation of danger, every foe is far away, the sheep dwell in safety alone, and their fountain is upon a land of corn and wine, they lie down and are quiet, they feed and are satisfied, and they owe all to the Shepherd, he is with them, and all is well. But suppose they are led in dark and gloomy defiles; suppose they are in the presence of enemies; suppose wild beasts, as the lion, and the bear, and the wolf, are roaring against them, and gaping upon them; suppose that robbers are only waiting to steal them away, how then will it be with them? David says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." It is not death itself that is here passed through, but the shadow of it. If we keep close to the figure of the Shepherd and the sheep, all will be plain. The sheep says, "I will not be afraid, even though I am not led in green pastures, and by the still waters, but am called to pass along dangerous ways; death may seem near at hand; I may be passing under the very shadow of it, but it shall not come nigh me; the pestilence shall not touch me,

and ten thousand foes shall not have power to harm me." By my God, I will run through a troop, and leap over a wall, says David elsewhere, and this is the feeling here. What implicit confidence the sheep have in the Shepherd. No matter where I go, he leads me, and if he lead it is enough, I am sure that all is well where he guides me. So Job was led in troubled places, and saw deep sorrow, but still he trusted in God. He said, When he hath tried me I shall come forth as gold. Paul, one of the sheep, said, We know that all things work together for good to them that love God, to them who are the called according to his purpose. And once again David said, Though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, yet will not we fear. The God of Jacob is with us. No doubt David remembered that he once had been a keeper of sheep. Even now he was the shepherd of all Israel. Perhaps while he was penning these very words he remembered how he had watched for the sheep, and how he had slain the lion and the bear, and delivered the lambs from their rage, and how afterwards he had slain the giant of Gath for the deliverance of the flock of God. And now, as he had stood between the flock and all danger, and had wrought deliverance for them, so he rested in the chief Shepherd, as his faithful deliverer. He knew that the Shepherd would lead his flock only where they best and safest might abide. The timid sheep, looking on in the way, might see dark and gloomy places, and might hear just before the roar of the lion and the howl of the wolf, and these things were well calculated to fill him with dread, but one look at the Shepherd drives all these gloomy fears away, and he says, "I will fear no evil;

my Shepherd is before me, and he cannot lead me into danger, or leave me to perish; and I have had full proof of his power, for I have seen him a risen conqueror over the last of foes; what should I fear beside?" Thus the sheep follows the good Shepherd, and danger ceases to affright; he fears no evil. But why? Just simply because the Shepherd is with him. If the Shepherd had departed then might he well fear, but the Shepherd has not gone away, and he never will leave his flock, he is with them; this is true all the time. It may be that the sheep does not at all times see the Shepherd, but the Shepherd sees him. It may be that the Shepherd is not at all times in the mind of the sheep, but the sheep are at all times in the mind of the Shepherd. The sheep may become utterly thoughtless of all danger, and cease to anticipate any foe, but the Shepherd of Israel never slumbers nor sleeps. Their safety does not depend upon their remembrance of him, or their keeping close to him, or their always watching to see the approach of enemies, but upon his remembrance of them, and his watchfulness for them. They can quietly rest and feed; they need no other guide or guard than the good Shepherd. It is all summed up in the words, "Thou art with me." This confidence comes through experience, he has been with them when they have needed him always before; no danger has ever come near to them to hurt them; out of what seemed to them most difficult places, they have always been delivered; they have had evidences as did Peter, that the Lord has prayed for them that their faith fail not, and to them has been given faith, which is that victory which overcometh the world. There are times when the much tried sheep of the flock feel that their burden is great, they have



no might against the great company which has come against them; inward foes and outward temptations assail them, they cannot make headway against the least and weakest of their foes; I shall one day fall by the hand of Saul they may cry, as did David once before, but one glimpse of the precious truth that the Shepherd is with them, serves to dispel all fear, and then, like the army of Jehoshaphat, they go out with the singers, and players upon instruments, in the forefront, and they sing and bless the Lord, as though the foes were already destroyed, and indeed, in the view of faith, the victory is already won. The Lord is with us, and we shall not need to fight. What safety, and peace, and rest, his presence affords.

“Thy rod and thy staff they comfort me.” The rod and staff are the emblems of the shepherd’s calling. We have not been able to see this as has appeared to some; we have heard the thought advanced that the staff meant the support of the sheep, and the rod was the instrument of chastisement, but the sheep literally are not chastised by the rod, the rod is for an altogether different purpose. We read elsewhere about the sheep passing under the rod, by this they were numbered when they were led forth, and when they were brought into the fold. The rod was used to see that none were absent or lost. If one was astray, then that one was sought out, and the shepherd leaning upon his staff brought him home when he was found. The thought involved in the rod is not primarily affliction or chastisement, but security that none should ever be lost, or suffered to go finally astray. We have no fault to find with the sentiment of that beautiful song which was so common a few years ago, entitled, “Pass under the rod,” but

still the sentiment of the text upon which that song was founded was not the sentiment of the song. Rather the text signifies that all the people of God are numbered. The doctrine of election, and the final preservation of the saints to glory, is in it. So this same truth is in the rod as spoken of in the Psalm. David would say, I have been numbered among the sheep of the pasture; the rod has passed over me; I am in the fold, and I shall not perish.

The staff does present the thought of support. As the shepherd carries the lambs in his bosom he leans upon his staff. As he leads them out and into green pastures, or to rest in the fold at night, he leans upon his staff. Thus the staff became the emblem of support and help. If one should say, I have leaned upon the staff, it would be the same as though he said, I am carried by the shepherd. When David here says, “Thy rod and thy staff they comfort me,” it is only another way of saying that the presence of the Shepherd was his stay and comfort. If any man come near to the sheep, and have not the rod and staff, the sheep will not recognize the shepherd, but the rod and staff when seen, say to them, the shepherd is near. “Thy rod and staff they comfort me.” How sweet the seasons when the tried soul passes under the rod at the bidding of the Shepherd, and so comes to rest in the fold as one whom the Lord confesses for his own. How sweet to be borne upon the staff of the Shepherd, as the lambs are gently carried in his bosom. These are experiences which are sweet indeed.

We do not think that David here had any special reference to what we call death, and yet, to the believer, it is true that death is but a shadow, in which he having the presence of the Shepherd,

fears no evil. "O death, where is thy sting? O grave, where is thy victory?" Believers fall on sleep, and we do not fear sleep. O that it may be ours to say, "The Lord is my Shepherd, I shall not want."

C.

### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

#### MARK XIII. 32.

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

As we do not feel competent, we shall not attempt to explain what seems to be hidden in the remarkable declaration of the text, but we will simply give such views as we have upon the subject, which if not satisfactory in settling all the queries which may be suggested, we hope may be edifying as far as they go.

The first inquiry suggested to our mind by the text, is the day and the hour alluded to. By comparing the thirteenth chapter of Mark with the twenty-fourth chapter of Matthew, we learn that three questions had been submitted by the disciples to our Lord, immediately after he had predicted the destruction of the buildings of the temple in Jerusalem, which were thus presented privately to Christ, as he sat upon the Mount of Olives. "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" The version of Mark reads, "Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?" The latter version seems to comprise the last two questions, as stated by Matthew in one, and make the coming of Christ which is alluded to, and the fulfillment of all things spoken of, as meaning precisely the same thing, and the same hour.

Whether the design of the disciples was to ask concerning the coming of Christ in the display of his power to overthrow the buildings of the temple, destroy Jerusalem, and execute the righteous judgments of God upon that devoted city, or to inquire of him concerning his second coming in all the power and glory of the Father, personally, to raise the dead and judge the world at the last day, has been a matter of some serious doubt with many of the Lord's people. From the statement of the two evangelists, we are inclined to consider the signs of Christ's coming, to extend from the period of Christ's resurrection from the dead and ascension in heaven, throughout the gospel dispensation, and until his final coming in the clouds of heaven, at the last day. The signs of his coming are like the signs of the approach of summer, when we see the trees in blossom, with such other indications as are usual to usher in that season of the year. And when the disciples should see the predictions of their Savior being fulfilled, in the destruction of Jerusalem, and in the development of the abomination that maketh desolate, standing in the holy, or once consecrated place, as in all other evidences which he would give them of his exaltation and power, both in the days of the primitive saints, and down to the end of time, every manifestation shall be to them a sign in confirmation of the assurance which he has given them that he will surely come, according to his word, and receive them to himself to dwell with him in glory, forever and ever. If any object to this application of the subject, let such inform us, what less than this can be implied in the fulfillment of all these things? We admit the words, "these things," restrict the inquiry to the things of which they were speaking;

and if it can be satisfactorily established that the questions proposed by the disciples only referred to the literal destruction of Jerusalem, then we are not at liberty to apply it to the final consummation of all things. But if the end of the world, in their inquiry, means the same end, which is mentioned in 1 Corinthians xv. 24, and elsewhere in the word, we are right in our application of it to Christ's final coming, when he shall be revealed in flaming fire, taking vengeance on the ungodly, and to be admired of all who love his appearing.

"But of that day and that hour knoweth no man." No man can calculate by any data within their reach, when it shall come. Whether the subject related to the end of the Jerusalem which then was, or to the end of this world, no man was able to tell the day nor hour, in either case. Had the intelligent Jews been able, by observation or calculation, to have determined the time and circumstances of their destruction, they would not have flattered themselves, as Josephus informs us they did, that God would deliver them, until the very last. When famine and pestilence raged within their walls, when the Roman army surrounded their city, when devouring flames enveloped their temple, and when reduced to the necessity of eating the flesh of one another, no terms of capitulation offered by Titus, the Roman Commander who was desirous to save the city, would be accepted by the infatuated Jews. If no man knew or could tell the hour of the overthrow of Jerusalem, is it reasonable to believe that any man can tell when the end of the world shall come? Yet there are many who have attempted to fix upon the day and the hour, and to demonstrate by mathematical calculation when the end shall come. But the charge which Christ

on this occasion gave to the disciples is still applicable to the saints, "Take heed lest any man deceive you." False prophets, like Miller, and others, may attempt to demonstrate by scripture references, or rather by their construction of the Scriptures, when that day and hour shall come; but believe them not. Your Lord and Master assures you that they do not know. Astronomers may also try their skill, to demonstrate by the fixed laws of nature, when the end shall be, but no man knoweth, neither is it known by the angels in heaven, however superior they may be in intelligence to the sons of men, and whatever may have been confided to them; this mystery they cannot solve.

But the most remarkable expression of our text is the declaration, "*neither the Son, but the Father.*" Or as stated by Matthew, "*but my Father only.*" By this declaration, we simply understand that the precise time appointed in the counsel and purpose of God for the execution of what was alluded to in our subject, was not a matter of revelation; and as there is no medium of revelation from God to us, of the things which concern the spiritual kingdom but Jesus Christ, who is the Head in all things to his church, it is not committed as yet to the church, even in her Head, but held as a profound secret in the mind of the Father only. But because Christ is one with his church, as her Mediatorial Head, and in that character could say that the day and hour was not known to him, we do not infer that he is in anywise less or inferior to the Father in his eternal Godhead, or in his perfect knowledge of all things. For in him are "*hid all the treasures of wisdom and knowledge.*" —Col. ii. 3. We should remember that he not only sustains the relation of identity with the church, which is his body, and the fullness of him that filleth all in all,

but he is also one with the Father, and identified in the eternal, uncreated and self-existent Godhead. In his Godhead all things are naked and open to his eye, and he declares the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure, while as the Days-Man, or Mediator between God and men, he can say as recorded, Rev. i. 1-3, "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bear record of the word of God, and of the testimony of Jesus Christ and of all things that he saw."

In conclusion, we will call attention to the words of the apostles to the church of the Thessalonians, in God the Father and in the Lord Jesus Christ, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition."—2 Thess. ii. 1-3. "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe."—2 Thess. i. 7-10.

MIDDLETOWN, N. Y., August 1, 1857.

## MARRIAGES.

By Elder A. B. Francis, Feb. 28th, 1900, James M. Parker and Christiana Hall, both of Wicomico Co., Md.

By the same, March 13th, 1900, Edward E. Shriner and Lucy Alexander, both of the city of Wilmington, Del.

## OBITUARY NOTICES.

Mrs. Jane Titus died Feb. 26th, 1900, in the 80th year of her age. She was baptized August 17th, 1884, into the fellowship of the New Valley church, by the writer. She was indeed a meek and lowly christian, one beloved by us all; against whom there never was an unkind word spoken of her, within nor without the church, so far as I know and believe. She attended her meeting regularly as long as able, which was up to a short time before her death. She died of cancer. In company with my wife I visited her a short time before her death. She was to my mind a beautiful example of the death of the righteous. Not a word of complaint, nor a fault to find, of man or God; all were good and kind to her, she had so much to be thankful for, so kind and loving was everybody. The meek shall inherit the earth.

Her funeral, I am told, was very largely attended. I was prevented from being present on account of my appointment in West Virginia. The Valley church has of late suffered the loss of several good and precious members. May we who are left remember we, too, must soon follow. May God remember in mercy and compassion the children, relatives and friends of the deceased. We do believe our loss is her gain, therefore we sorrow not as those who have no hope.

E. V. WHITE.

SISTER Phebe Northrup died in the city of Adrian, Mich., Nov. 15th, 1899, at the home of her son-in-law, Charles Vandoren, aged 79 years. She had been in very poor health for a year or two, gradually going down until she was suddenly stricken with paralysis, which soon ended in death. She was born in Chemung Co., N. Y., in 1820, and came to Michigan with her parents in 1831. She was married to Nathan Northrup in 1841. Her husband died in 1846, leaving her a widow with one child, a daughter, now Mrs. Charles Vandoren, with whom she has since lived. She united with the Baptist church at the early age of eighteen years, before the separation of the Old and New School Baptists took place. After that she united with the Old School Baptist church at Fairfield, where she remained a worthy and beloved member till the day of her death, always meeting with the church whenever it was possible to do so, and her health would permit. She was ever ready to stand as a witness in defense of the truth, and was a firm be-

iever in salvation by grace, free, unmerited grace. She chose the words to be used as a text at her funeral which reads, "Now Lord what wait I for? my hope is in thee." Also the hymns beginning, "Asleep in Jesus," and "Nearer my God to Thee," which was sweetly rendered. It was my privilege to see her often in the last few days she lived, and not a murmur was heard, but she was patient and loving to the end. Should I write volumes, I could not tell of her many noble traits of character, and the beautiful christian life she lived.

She leaves three sisters, a daughter and family, together with all that knew her, to mourn her departure, but we cannot wish her back, believing

"The Lord will watch over her dust,  
Most precious it is in his sight,  
And when for his jewels shall come,  
Will take her to mansions of light."

MRS. H. TUTTLE.

ADRIAN, Michigan.

SISTER Elvina Stout died at her home near Ashland, Ill., March 20th, 1900, aged 82 years, 1 month and 2 days. She leaves a husband over ninety years of age, eight children, twenty-six grandchildren and twenty-one great-grandchildren, to mourn their loss. Sister Stout first united with the Indian Creek church, in Morgan Co., Ill. In 1843 she united with Union church, in Morgan Co., Ill., and has ever been a most faithful and devoted member. Her counsel was always sought, and her judgment was wise. She will be sadly missed by her church, but we realize that God's ways are just, and humbly bow to his will.

The following was written by sister Stout about two years before her death:

"I was born in Butler Co., Ohio, Feb. 18th, 1818, and came to Illinois in the fall of 1832 with my parents, Joseph C. and Phebe Denny; was married to Emley Stout, Feb. 27th, 1836. I was baptized in the Old School Baptist church in 1835, by Elder John Ray, and all these long years I have had a desire to behold the beauty of the Lord, and to inquire in his temple, looking for the occupant of that temple, the only true and living God, infinitely good, holy, wise, just and almighty; the Sovereign of the universe, whose power is as boundless as his love; the God and Father of our Lord Jesus Christ, the author of our being, the preserver of our lives and the Savior of our souls. O, may I feel more thankful and more humble! Bless the Lord, O my soul, and all that is within me, bless his holy name. How sweet to have a hope in Christ, and leave it all with him. He is all in all to me."

So our mother in Israel has died in this precious faith.

The funeral services were held at her home, conducted by her pastor, assisted by Elder J. B. Dobbs, of Pleasant Plains, Ill.

Thus one by one God's children are gathered home.

DIED—At her home in Miami Co., near Piqua, Ohio, April 2d, 1900, dear sister Mahala Line, (nee McKinley) aged 75 years, 6 months and 1 day. She was born Oct. 1st, 1824, and was married to Jesse Line, August 11th, 1850. They had five children, two boys and three girls, and three grandchildren. The two boys died in infancy; Sarah died at the age of eighteen. The other two survive her. The subject of this notice was baptized into the fellowship of the Harmony Old School Baptist church, October, 1874, and was a consistent member up to her death, and was a great lover of the SIGNS OF THE TIMES. She was a kind and affectionate companion, and a loving mother.

Some of the brethren and friends met at her house at 10 o'clock a. m., on April 4th, and a comfortable discourse was preached by Elder Newton Peters, from 1 Cor. xv. 19, to a very attentive congregation; after which her remains were laid away in the Harmony church cemetery to await the resurrection morn, when she, with all the redeemed of the Lord, will be raised incorruptible, and fashioned like the glorious body of her blessed Redeemer.

J. G. FORD.

DEPARTED this life, after a gradual failing from paralysis, Oct. 14th, 1899, Mrs. Wm. Place. She was upwards of 70 years of age. Sister Place united with the Middletown Old School Baptist church when quite young, and remained a devoted member to the end. She came to meeting after she was unable to converse much, preferring to hear rather than be heard. She leaves a husband and three sons, one of which has died since her burial, three brothers, one sister and other earthly relatives, beside the church, to mourn, yet we trust we mourn not as those without hope, for she was an old fashioned, God-fearing woman, and is at rest.

May our God comfort us all in our tribulation, and his name be blessed to us.

ALSO,

DEC. 3d, 1899, at the residence of his son, in Boiceville, N. Y., after a short illness, Lemuel Boice, in the 82d year of his age. Mr. Boice was not a professor, but yet a believer in the apostolic doctrine of saving and unmerited grace, and was a friend to the Old School Baptists. He was twice left a widower. He leaves four sons and three daughters by his first wife, with their families, and two brothers and one sister, and other friends to mourn. He had no issue by his second wife, who preceded him to the grave. Mr. Boice was a man of sterling integrity in business, if not always prosperous, having been engaged in various kinds of business, but he has now left all the anxiety in the mortal sphere for a higher plane of delight.

ALSO,

APRIL 13th, 1900, at Boiceville, N. Y., William Boice, in the 85th year of his age. Mr. Boice had been gradually declining in health for several years, yet was zealous and untiring in business, not willing

to give up. His last sickness was not lengthy, being from old age. He was a believer, but not a professor. He seemed to enjoy our meetings, and was generally there when he was able. He leaves an aged widow, with whom he had lived over sixty years, and two sons and their families, one brother, one sister, and other relatives to mourn.

May the Lord sustain the widow, and comfort all.

ALSO,

APRIL 13th, 1900, at the residence of her son-in-law, Nathan North, at Honeoye Falls, N. Y., Mrs. **Charlotte North**, in the 85th year of her age. Sister North had known what it was to be of a sorrowful spirit, yet she was of a cheerful nature, and generally looked at the bright side for a cure in all her trials. She united with the Old School Baptist church of Olive, many years ago, of which she was a living member at death, and her one wish, if age and distance had not hindered, was to be at all the meetings of the church. She believed in the doctrine of God her Savior, and rejoiced in the gospel of his Son Jesus Christ. She had been twice widowed; she leaves two sons, one daughter and their families, together with a large circle of friends, and the church, to mourn.

ALSO,

At Beaverkill, N. Y., after a general decline, **Joseph Tompkins**, upwards of 80 years of age. Brother Tompkins was for a number of years a Methodist in belief, but after a term of years became convinced that the doctrine of free grace was not on the plane of being free for any one to get, but free and unmerited to the sinner, because Jesus had died for the sins of the body. He was received in the church of Andes, N. Y., and baptized in their fellowship by Elder Buel Maben, in 1874, I think. He took great delight in going to meeting, and was though old, and poor in this world's goods, a peacemaker, and we believe rich in faith, and an heir of the kingdom, and is at rest. Peace to his ashes.

J. D. HUBBELL.

KELLEY'S CORNERS, N. Y.

## CHANGE OF ADDRESS.

PLEASE give notice that my address is changed from Newcastle, to Shelbyville, Ky., where my correspondents will address me. This is also a telegraph and long distance telephone station, where messages of either will reach me.

P. W. SAWIN.

## EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denotes the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

## CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

Previously acknowledged.....	\$354 05
D. M. Thomas, Maryland.....	1 00
Total to date.....	\$355 05

## ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Black Rock church, Baltimore Co., Md., beginning on Wednesday before the third Sunday in May, (16th) 1900, and continuing three days.

All friends coming by railroad will take the 3:30 p. m. train Tuesday, of Northern Central Railroad, from Calvert St. station, Baltimore, to Cockeysville, where they will be met and cared for.

THE Delaware Old School Baptist Association will be held with the Rock Springs church, Lancaster Co., Pa., commencing on Wednesday before the fourth Sunday in May, (23d) 1900, at 10 o'clock a. m.

All lovers of the truth are cordially invited to meet with us.

The friends will take trains in Philadelphia and Baltimore, over the P., W. & B. R. R., to connect with the 4. p. m. train at Perryville, over the Columbia & Port Deposit R. R., for Conowingo, on Tuesday, where they will be met, arriving about 4:30 p. m.

D. M. THOMAS, Clerk.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Southampton church, at Southampton, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, (May 30th) 1900, and continuing three days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Warwick church, at Warwick, N. Y., to begin on Wednesday before the second Sunday in June, (6th) 1900, and continue three days.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington, will hold their forty-ninth annual meeting at or near Elder W. S. Matthews' residence, near Lincoln, Polk Co., Oregon, commencing on Friday before the third Sunday in June, 1900.

Those coming by boat, from both north and south, will be met at Lincoln. Those coming by railroad will be met at Salem, and conveyed to the place of meeting. All are requested to come so as to be met on Thursday before the meeting.

N. J. SHANKS, Clerk.

MEETINGS.

A THREE days meeting is appointed to be held at Hughesville, Va., commencing on Friday before the second Sunday in May, 1900, at 2 p. m., and continuing over Sunday. All friends coming will be met at Hamilton depot, Friday morning.

We invite all who love the truth, and especially do we ask our ministering brethren to come and preach for us.

E. V. WHITE.

THE Old School Baptist church called Sidling Hill, situated in Fulton Co., Pa., will hold a three days meeting, if the Lord will, to commence on Friday before the first Sunday in May, 1900. We extend a cordial invitation to all lovers of the truth to meet with us.

Those coming by railroad will come on the Baltimore and Ohio Railroad to Hancock, Md., and cross over the bridge to the Hancock side. Come on Thursday, as early in the day as possible; conveyances will be there by the middle of the day; distance twenty miles to place of meeting.

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NOTICES.

LOCATION DESIRED.

DEAR BRETHREN:—I desire to form a law partnership with an attorney of the Primitive Baptist faith, at some place reasonably accessible to weekly or monthly meetings of the church. I am thirty-three years old, married, and have been at the bar eleven years. During this time I have also written and published the following law works: a "Guide Manual for Magistrates and Attorneys" (816 pages); an "Annotated Pocket Code of Virginia" (513 pages, minion type,) lawyers' edition, and an "Annotated Digest of the Supreme Court Decisions of Virginia" (to be complete in seven volumes of 875 pages each), which books are in general use among the profession of the two Virginias (except the Code, which is limited to this State). My membership is with the brethren at Bethel church, (Radford Furnace, or Allisonia, Va.) to whom (and the attorneys and business men at my address below) I refer. Or, I would be pleased to correspond with some brethren as to locating among them as an attorney, regardless of partnership. I fervently desire the sweet fellowship of the saints.

With gospel greetings,

SAM. N. HURST.

PULASKI CITY, Virginia.

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Middletown, Orange Co., N. Y.

THE  
 "SIGNS OF THE TIMES,"  
 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68.

MIDDLETOWN, N. Y., MAY 15, 1900.

NO. 10.

## CORRESPONDENCE.

BALTIMORE, Md., Feb., 1900.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—I wish to write of some things concerning which there seems to be a difference between brethren of like precious faith, for I believe that an impartial investigation of the subject would remove seeming difference.

As an introduction I will cite some texts which bear upon the subject in hand. “For the wages of sin is death, but the gift of God is eternal life.”—Romans vi. 23. “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. Let us not be weary in well doing, for in due season we shall reap, if we faint not.”—Gal. vi. 7-9. All these texts apply now, and all the admonitions are for time. I wish to speak of the admonitions in connection with the texts above quoted. I wish also to allude to some writings which have seemed to me to leave out the obligation of the man born of God, and to refer all to the work of

the Spirit. I will not call it “time salvation,” but “time obedience or disobedience,” though both seem to me to mean the same thing as “time salvation.”

I cannot see that there is any self-praise in obedience; all believe that there is life and comfort in obedience, as well as sorrow and darkness in disobedience. Have we not all known the truth of this? and have we not all also reaped the joys of this salvation in attending to the things that accompany salvation? The word salvation, and the word saved, do not always mean the work of Christ on the cross, but other things are sometimes meant, as for instance, “The word is able to make thee wise unto salvation.” The angel said to Cornelius that Peter should tell him words that should save him and his house. Peter preached to him Christ, and that gave to him the knowledge of salvation. How can we obey if we do not know how, nor what is truth? Truly his word and his spirit are both parts of one whole, for we are saved here in time by his word, and by his spirit, or by the washing of regeneration and the renewing of the Holy Ghost. I believe that the word “regeneration” here, means the “word of his kingdom.” Is it not so?

We must attend to his word, his laws, his instructions, that the man of God may be perfect, thoroughly furnished unto all good works. For through faith the Scriptures are able to make thee wise unto salvation. We are admonished to seek to know his will concerning us in his kingdom. Shall we not heed it? Christ said, "Seek ye first the kingdom of God and his righteousness." Now shall we not heed this? It is said that the flood saved Noah and his family. How? By separating them from the wicked world. And Peter said that the like figure whereunto even baptism doth also now save us, and this is by separating us from the world by a public profession. Is not this true also? And surely no boasting or self-praise can be found here, save by faultfinders. We are in the word instructed how we should walk while carrying this dead body of sin upon our souls, like a heavy load upon our shoulders. Paul complained of this load, and asked its removal, but he received for an answer, My grace is sufficient for you, that is, to bear thine infirmities.

I never use the term "conditional time salvation." Grace is not conditional truly, but the man who does not improve his talent does not receive any interest on his talent; neither are we promised the reaping of the spirit in our disobedience. It is evident that Paul was addressing brethren of like precious faith, and therefore he teaches that living saints are capable of sowing both to the flesh and to the spirit. A writer in the SIGNS for September, 1899, seemed to me to be unmindful of these Scriptures when he wrote as follows: "So they labor to establish another principle, as a motive prompting to religious service, and this they call 'conditional time salvation.' Its very nature and its only tendency is to under-

value and deny the power and sufficiency of the grace of God, and turn away from the divine love and grace as not sufficiently powerful to save and lead to righteousness and godly living in this present world, and substitute the creature-pleasing notion of conditional rewards." Now are not ministers directed to warn and reprove? This is the whole question, as it seems to me. If so, is not this in order to turn man from the wrong, and to the right? Surely it is not to save their souls, but that they walk as becometh those who are redeemed by the precious blood of Christ. The Scriptures are consistent throughout in promising blessings in obedience, and sorrow in disobedience. In Hebrews ii. 1-3, it is said, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Again we read, "If my children transgress my laws, I will visit their transgressions with the rod, and their iniquities with stripes." What does it mean when it is said that we should labor with a brother, and so "save a soul from death, and hide a multitude of sins"? And again it is said by the apostle to the Corinthians, that they should deliver one unto Satan that he should learn not to blaspheme, and for the destruction of the flesh, that the spirit might be saved in the day of Christ. Then it is also written that God shall judge his people, and again, "It is a fearful thing to fall into the hand of the living God." Read carefully the second and

third chapters of Revelation, and let us all not seek to parry the truth in them. He that hath an ear to hear, let him hear what the spirit saith unto the churches. Compare Psalm xxxii. 8, 9, "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near thee." Now does not this teach obedience to the living man in Christ? Is this a new way? No, it is the old way, and not Bunyan's by path meadow. It is said, "This is the way, walk ye in it." Again we read, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Now to whom are these things addressed, and what for? It would seem that some do not recognize living saints who are capable of obedience or disobedience. There are two extremes, both of which are wrong. One extreme is that of calling upon dead men to act for life, and the other is that living men cannot obey God's word, and charging those who believe that the scriptural admonitions could or should be heeded, with being pharisees, and that they have found a new way of salvation.

It has been said that the word of admonition is only descriptive of a condition. Then why did Paul say, If we live after the flesh we shall die, and not if ye live after the flesh ye are dead, and if ye live after the spirit, ye are alive? But his words are, If ye live after the flesh ye shall die, and if ye live after the spirit ye shall live. I have quoted the substance of the language. The apostle did not mean eternal death, nor eternal life, but a life and death felt here in time, and in the present experience of the children of God. Why did Christ say, "Learn of

me," if we are incapable of learning? Jesus said, "Let your light shine." Was he not addressing living men capable of obeying him? They do not all learn obedience like Jonah, but they learn and have been delivered from the power of darkness, and translated into the kingdom of God's dear Son. It seems to me that some would make us machines, and not living men, having understanding. "The life that we now live in the flesh, we live by the faith of the Son of God," and in this life we surely are capable of obeying the laws of the kingdom. Paul feared lest he should be a castaway in disobedience. Consider the ten virgins, five were wise, and five were foolish. Were not the foolish, citizens of the kingdom just as really as the wise? They had not been instructed in the things of the kingdom, and our Lord here likens knowledge to oil in their lamps. This is a figure of things which we see in the church to-day. "They could not speak of the things which they did not know, and were scarcely able to speak of the things which they did know." Peter said of some that they were blind, and could not see afar off, and that they had forgotten that they were purged from their old sins. They had forgotten their own experience; they had not met with the brethren, nor attended to the things of the kingdom, nor heeded the admonitions. Read all that he said, and especially what he said about adding to their faith, virtue, &c. And then he said, "For so an abundant entrance shall be ministered unto you into the everlasting kingdom."

Some have written as if they thought that every act of obedience is the direct act of the Spirit. The admonitions are not to the spirit. It is the man that asks for strength to do his will; it is not for reward he does this, but to obey the King

of Zion, and in obeying him there is great reward. The word should be properly divided, and one truth should not be dwelt upon to drown another truth until it becomes a wind of doctrine to the confusion of the hearers. Did Paul glory that he had infirmities? No, but he gloried in his infirmities, that the power of Christ might rest upon him, and that the strength of the Lord might be made perfect in his weakness. He did not mean that he gloried in disobedience, that he might be chastised, but he had a body of sin and death, and was willing to bear it, that the power of Christ might rest upon him.

The saints cannot escape sore trials from their evil hearts and thoughts, but they are commanded to resist Satan, calling upon the Lord for strength to gain the victory. The child of grace receives reproofs best when he most needs them, and takes all the shame of his sins to himself, giving all the glory for his service to God. Our duties can never have too much attention paid to them, nor can we have too little confidence in them. Good works may be likened to Jacob's staff, to walk with on earth, yet they can never be Jacob's ladder, upon which to climb to heaven. But, "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."

To live a life of gospel obedience is the liberty of God's children, but to give to our fleshly lusts the reins, is to be under the bondage of Satan. Therefore, "Watch and pray, lest ye enter into temptation." The precious promises which are given, and insure our happiness, do not supercede the directions which are laid down for the saints to seek after happiness, in sowing to the spirit. Shall we not heed

the admonitions because we are saved by grace? Or shall we continue in sin that grace may abound? Christ said, "Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." Here is something for the man to do, learn of him, and he shall make thee wise unto salvation. He said again, "Lay not up for yourselves treasures on earth, but treasures in heaven." According to some this would be Arminianism. Again he said, "He that heareth my sayings, and doeth them, I will liken him to a man who built his house upon a rock," &c. And he likened the man who heard and did not, to one who built upon a foundation of sand. But some say, "We are saved by grace, and to talk of sowing to the spirit, or giving heed to God's word, is to be pharisees, and to undervalue and deny the sufficiency of the grace of God." But the man who built upon a sandy foundation lost all, for he followed his own inclination; he was at sea without chart and compass; he lost his all, and yet he will be saved, yet so as by fire; his works shall all be burned up. Let us keep the compass and chart in sight, which are the word of God.

I am sorry to see so much strife and doting about words to no profit. We do not imply or believe that a proper walk in obedience takes anything away from the work of the Lord, or adds to the work of Christ in any way, but simply that it is the will of God that we walk orderly, letting our light shine as we are told. There is a great reward in learning of and knowing of Christ's kingdom, and thus being made wise unto salvation. Independent of the grace of God, I have no hope nor hiding-place. Grace is not conditional, but I believe that Christ has somewhat to say to his children often in

the still small voice, making his written word a living word. His written words are for his children here in time, and stand at the crossways, saying, "This is the way, walk ye in it." Worldly mindedness is not the way, neither is it the way when we do not take heed to his word in reading the Scriptures, and in not assembling together except some orator is to speak; it is not the way when we do not help bear the burdens of the church as we ought, nor converse upon the things of the kingdom, and live a worldly life, keeping worldly company, giving away to temptation, and not heeding the admonitions of the Scriptures, nor of the church, only carelessly, until sin becomes an enjoyment, and the wrong doer is given full reign in his sins, and delivered unto Satan at last, that he may learn not to transgress, and that his soul may be saved in the day of the Lord. This is reaping corruption, yes, reaping it in the belly of hell. Truly here is grace, but with vengeance upon his ungodliness. Take heed, brethren, lest there be in you an evil heart of unbelief in departing from the only living and true God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin.

A living man can do some things which cannot be called the direct act of the spirit; hence the admonition, Let your light shine. If the love of God be shed abroad in your hearts, show it forth in your walk and conversation. But a man dead in sin cannot do anything aright, it is the living who are his witnesses. The exhortations are not for the dead in sin, neither are they given in vain. They may clash with some men's theories which are dear to them. There is a harmony in the Scriptures, and whatever

theory is not in harmony is false. Obedience flows from the living fountain of love: "If ye love me, keep my commandments." Would that be acting the pharisee, or finding out another way to heaven, or another principle? One writer says that, "The greater the departure, the greater the joys of the salvation." Would any of us commit David's sin for David's joy? Would we be like the mule, or the man with one talent, or the blind man of which Peter speaks, or the foolish virgins, or the man delivered unto Satan, or the man who did not heed Christ's sayings, and built his house on the sand? It seems to me that this is what is indirectly taught. Christ said, I will give unto them eternal life, and they shall never perish, and beside he has given unto them his word, and his ministers to teach the knowledge of salvation, and feed his children with the revealed word of God in all things. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Your brother,

JOHN THORNE.

*(See editorial remarks in this number.)*

FARMINGTON, III.

DEAR BROTHER BEEBE:—I have felt impressed to write to you for some time, and yet I hesitate for fear of hurting your feelings, which I would not do. I have been much cast down and confused with the contention amongst our people in regard to many things, and particularly "conditional time salvation." It has seemed to me that the brethren are trying to make the difference as wide as possible. It seems to me that it is a striving about words to no profit; it surely is a great hurt to the Baptists. "How

has the fine gold become dim." "For the hurt of the daughter of my people am I hurt." "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

I have been taking five different papers, and have now dropped them all except the SIGNS, and I sometimes feel like dropping them, but out of respect to your dear old father I do not feel like giving them up. I do think that so many papers have been rather a curse to the Baptist cause, instead of a blessing. They have, it seems to me, been the cause of much strife and confusion. Why not strive for those things by which we may edify one another? I think that the Scriptures are given to the man of God as a thorough furnisher to every good work, and I had thought that the heaven-born children were they who were exhorted to good works alone.

Now, can the children of God do wrong and sin? Are they not as was Israel of old, to whom Jeremiah was sent, prone to sin as the sparks to fly upward? "That which is born of the flesh is flesh," and is sinful, and if we live after the flesh we shall die to the things of the spirit, but if we through the Spirit, do mortify the deeds of the body, we shall live. We should shun the very appearance of evil. "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" We know that many whom we have believed to be born of God, and some who have preached the gospel, even down to old age, have not after a time taken heed to their walk, and have been cast out of the church. Paul said, "By the grace of God I am what I am;" but if he did not keep his body under, and so became a castaway,

that would not be by the grace of God certainly. It is said, "Resist the devil and he will flee from you." Now do we not believe that the children should walk worthy of the vocation wherewith they are called? And I do think there is room for much improvement with many of us, and after we have done the best that we can, we have but done our duty, and are still unprofitable servants. Doing all that is our duty does not hinder the flesh from warring against the Spirit. The warfare still shall exist, of the flesh against the Spirit. We shall still have to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" That law is still in our members warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members.

Surely there is more than one salvation taught in the Scriptures. If we are born of God, then Christ is in us the hope of glory, but we often are ignorant of our duty until our pure mind is stirred up. We may have an experience of grace, and yet not know it; it is gone from us, and seems like a dream, till we may be led to hear some servant of God proclaiming experience. Paul said he saved some, of course this was not with an eternal salvation; some he turned from darkness to light, and from the power of sin and Satan unto God, yet all this also was by the grace of God, but it is the purpose of God that his people shall be warned, and if his children transgress his law, he will visit them with the rod, and their iniquities with stripes, and if they sin, there is a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries. "It is a fearful thing to fall into the hands of the living God." "If ye be without chastisements, whereof

all are partakers, then are ye bastards and not sons." Yet at best we are all poor sinners.

It has been asked, "What are the blessings which are to be bestowed upon us for keeping the commandments? Is it to escape the trials and afflictions such as Paul suffered when he cried out, 'O wretched man that I am'?" By no means. But it is said, "If ye love me keep my commandments;" and, "If ye keep my commandments ye shall abide in my love." "Ye are my friends if ye do whatsoever I command you." "These things I command you, that ye love one another." "He that hath my commandments, and keepeth them, he it is that loveth me." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest to your souls." "To-day if ye will hear his voice, harden not your hearts." And he that prepareth not himself to do his Master's will shall be beaten with many stripes. If my children forsake my law, I will visit their transgressions with the rod, and their iniquities with stripes. Nevertheless my loving-kindness I will not utterly take from him, nor suffer my faithfulness to fail. It seems to me that we may speak of conditions here. Surely there are obedient and disobedient children, and the obedient are blessed not *for*, but *in* keeping the commandments. We are not to neglect the assembling of ourselves together, when we do so how lean we get. O, what a comfort it is to meet together in love and fellowship, and how often our hearts do burn as the dear Savior converses with us by the way; when he gives us a feast we are made to rejoice; we hear the golden bells, so that we know that our High Priest lives above. But if we obey the old man, and stay

away from our privileges, we receive our request, and then comes from the Lord leanness of soul. I am a poor, unworthy, sinful worm, yet I do feel to desire peace and love in the Zion of our God. Do as you think best with this, and all will be well with me.

Your brother,

E. D. VARNES.

(See editorial remarks in this number.)

NASHVILLE, Tenn., Jan., 1900.

DEAR BROTHER BEEBE:—Since reading the correspondence in the last number of the SIGNS for 1899, and finding so much in defense of the truth established in the word of God, together with your good editorial, which is in the right spirit, as a child of God desires that all should be, I feel to thank God we have some true and tried followers of the meek and lowly Lamb of God, who can go forth in defense of the truth, and proclaim salvation by grace alone. The psalmist David says, "The Lord is my Shepherd, I shall not want." Thank God he is the Shepherd, and his is the pasture, he will lead his flock like a shepherd, and gather the lambs in his arms, and carry them in his bosom. He is the good Shepherd, and the good Shepherd, he says, will lay down his life for the sheep. A hireling will flee, because he is an hireling, and he careth not for the sheep. One of the prophets was commanded to prophesy against them after this manner, Woe to the shepherds that do feed themselves. The shepherds then should feed the flock of God, and not themselves. The sheep are wandering through all the lands because of false teaching. Men try to establish their own righteousness. God's people are a poor and afflicted people, they must pass through fiery trials, and are chosen in the furnace of affliction,

but the Lord says, "My grace is sufficient for thee." We must stand still and see his salvation, and he promises that in six troubles he will deliver us, and in the seventh he will not forsake us; what a loving Father. We should trust in his promises, knowing our own weakness and inability to even think a good thought. The good Shepherd knows his sheep; he giveth his life for the sheep; he has sealed them with his blood, and there is nothing that can separate them from his love, his yoke upon them is easy, and his burden is light. Will worshipers put heavy burdens upon them, which they are not able to bear, but it is not so with the yoke of Christ, Christ puts no conditions in his gospel, but says, "My grace is sufficient for thee." He is the door himself, and he says, "If ye love me keep my commandments." In doing this they will not follow strangers, for they teach the will of the creature instead of the will of God, in salvation. There is but one salvation, and that is the salvation of our Lord Jesus Christ. God is a Spirit, and those that worship him must worship him in spirit and in truth, the will to serve him is the gift of God, for it is God that worketh in you both to will and to do of his own good pleasure.

Christ is truly the bread of life, of which if a man eat he shall never die; but many of his own disciples when they had heard this, said, "These are hard sayings, who can hear them?" Jesus knew their minds, that they were fleshly, and they are just as much so now as they were then, it is still the Spirit that quickeneth, the flesh profiteth nothing. His words alone are spirit and life. Of all that God gave him, he says he will lose nothing, but will raise it up again in the last day. He says to his disciples, "Labor not for the meat which perisheth, but

for that meat which endureth unto everlasting life." The Old Baptists are persecuted because they try to declare the gospel of Christ; contending that all is of the grace of God, and not of works, but thank God, the Lord is our Shepherd, and we shall not want. He has promised that he will not forsake us. We must pass through many trials to enter into the rest prepared for those that love him. May we be delivered from all Arminian shackles; there is no soundness in them. God is able to make all grace abound towards us, that we may always, having sufficiency in all things, abound to every good work. God has given to the poor his righteousness, it remains forever. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Then let us hold fast the profession of our faith without wavering, for he is faithful that promised. We are also commanded to not be unwise, but understanding what the will of the Lord is. I pray God that I may have the spirit to do his will. I know that only by the Spirit of God can I know or do his will. His words are spirit and life, and they are given to a poor, weak creature who could not of himself do aught that is pleasing to God. We cannot help ourselves, and nothing but the saving grace of God will do us good in this life. It was not in the power of man to keep the law, and neither can he keep it yet. Our righteousness is nothing but filthy rags, in the sight of God, all the hope that we can have is in the blood of the Lamb. If we have righteousness, it is in Christ, and if we have not his righteousness, we are enemies, and our end is destruction. Of such it is said, that their god is their belly, and that they glory in their shame, and they mind earthly things. Let us



draw near to a throne of grace, and lay aside all self-righteousness, and put no confidence in the flesh. I desire to be thankful to God for all such blessings. I do not know that I have ever done a good thing in return for all his goodness toward me. O, how true I know it to be, that it is not in man that walketh to direct his steps. May I be found at the feet of Jesus, trusting in him as my all and in all. I hope that God for Christ's sake has forgiven my sins; he has, as I hope, brought me to know no man after the flesh; I know that in me, that is, in my flesh, dwells no good thing; it is God that works in me, if there be any good, and he has all power in heaven and in earth. I am a poor sinner, saved by grace, if saved at all. I live much in doubts and fears, but I do trust in God for all things; he is such a loving Father. There is no other name in heaven, or on earth, by which any can be saved. It is with fear and trembling that I express myself in this way; I know that I can do nothing in myself to bring myself into the favor of God.

In what I have written, I have tried to lay off the old man, and to ask the dear Lord to direct my mind in the way that he would have me to write, and believe me, my dear brother, my desire is to know the truth as it is in Jesus. I hope that nothing else prompts me to write, it is but for the love that I have for the cause, and for Christ and the church, and the poor in spirit, and I do believe that the Old School Baptists are the true church of God, and he will build them up in the most holy faith. That this may be so, is the prayer of yours unworthily,  
S. B. HICKERSON.

[It seems clear to us that the above excellent letter expresses the spirit of Paul in the epistle to the Galatians. It

is all for the magnifying of the grace of God, and as our brother says in substance, it should be our constant endeavor to magnify that grace in all our daily life. All the admonitions of the word go hand in hand with grace in the heart. May we all feel the force of the apostle's admonition to work out that which God has wrought within. "I beseech you," he said, "that ye receive not the grace of God in vain." Those in whom grace does really dwell and reign, will most solemnly feel these things.—Ed.]

—◆◆◆—  
"BE YE KIND ONE TO ANOTHER."

O WHAT to a child of God can be bitterer than to be given over to be chastened by his own iniquities? "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee."—Jer. ii. 19. I ask again, What is more aggravating, what can inflict more cruel torture to those who are born of God, than to be for a time as it were, given up as a prey to the vilenesses of our flesh; when sinful thoughts as ravaging beasts of prey rove through the land, biting and devouring, and laying waste every pleasant thing? Ah, then my vineyard is eaten up and trodden down. (Isaiah v. 5.) "Ephraim is joined to idols: let him alone." When God saith this it is to chasten Ephraim, and in the end he will make him heartily sick of idols, and Ephraim shall cry, "What have I to do any more with idols?"—Hosea xiv. 8. O, the deceitfulness of sin! Have you ever been in that wretched place where you have brooded over some injury or fancied injury that you have received at the hands of some one, and have found yourself indulging hard, bitter thoughts? Do we forgive them their trespasses? O no, we are deceived by our vile hearts (which are deceitful above all things and des-

perately wicked) to think that we are justified in harboring and nursing our injured feelings, and vile, unforgiving spirit that has taken possession of us. So from morn till eve we brood over the wrongs that have been inflicted upon us till the sunlight and blessedness of our life is gone. O, an unforgiving spirit is a fretting sore that as it were eats out our very life; it will so torture and vex the soul till at length it will bring us into the depths of hell. O, beloved of God, I know it is so, for my soul has bitterly proved it. If captivated with an unforgiving spirit, we shall be driven by it into realms far off from God. The Lord delighteth in mercy, he abundantly pardons, (Micah vii. 18,) and he says by the mouth of the apostle Paul, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children." O, how blissful are the realms of forgiveness! When God has sore chastened us beneath our own unforgiving spirit, when he has shewn us how unlike Jesus we have been, then he has brought us to loathe ourselves, and we have cried unto him to deliver us from our hard feelings, to quench and quell our unchristlike spirit, and we have implored him to give us a kind and tender heart, that compassion and love might rule in us. Ah, when we have with shame and grief confessed our guilt before the Lord, and his own pardoning love again we have felt, then by faith we know that in God's presence is fullness of joy and pleasures for evermore. O, the blessedness of the man whose iniquities are forgiven, whose sins are covered, and a kindred blessed-

ness is also our pleasant portion when we feel in our very heart we forgive every one his trespasses against us. Sometimes the voice of our God I hear saying, "Examine yourselves whether ye be in the faith; prove your own selves." Those precious words have been to me as the light of God's eyes penetrating my wayward, dark path, and I have felt, "Thou God seest me." One glance of thine, eternal God, pierces all nature through. There is no 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. O, dear kindred in Christ, I am not able to tell you fully how this glorious truth affects me, when with divine power it falls upon my spirit, a sacred awe possesses me; I have trembled at the presence of the Lord, and have felt how dreadful is this place. "His eyes behold, his eyelids try the children of men."

"Great God, thy penetrating eye  
Pervades my inmost powers;  
With awe profound my wondering soul  
Falls prostrate and adores."

In the light of God's countenance I have seen that I was out of the ways of pleasantness, and the paths of peace; I have felt that his reproofs were in love, and that he was full of tender mercy toward a poor sinner, and I have mourned before him and cried, I have gone astray like a lost sheep; take me out of all the entanglements of my iniquities, and let me not forget thy commandments. My way, since first with affection I thought upon the Lord, has been so intricate, such a riddle, blessedness and sorrow have been my heritage, my attainments have been few, and my non-attainments are ever before me; sweet peace I have known, victory I have tasted, but at times I have such a bleared view of it all, that my

whole life appears as a succession of defeats, failure after failure, an utter failure am I. Yet in the midst of these failures and defeats I have been taught by the Comforter to look with all my heart to our dear Savior, to the fountain of his precious blood shed for the remission of sins, then thus believing, strength has been given me, and in my heart has been the song, "We shall be more than conquerors through him that loved us." It is written, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."—Jer. xvii. 10. This essential attribute of Deity is ascribed to our Lord Jesus Christ, (Rev. ii. 23,) declaring his own essential Deity. When I have contemplated this I have felt to rejoice with trembling before him; yes, I have supplicated our glorious Mediator, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." I believe he answers my prayers, showing me often that I am a poor, sinful worm, yes, and I believe he leads me in the way everlasting. This precious and divine way is indeed the path of life, (Psalm xvi. 11,) the highway of holiness, (Isaiah xxxv. 3,) the new and living way, (Heb. x. 20,) wherein by faith we walk in peace with God. See the vast multitudes chasing after very soap-bubbles, religious myths, fine spun theories, heartless, hair-splitting metaphysics, which they vainly believe, and would have others accept as the religion of Jesus Christ. Ah, my Savior and Friend, the Author and Finisher of the faith of all the elect, let me live by faith in simplicity on Thee, that precious faith may be in my mouth and in my heart saying, Christ descended and is risen from the dead, and hath ascended

on high, the first-fruits of them that slept. (Romans x. 8.) This is the everlasting way from sin to holiness, from the curse to blessedness, from death to life, from earth to heaven, from Satan to God, and those who are sanctified by the Spirit walk therein in faith and love to God and to the way everlasting. The gracious and efficacious work of the Holy Ghost in the hearts of the redeemed is far beyond bare theories of doctrine in our natural intellect. By his almighty power there is wrought in us the fear of the Lord. (Jer. xxxii. 40.) And what is this precious fear of the Lord? It is a fountain of life to depart from the snares of death. This fear of the Lord is to love him, to hate all evil; yes, this fear is such that the Lord and every revelation of his will is held fast in our hearts in holy and affectionate reverence.

FRED. W. KEENE.

NORTH BERWICK, Maine.

UTICA, Ohio, April 18, 1900.

DEAR BRETHREN AND SISTERS:—In a pleasant rural district in central Ohio I was born; born in sin, as are all of Adam's race, and I lived in sin and enjoyed its pleasures for thirteen years. Then, as I humbly hope, it pleased the Lord to open my blind eyes, and enable me to see the vileness and the corruptness of my nature. Mine was not so sudden an awakening, although the first thought of my being a sinner came as a thunder-bolt to me, but the burden of sin would wear off at times, yet only to return with redoubled severity. I fled to the law, and made great fair promises to the Lord of what I would do if he would spare my life, but all those promises were only made to be broken, and by and by I began to despair. It occurred to me that I had already committed sin sufficient to

banish me forever from the peaceful presence of the Lord, and if I could quit sinning even then, I was already beyond the reach of hope and mercy. I concluded from the teaching of the Scriptures that Jesus had come to this world and died to save a people, but the idea of me being one of that people, was foreign to me. I was too wicked, too low down in sin to even hope that my sins were washed away by the blood of the sinless Son of God. I traveled on with this burden of sin and sorrow for several months, my condition all the time getting worse and more hopeless. I could not enjoy the society of my young friends, but would leave them at the intermissions in school, and seek some secluded spot, and brood over my sinful, lost condition, and beg for mercy. I well remember three particular spots where I often withdrew myself to pray, and frequently when I would get there I dared not open my lips to ask for mercy. One spot was in a hidden corner of a rail fence, on my road to school; another in a deep, dark ravine, near our farm house, and the other was in a dark shed some distance from the house. After some time I was alone with my baby sister one day, and was reading a religious periodical, and looking up references in the Bible, when my burden of sin and guilt became unbearable I thought. I leaned back in my chair, and a small, sweet voice seemed to tell me that Jesus died for me, and my debt of sin was satisfied by his death. My joy knew no bounds; I began singing, and arose and went into the yard. All nature seemed to be praising God, I saw new beauty in everything. Almost immediately came a desire to follow the Savior in the ordinance of baptism, and I thought then I would relate my travels to the church at their next session, and if they received

me for baptism, to be baptized, but alas! before that opportunity came I began to fear I was mistaken, and doubt that being the work of the Lord. I waited some time, hoping to receive a clearer evidence of my acceptance with God, and finally on Saturday before the first Sunday in May, 1891, I then being in my sixteenth year, went before the church and told them what I hoped the Lord had done for me. They heard me gladly, and voted to receive me for baptism, and when baptized, into full fellowship of the church. Next morning we went to the water, and I was buried with the Savior in the liquid grave, as I hope, and raised to walk in newness of life. The rite of baptism was performed by Elder Z. K. Holliday, of Thurston, Ohio, in the presence of a number of the dear kindred in Christ. Since then I have had many trials and conflicts, but I still cling to that hope of pardon, and of heaven and immortal glory. It is all the hope I could have, for without free pardon and grace I never could be saved, for there is nothing good that I can do to merit salvation.

I have now married and left the dear parental roof, and am away from my home church, but the kind, heavenly parent is everywhere.

Your sister in hope,

AMANDA P. MORGAN.

KIRKLAND, Tennessee.

GILBERT BEEBE'S SON—DEAR BROTHER:—Inclosed find two dollars for SIGNS. I love the way that your paper is conducted; I have for years believed it to be the best religious paper in the world; it certainly feeds the children of God; honey seems to come out of the rock, and oil out of the flinty rock. May it seem good to the people of God to sustain you in your work of love.

Inclosed find letter addressed to me by H. M. Curry, of Pleasant Plains, Ill. What he says must be the truth. I hope if you see proper to publish it that it will comfort and strengthen the household of faith.

Your brother in love of the truth,  
J. K. WOMACK.

PLEASANT PLAINS, ILL., Oct. 12, 1899.

ELDER J. K. WOMACK—MY DEAR BROTHER:—I have just read your letter in the SIGNS OF THE TIMES, and it made me glad indeed. In these days of apostacy from the truth on the part of many who have recently professed to hold it, admonishes me that perilous times have come. It is not every one who says "Lord, Lord," that shall enter into the kingdom, but he that doeth the will of the Father, so it is not every one that pretends to preach, that is called of God as was Aaron. There are many false preachers among us, men who have called themselves, and for a show pretend to preach grace, when inwardly they know nothing about it at all. It is a fine point, my brother, to discern a false minister from a true one; Satan himself is transformed into an angel of light, then it is no wonder if his ministers be transformed as ministers of righteousness.

Experience is the only thing that can bring God's children to a knowledge of the truth, experience of the deep things of God. When God leads us into deep soul troubles, and we expend all our strength to no avail, then he comes and delivers us, and makes us know that he is God, and beside him there is no other. It was in the belly of hell that Jonah learned the fruitlessness of human effort, and through his deliverance from this hopeless grave he learned that salvation is of the Lord. This deliverance is what

men would now call time salvation, and which they now ascribe to works, but Jonah, the man who experienced it, ascribes it to the Lord without reserve. Those men who preach time salvation, as they call it, by works, have never yet experienced deliverance from the belly of hell; the whale has never swallowed them, consequently they are not qualified to declare that salvation is of the Lord. I have never yet been guilty of preaching salvation through any other than the Lord Jesus Christ, either for time or for eternity. I cannot preach the law, for the very things which I have not, are the things which the law demands, and the things which I must have, the law cannot give. I trust that I have become dead to the law by the body of Christ, I am crucified with Christ, yet 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.

Yours in love of truth and righteousness,

H. M. CURRY.

RO ELLEN, Tenn., April 10, 1900.

ELDER BEEBE'S SON—DEAR BROTHER IN CHRIST:—The time is past due that I should remit for the thirty-fourth year to your paper. I have read the SIGNS OF THE TIMES almost regularly since early in the forties, and constant since April 1st, 1866, and I want to bear witness that there has been no change in the doctrine advocated in all these years, the sovereignty of God, election, foreknowledge and predestination, Jesus the only Savior of poor, lost sinners. I never heard of two salvations and two Saviors until I came to west Tennessee; here it was incubated and hatched four or five years ago, and I am sorry to say that it has drawn off

many dearly beloved Baptists. I try to thank and praise the Lord that he has kept me from following such false and God-dishonoring doctrine. How thankful we should be that God has given us such gifts and under-shepherds as Elders Bartley, Durand, Chick, and many others whom he has qualified to defend the true and only gospel as taught by Christ and his faithful apostles. I am nearly seventy-five years old, and have been a sort of a Baptist for thirty-four years, and in all those years I have not had one good thought, or done one good act, unless it was promoted by the holy Spirit of God, for "It is God that worketh in you to will and to do his good pleasure." In the early days of my pilgrimage I several times met and held sweet communion with Elder Durand, and his sweet and loving counsel is still dear, and his tender encouragement is still fresh in my memory, and dear to my heart, and I try to thank and praise the goodness and mercy of the Lord in calling such able, spiritual gifts. O, how could it be otherwise, when I remember the soul-cheering messages that I have heard and read from not only those I have named, but memory calls to mind Elders Beebe, Trott, Montgomery, J. A. Johnson, Dudley, Badger, Wilson Thompson, Worl, Little, Perkins, Fulkerson, Neil, and so many more, all dear to memory. Sometimes my hope is bright that by and by I, poor, sin-stained worm, will meet them on that beautiful shore, and Jesus will be there. If so, I know it will be all of grace, free grace. Jesus is all the Savior I read of in my precious Bible, either in time or eternity. O, may the holy Spirit guide and direct the editors and contributors to our dear family paper, is my prayer for Jesus' sake.

Your brother in hope,

M. A. WELBORN.

LOUISBURG, Kansas, April 4, 1900.

DEAR BROTHER BEEBE:—The good I would do I find no way of doing, and the evil I would not do, is always so easy to do, that it is in nearly all cases done. We hear so much discussion upon the subject of "time salvation," which by the way is of late origin, as I have known the Old School Baptists nearly all my life, and never heard one express a thought, until late years, that salvation, time or eternal, depended one particle on our walk or obedience here, as every step in time was marked out for us, and I can see no other way. If our eternal salvation was foreordained, our time salvation also was, and every act, every step, was known to the Father beforehand, so where are we left to do anything that was not foreordained for us to do? For me, I must believe in all things foreordained, or none, and there are things happening each day that if I thought I could have helped or changed it, I would be of all persons most miserable. If it is not in man that walketh to direct his steps, why are such things as time salvation ever thought of, much less mentioned to confuse the minds of the weak, such as I am?

I am so far from our church that I seldom get to meeting, and there is not one of our faith anywhere near me; I am one alone, and the way gets very dark and lonely, but it must be the road for me to travel or I would be led in some other.

Dear brother, I had thought to write a long letter, and tell of the many trials of which I have been called upon to bear, but I feel so barren this morning, so poor, weak and blind, that I will take no more of your time. I do not write this for publication, but as this "time salvation" comes so many times in our good paper, and to me is such a strange thing for Old

School Baptists to cavil over, I could not refrain from speaking of it, and if my views in your opinion are wrong, and you can give me a better understanding of it, please at some time write me, and I will be very glad to have the right way shown me, if I am in the wrong.

In much sorrow and weakness, I am a very unworthy sister, if one at all,

JULIA E. BROWN.

BURDETT, N. Y., Nov. 15, 1899.

DEAR BROTHER BEEBE:—It is but a short time before my subscription for the SIGNS expires, and I will send a renewal. The SIGNS are good company for me, by them I hear from many good brethren with whom I am acquainted personally, and from many with whom I have never met. The language is, salvation by grace. I am often cast down, and feel to say they have taken away my Lord, and I know not where they have laid him; O, that I knew where I might find him whom my soul loveth. Then perhaps I take up the SIGNS and read some sweet communication from some dear child of God, away off in Texas, or away up in Maine, and my doubting spirit is revived again. I saw not long since, in the SIGNS, that you had many delinquent subscribers, it grieved me that any brother or sister could let their subscription run behind. I thought, Can it be possible that there are any Old School Baptists that are not honest? I hope I may never be left to bring a reproach upon the church, or upon the cause of Christ. Let me live the life of the righteous, that my last days may be like his.

There are a few members left here in Burdett, that meet on the first Sunday of each month to hear our brother, Elder Charles Bogardus, preach, and if he is not called of God to preach, I must confess

that I do not know anything about the unsearchable riches of Christ. We are few in number, and we are told that the Lord's people have always been few, and that they shall trust in the name of the Lord. What a sure foundation, it can never be moved, all the ingenuity of man can never come near it, for it is hidden from the wise and prudent, and revealed unto babes.

I should like to see you, as I have a desire to meet all of God's little ones here on earth. I sometimes say, "Blessed be the tie that binds our hearts in christian love." We are made heirs to an inheritance which is heavenly, and which cannot be mortgaged nor sold. Then we are rich in Christ, let us therefore press forward to the mark of the prize.

But I will close, lest I weary your patience. May God bless you, and all the household of faith, is my prayer. Continue to send me the SIGNS as long as I live, and I will try to pay you.

Your brother in Christ,

H. B. ELLIOTT.

HALLWOOD, Va., Nov. 23, 1899.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—I feel somewhat impressed of late to write, but why it is that such an one as I should thus feel, I know not; I realize my unfitness, when in myself considered, to attempt such a thing, but I feel assured that if such an impression is from the Lord, all is well; he is indeed the strength of his people, and he can cause the feeblest of his flock to hsp his praise. Of late the SIGNS OF THE TIMES have seemed to be of peculiar interest to me; I have just read and reread several of the communications and editorials in the last number, Nov. 15th, and all seemed good to me. Brother Beebe's editorial is plain, pointed and discrimina-

ting. Truly that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Brother Chick's views upon secret societies are in accord with mine exactly. I have never felt since the Lord, as I trust, revealed himself to me and in me, to have any inclination to connect myself with any secret order, but I have rather felt it to be wrong for me to do so, for I humbly trust that I am a member of the only true secret organization on earth, and that is all that I desire. If I really have the secret of the Lord with me, and he has shown me his covenant, ought I not to be satisfied? Yes, any Old School Baptist ought to be satisfied with the goodness of his house, and my desire is that I may continually be satisfied with it, and kept from all the inventions and institutions of men.

I was well pleased with Elder Curry's communication, for it does me much good to read after one who possesses, as I suppose he does, more than the ordinary natural advantages of learning, and worldly wisdom, yet with all this, acknowledging and confessing that in himself he is nothing, and that he is insufficient to think any good thing as of himself, but that his sufficiency is of the Lord, and that by the grace of God he is what he is. It appears to me that the contrast is so striking in his case, for if any have cause to glory in natural advantages, he has more. But God is glorified in all his works; let him that glorieth, glory in the Lord. If space would admit, I might go on and make mention of others; suffice it to say that they were all good to me. Go on, brethren editors and correspondents, in your labor of love, for thereby are God's humble poor edified, encouraged and built up in the most holy faith. Yours unworthily,

MARTIN D. FISHER.

MERRIFIELD, Va., Dec. 12, 1899.

DEAR BROTHER BEEBE:—Inclosed find the amount named on your very convenient blank for the SIGNS for one more year. The time has been with me when to write to the saints was such a pleasant employment that I was almost constantly talking with them in that way, and I was so much comforted by their letters to me, but alas for me, while my desire is the same, I am shut up so much of the time that I cannot write, and very often have concluded that all I have written or said, was a delusion and mistake. If this could be fully established with me, I should be of all men most miserable, but I trust the Lord still watches over me for his own purpose, and by his grace I am what I am. Sure I know not yet what I am, only in one certain point, and that is that I am a poor sinner of Adam's race, and saved, if saved at all, by the grace of God. Whether I am predestinated as his child, in the purpose of his love and mercy, I do not know as I desire to know; I do not know as I am patient enough in waiting to possess my longing soul in that respect, or to pray the Lord's will be done. I do love the doctrine of predestination in its broadest sense, for it is absolute, and his purposes are all good and holy, and his mercy endureth forever. I want to hear it preached in every sermon, and do not think that the doctrine of God our Savior can be preached without it.

Dear brother, write more for our paper, I love your writing. Please think of this little note and the writer when it is well with you.

I remain your brother,

ELI KIDWELL.



## ILLNESS OF ELDER S. H. DURAND.

"A MAN'S heart deviseth his way, but the Lord directeth his steps."—Prov. xvi. 9.

I was ready on Friday noon to start on a journey to visit the Salisbury Church, Maryland, which I have served as pastor for thirty-four years, and to visit churches in Kentucky, all of which, with one exception, I have visited almost yearly, for the same time. These churches have been very dear to me, and my visits among them have always been very much enjoyed. My health has not been good for some time past, but I had no doubt of my ability to make the journey, which would cause me to be absent from home for two weeks; yet during all the time of my correspondence concerning the appointments, and my preparation for the journey, the words at the head of this note would often come to my mind with peculiar force: "A man's heart deviseth his way, but the Lord directeth his steps."

On Friday afternoon I saw my doctor, and by his direction took my bed, and am not able to leave it yet. Serious relapse of "la grippe," complicated with erysipelas in the throat and neck, which is very painful and weakening. I am writing this by the hand of my daughter.

Those words that have come to my mind so often, returned with quieting, subduing, soothing power, and instead of feeling a rebellious spirit, my soul is melted under a sense of the goodness of the Lord to me, the least and most unworthy of his servants, and to all his little ones scattered throughout the earth. Although previously I could hardly endure the thought of being disappointed in my desire to visit those who have shown such kindness to me, and have expressed to me so often their earnest desire that I should not fail to visit them once a year, yet

when the time came that I saw I could not go, I was at once reconciled to that, and even to the pain and weakness that has detained me.

I thought my will to go was spiritual, and my desire was for their spiritual benefit, and for the glory of God, but I could not be sure, as I seldom have been absolutely sure beforehand on such occasions that my will was in accordance with the will of the Lord, but when this barrier was interposed I knew at once that my will was not his, and I am thankful that he has given me a will to say, "Thy will, not mine, be done." And I hope it will be so in the future.

SILAS H. DURAND.

SOUTHAMPTON, Pa., April 30, 1900.

## P O E T R Y .

## NEVER PERISH.

HARK! it is the Bridegroom speaking,  
To the bride, his wedded wife,  
Saying, Thou shalt never perish,  
I for thee laid down my life.

Never perish! spoke with power,  
From the grave I'll ransom thee,  
I will be its plague forever,  
Its destruction I will be.

Never perish! sweetly whispered,  
I will cut and loose thy bands;  
Be thou hopeful, never fearing,  
None shall pluck thee from my hands.

Never perish! God hath sworn it,  
I eternal life will give;  
In my house are many mansions,  
Where I am they all shall live.

Never perish: though afflicted,  
And distressed on every side,  
Tempest-tossed, sin-sick and weary,  
While the foes your hope deride.

Never perish; no, no, never,  
God as soon shall be dethroned,  
As that one of those should perish,  
One for whom our Lord atoned.

MRS. H. TUTTLE.

ADRIAN, Mich.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 15, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
 Middletown, Orange Co., N. Y.

**COMMENTS UPON THE ARTICLE OF  
BROTHER THORNE.**

(On page 289.)

WE publish the above named article both because of the high regard which we have for brother Thorne as one who has had the cause of God near at heart for many years, and who has always been ready to do for it ever since we have known him, and also because we desire to call attention to a few things which he has presented. It will be noticed that he thinks that the differences which have appeared during the past few years are only seeming, and we would fain hope that it is so. Indeed, we do not doubt that in many cases it is so, and we would be sorry to seek to magnify any difference which may exist, beyond what is true. Rather we would seek to find wherein we do agree, than search out differences and make them prominent. We have known (as most of our readers are aware) brother Thorne for many years, intimately, and his house has been our home time after time, and we have spoken together of almost all subjects which have arisen among our brethren for the past thirty years, and he has been always faithful in presenting what seemed to him to be right. We have not always agreed upon

all subjects, but we have differed in all kindness when we must, and have not thought any the less of each other therefore. In his old age we know that the cause is none the less dear to him, and we feel like giving careful consideration to what he may have to say concerning all matters in Zion. We ask our readers to read carefully his article with kindly judgment. The article is written certainly in a kindly spirit. Still we feel like calling attention to some things of which he has spoken.

First, brother Thorne seems to think that some of us who have been insisting upon making prominent the grace of God in all our obedience, have left the man out entirely, and have referred all to the spirit as though we thought that the spirit did all the work without the man, where he dwells. If we have ever said anything that was really susceptible of that conclusion, we are truly sorry. We certainly have not meant to imply any such thing, and we are persuaded that none who have written in our columns have intended to present any such idea. We have insisted that all our obedience was to be referred to the constant indwelling and work of the spirit in our hearts; and we have felt to insist that without him we can do nothing, but with him, we can do all things. This we know that brother Thorne believes. Of course when the Savior said, "Without me ye can do nothing," he was addressing living disciples, and intended to show them that as they went forth, they should remember that in him was the source of all their strength. And he said, "Lo, I am with you alway, even unto the end of the world."

Second, there is truly an obedience in time, and a salvation in time. So far as we know, no one denies this. What we

have all along objected to is the view that our present salvation depends upon ourselves, and not upon the grace of God. This last would of course infer that we should praise self and not grace for it. It is not true, as a matter of fact, that those who walk most obediently, are the happiest. Of Job, the perfect and upright man, we read that to him were given greater sorrows than to his friends for whom he was commanded to make an atonement at the last, because they had not spoken the thing that was right concerning God, as Job had. And David said, These are the wicked that prosper, and increase in riches, and have no bands in their death, and are not plagued, nor in trouble as other men, while his people return hither, and waters of a full cup are wrung out of them. And Jeremiah had the same trouble to understand God's ways. It is a false motive to hold out to believers that if they walk obediently, they shall always have happiness. The most sorrowful men that we have ever known, were they who walked most carefully. There is a reward in keeping the commandments, truly, but this reward is very far from joy or happiness, many times at least.

Brother Thorne has well said that there is no self-praise in obedience. This is just what we have always contended for. We have seen and heard some things of late, however, which sounded to us very much like self-praise for obedience. Paul praised his brethren at times, but he never felt like praising himself. When he said that he labored more abundantly than they all, he was quick to add, "Yet not I, but the grace of God which was with me." He said, "I labored," truly, and so he did, but lest some one should think that he would praise himself he is quick to say, yet not I, but grace. He

emphasized not his work, but grace in it. This is what we like to see or hear at all times. We have not at all objected to saying that we obey, but we have objected to leaving grace out; yea, we have desired to give it the glory altogether, as did the apostle.

Third, we should certainly heed the admonitions, all of them, and we trust that we have never said anything which could be charged with denying this. We do believe in exhortation to all who believe, but we have objected to basing the exhortation upon the ground that we shall be rewarded for what we do. It has seemed to us that this was the spirit in Peter which was rebuked by the Savior when that disciple had said, "Lord, we have left all, and followed thee, what shall we have therefore?" The whole response of the Redeemer to him, embracing the parable of the laborers in the vineyard, was a rebuke to that disposition, which is only carnal and selfish, and which asks, What shall I have for what I have done? This spirit looks upon all service to God as entitling the doer to payment, and regards all the rewards which he receives, as rewards of debt, and not of grace. What a difference there is between the service of a child, and the service of a slave. Jesus said it was his meat and drink to do the will of him that sent him. He that is hungry needs no offer of payment to entice him to eat and drink, and he that feels as did the Master, needs no promise of any payment to entice him to seek to do God's will. To do God's will is to him as his daily bread, and this sort of daily bread he feels to thank God for, as well as all other blessings and privileges bestowed upon him. An illustration occurs to our mind: it is said that the Lord loves a cheerful giver. What is it to give cheerfully? Is it not

to give just for the joy of the giving, and because one finds his delight in so doing? But suppose that a man gives because he hopes for a reward as the result of it, is that to give cheerfully? One said to us years ago, I would not give to the poor, and to help the cause of my church along, if I did not expect to reap a reward in heaven for it. We replied, "You do not know the first letter of the alphabet of grace." This lady was not a cheerful giver, in the sense of the text, she knew no joy in giving, and she had no knowledge of the fact that the Lord loves such cheerful givers. Striving to purchase a reward is not giving. Now we know that brother Thorne fully believes this, and we hope that we have made our meaning clear. Truly we should give heed to all the admonitions, and among them we should give heed to all the warnings against that spirit which seeks payment for what we do, upon the ground of indebtedness.

Brother Thorne says that he never uses the term "conditional time salvation." Now it is the term to which we have objected all the time, because it seemed to us to say the least about it, misleading. It does seem to us to in itself imply that we are rewarded for what we do, as though we were entitled to a reward. We do not say that all of the brethren who use the terms do mean what we see in the expression. We have only been trying to show that the term implies what they would themselves reject as false teaching, and we believe that if they could see what is really implied in the use of the expression, "conditional time salvation," they would freely and gladly give it up.

Brother Thorne says that the whole question is, "Are not ministers to warn and reprove?" As we understand the

matter, this is not the question at all; so far as we know, no one denies that this is a part of their work; the only question is, as said before, Upon what ground shall we base our exhortations, and warnings, and reproofs? Is our own happiness and peace to be the motive? We do fully believe that he that in his service seeks his own happiness and peace, shall find neither happiness nor peace, and has not really served God at all, but only his own self. On the other hand, he who thinks not of his own gain, and does not move by the hope of his own happiness and peace, but who thinks only of the glory of God in his service, shall find in such service both happiness and peace. Is there not a vast difference between seeking our own happiness, and seeking the glory of God? What a difference between the spirit of true service and the spirit that says, What shall we have therefore? This is the whole question, as we understand it. If any brother is agreed with us in this, we have no controversy with him. And we shall insist upon the obligation of every one who is called of God, to obey him in all things, just as strongly as the subject can be placed before us, but do not let us hold forth a selfish motive, let our eye be single to the glory of God, and not partly our own glory or advantage. We feel sure that here also we are in full agreement with what brother Thorne believes. From our long acquaintance with him we know that he seeks not his own glory, but the glory of God.

It seems to us that some things which have been written of late have had a tendency to put our obedience upon this selfish ground, and this is certainly a new principle to introduce into the exhortations of the gospel. Truly God's children may disobey, and the *wages* of their

disobedience is death, but never do they receive wages for obedience. It always remains true that eternal life, in all its forms of manifestation, and in all its exercises, is the gift of God. It was not without meaning that the Holy Ghost said, not the *wages* of God, is eternal life, but the *gift* of God. Sin has wages, we earn the wages, but God has only gifts, and never wages, in the gospel, and gifts we do not earn. Let us exhort, and rebuke, and warn, with all long-suffering, but in it all let us emphasize grace. O, do not be afraid of preaching sovereign grace; grace abounding all the way along to the chief of sinners. As said before, we should be indeed sorry if any one should gather from anything we have written that we do not acknowledge the obligation of each believer to take all heed to his walk, and we are sure that none of the brethren would seek to parry the truth found in any of the exhortations or warnings in the Scriptures. To teach obedience, is not a new way, but a way as old as the revelation of Jesus Christ, and as old in each individual experience as is the indwelling of the Spirit, which produces faith, the source of all good works in heart and life.

If any one says that living men cannot obey God's word, we have no fellowship with that assertion; it is not a Bible assertion. It is not such an assertion as our own experience teaches us, but it is a Bible assertion, and also what we each must daily feel to be true, that sin so dwells in us, that we cannot do the good that we would. If I pray, or hear, or read, sin is mixed with all I do. So far as we are concerned, it is our experience daily, that when we do that which is in itself right, we find so much of wrong in the motive which actuates us, that we cannot feel that we have even

done right in the sight of him who searches the heart, and sees its remotest springs. After preaching the best we can, and seeking in it to have a pure motive, we are compelled to sit down almost always with the feeling that we need forgiveness for the wrong in our heart, while we have been preaching. Can we do the good that we would? If any can, they have attained to that which we have never yet attained, but to which we desire with all our heart to attain, viz: an eye single to the glory of God. Even if we could do all, we should still, according to the Savior, be unprofitable servants. The truth is, no man who ever lived, save the man Christ Jesus, ever did all that was his duty to do, and therefore we all are not only unprofitable, but unfaithful servants. At least for our own self we must confess this. We daily feel the need of special grace to enable us to will and to do in the service of God, and so if at any moment there be in us a will to do God's will, it is something for which we must thank God, and if any strength be given us, so that we do deny self at all, this strength is also of the Lord. Why should we be charged with denying that living men can do God's will, or obey his commandments, because we insist upon our own experience, and because we say just what Paul said in Romans, seventh chapter? Truly let us give heed to all the admonitions of the word, and strive to keep our body under, but yet how comforting it is to read that Paul found that he could not do the good that he would. In saying such things Paul did not make void the admonitions, and neither shall we if we say the same things, and far be it from us to charge those who admonish their brethren, with being pharisees, but it is the doctrine of the pharisees, if we say that what we do de-

serves a reward; it is the doctrine of the pharisees, if we urge admonition upon the ground of selfish advantage. Phariseism says, "I have more than you, because I have lived better than you." This is, as we understand the matter, just what all our brethren desire to oppose, and not the duty of presenting the admonitions addressed to the living in Zion. We have known brother Thorne too long, and have heard him lament too often that he could not do the things that he would, to question his cordial assent to what we have here said.

As far as "every act of obedience being the direct act of the spirit" is concerned, we do not recall ever seeing the matter stated in just this way, yet, after all, it does seem to us that if we ever are conscious of any holy desire, of any time of communion with God, or of any spirit to obey, and serve him in any way, we have felt that it did not arise out of our natural powers, but out of the spirit, which we have hoped, dwelt within us. We cry, Abba, Father, by the spirit; we desire to obey God, by the spirit; we love him through the indwelling of the spirit, and we trust that when we labor in word and doctrine, it is also by the Spirit of God. We do not think this is unscriptural. We recall that in former years, when we would contend that we could not of ourselves love God, some Methodist friends would reply, "O, then you believe that God loves himself in us, and for us, do you?" But this saying of theirs always seemed to us too feeble for an answer. We do indeed love and obey God, but we do this through the Spirit of God enabling us to do so, and are not all special exercises of this love (which is all the obedience there is in substance) the result of special workings of the spirit within us? This is what is meant by the

saying, "Without me ye can do nothing." Those who feel most their dependence upon the Spirit of God daily, and momentarily, will be the ones to feel most anxiety to obey, and who will strive to that end most earnestly.

Brother Thorne has well stated that we obey not for reward, but for the sake of obeying. In this one saying of his the whole matter is summed up. Right here is the fellowship of that experience which is brought to light in the gospel, it is the experience of love to God, and to all that he commands, so that his commandments are not grievous, but easy and delightful. The christian truly does not labor down in a dark mine now, for the sake of riches bye and bye, but he labors in the light of the Lord, and this is his soul-satisfying reward, to know that he is permitted to serve God; this is all that he wants. The trouble is, he can never feel that he has served God at all as he ought. No! no! we do not serve for reward, but delight in serving. Brother Thorne has stated the matter clearly in this expression.

Again and again has brother Thorne used the term, "In keeping his commandments there is great reward," or words similar to this, and if love be the motive which leads to outward acts of obedience, the reward must be in the service, but how different this is from serving for reward. There is no love if we serve for reward, except for the reward, but the believer serves the God he loves, and loves the God he serves.

O.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denotes the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

## REPLY TO BROTHER VARNES' LETTER.

(On page 293.)

In this number will be found a letter from brother John Thorne, of Baltimore, Md., and one from brother E. D. Varnes, of Farmington, Ill., both taking exceptions to the late conduct of the SIGNS. As brother Chick has replied to brother Thorne's letter, we will notice more particularly the letter of brother Varnes.

In the first place we will say in answer to the complaint that there is too much strife on the subject of "conditional time salvation," that the SIGNS OF THE TIMES is only contending for the doctrine it has always advocated, and until within the last few years has been accepted by its readers in general, as the truth, but within the last decade there has rose up some among us who have brought in "another gospel, which is not another," and now because these principles of truth have been attacked, do our brethren think we should cease to advocate them? If there is any *strife*, who has caused it? It was not counted strife for the SIGNS to contend for salvation by grace, and grace alone, until of late years. We do not wish to make a "hobby" of any point of doctrine, but when certain fundamental principles are attacked by those claiming to be Old School or Primitive Baptists, it seems right that the alarm should be given, and the trumpet sounded to call the faithful to battle.

It is not so much the direct attack on the truth itself, as it is in the misrepresentations and false accusations against those who contend for the old doctrine, that causes the confusion and suffering.

In all the years of our connection with the SIGNS, we have never had an experience that has so disheartened and discouraged us, as the witnessing of the influence these false charges against the

SIGNS, have had on some who have been warm supporters of it from its earliest publication. That some who have but recently become acquainted with the SIGNS, might be deceived by the persistent slanderous misrepresentations by those opposed to the doctrine to which the SIGNS has been devoted for more than two-thirds of a century, is not so surprising, but when such old veterans as brother Thorne, and brother Varnes, write to persuade us that we should contend for an orderly walk in the christian, and that it is our duty to exhort one another to good works, it is truly discouraging, and it is alarming to think that the misrepresentation of our opponents could so deceive brethren who have been so long acquainted with the SIGNS.

We have said time and again, that the SIGNS now, and ever has, contended for exhortations, and we challenge any one to produce a single sentence from its columns to the contrary. It has ever been the practice of the brethren with whom we have been personally acquainted, to admonish and exhort one another. The church at this place has within the last year lost a deacon by death, who had the most wonderful gift in exhortation it has ever been our privilege to listen to, and the sweet influence of his gift is still with us, although he has been called home to the full realization of those glories to which he so lovingly cited his brethren. It was in meekness, and in no strength of his own, that the power of his gift was made manifest. In his weakness the power of Christ was made known.

The implication that those that believe in salvation by grace alone, and in the unlimited predestination of God, do not exhort one another to good works, or take heed to their walk, is as false as the

doctrine held by those who make these deductions from the doctrine of salvation by grace alone, and unlimited predestination. There is not an argument put forth by our opponents, against these principles of truth, but what we have heard thousands of times, whispered within, by our own old Arminian nature. The carnal mind insists on reason being convinced; a "thus saith the Lord," only has a tendency to excite it to anger, for it is not subject to the law of God, neither indeed can be, for it is enmity against him. If we are led by the Spirit of God, we shall accept the plain and positive declarations of the Scripture, whether or not we can make them harmonize with, or appear consistent, to our carnal reason. Can reason explain the following inspired declarations: "These three are one," "When I am weak, then am I strong," "I, yet not I," and many others with which the Scripture abounds? While these are direct contradictions to the natural mind, yet every heaven-taught child of God has an experimental knowledge of their truth.

We had no idea of writing in the strain we have, when we commenced this article, but thought to write more in direct answer to brother Varnes' letter.

How any one that has been a reader of the SIGNS as long as brother Varnes has, can use such arguments, and quote such passages of Scripture to us, is a mystery. It would appear that he considers that the SIGNS negatives his views, when the fact is, he has covered the whole ground when he says, "Yet all this was by the grace of God."

The SIGNS has been so maligned and misrepresented, we will now once again state, as clearly as the Lord may give us ability, its position in regard to what is termed, "conditional time salvation," and

we ask our friends to accept as our belief, what we say we believe, rather than what some others may tell them is our belief. Compare what we say we believe, as far as you have opportunity, with what we preach, practice and publish, and if these confirm it, let not the false accusation of our opponent deceive you.

In the first place we object to the expression, "conditional time salvation," because it is misleading and confusing, and because the authors of the expression certainly have and do contend for the Arminian theory that "we can have all the religion we will live for," or that it is in our own power, in and of ourselves, to work out our own salvation.

That we have to be in a certain condition to enjoy the salvation of the Lord, we firmly believe, but that we can, like a clairvoyant, throw ourselves into the desired condition, or of our own volition work ourselves into this blessed condition, both the Scriptures and christian experience deny. We are as much dependent upon the grace of God for this condition, as we are for the blessing that attends it. Paul said, "By the grace of God I am what I am."

We believe that the obedient are blessed in their obedience, but we believe that it is only by the power of the Spirit that we can keep the commandments. Love is the fulfilling of the gospel law, and when God sheds his love abroad in our hearts, then we keep the law, and in this condition we are indeed blessed. But without this love, all forms and ceremonies are but an empty show. Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Then the first essential in keeping the commandments is the love of God in our hearts, and who will say they



can possess this love at will? With this love of God in our hearts faith springs forth, and without this faith it is impossible to please God, "for whatsoever is not of faith is sin." Then how vain for man to talk of exercising these precious operations of the Spirit so as to merit a blessing of the Lord. "Well," say some, "if these things are not within our control, what is the use of exhortations, admonitions or rebukes?" In reply we will say, as we have said in a former article, we exhort, admonish or rebuke, as the case may be, because we are instructed in the Scriptures so to do, and if it is the pleasure of the Lord to indite our labors, he will also prepare those with whom we labor, to receive the exhortations, admonitions or rebukes, and thereby they will be saved, but the brother to whom the Lord gives the true spirit of labor, has nothing wherewith to boast. "If a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted."

The same line of reasoning that would argue, if all our good works depend wholly upon grace, then there is no need of exhortation, &c., would argue that there is no use for prayer, if God is immutable. There is no limit to the depths of infidelity into which vain reasoning, on the things of the Spirit, will lead us.

Brethren, "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." "For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

B.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### EPHESIANS I. 13.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise."

The first chapter of Ephesians is among the very last chapters on which we would suppose the Arminians would feel disposed to speculate. Not because other portions of the inspired Scripture are less antagonistical to Arminianism, but because this chapter presents the doctrine of God's sovereignty in the election and salvation of his chosen people, in such language as to defy the ingenuity of men or devils to make it appear to say anything favorable to the doctrine of salvation by works. First, in this chapter we are assured that all spiritual blessings were bestowed upon the saints and faithful in Christ Jesus according as God has chosen them in him before the foundation of the world. Consequently no spiritual blessings have ever been, ever will be, or ever can be added to those with which God has already blessed them in him; and this blessing, including all spiritual blessings, could not possibly have been given on the ground of any merit or goodness in them, because they were blessed according to quite a different standard; according as he hath chosen us in him, Christ, before the foundation of the world. The date of this blessing, including all spiritual blessings, is as ancient, as absolute, as creature-humbling, and as God-honoring, as their election, and both were before the foundation of the world. The Arminians will find it rather a difficult matter to make themselves believe, predisposed as they are to error, that they had done anything to bring God under obligation to bless them, before the foundation of the

world. Instead of their having been so blessed in consequence of holiness in them, the blessing in Christ Jesus was that we should be holy, and without blame before God in love. If therefore, eternal election, and the security of all spiritual blessings to the saints in Christ Jesus before the world began, does not tend to holiness, and absolutely secure, beyond the possibility of a failure, the ultimate holiness and blameless state of all the elect, it will not answer the design which God had in so blessing them. We are therefore compelled to conclude that a blameless state of holiness by the blessing of God, wherewith he blessed his people in Christ, their Head, before the foundation of the world, must certainly follow as a consequence, or else that God was himself mistaken, and failed to secure to them what he intended to. If any are sufficiently heaven-daring to take the position that God's wisdom and omniscience were at fault, and that he was mistaken, and did fail to secure what was his intention in blessing them before the foundation of the world, we ask them what assurance they pretend to have that any blessing of God since the foundation of the world, will be likely to prove any more effectual? If he has failed in one case, may he not in another?

Again, we are in this chapter assured that God has predestinated us, (those whom he has blessed with all spiritual blessings, and chosen in Christ Jesus before the foundation of the world,) to the adoption of children, by Jesus Christ, unto himself. And this predestination and adoption is not according as our works may be, but according to the good pleasure of his will. God's own immutable will is the standard of this predestination, and indeed he worketh all things after the counsel of his own will. And we are ex-

pressly informed that he is without variability or the shadow of turning. Still farther, we are assured in this chapter that the adoption of those who are thereunto by him predestinated, shall be to the praise of the glory of God's grace. Should this predestination and this adoption fail, must there not also be a failure of that revenue of praise unto the glory of God's grace, which was contemplated by him, in so predestinating them? Do any inquire, what grace this predestinated adoption is to be to the praise of the glory of? The answer is given, it is that grace wherein he, God, has made us accepted in the Beloved. Not that in which we have made ourselves accepted by our works, or in our Adamic nature. Nor is it a kind of grace wherein God proposes or intends to make the adopted accepted or acceptable; but that grace wherein he has made us accepted, out of ourselves and in the Beloved. But in what Beloved has God made his blessed and chosen and predestinated children accepted? In that very Beloved in whom we have (not in whom we are going to have, or may have) redemption through his blood; the forgiveness of sins. And all this according to what? Not according to the poverty of our good works, but according to the riches of his grace. Not a grace wherein we have commended ourselves to his favor, but that grace wherein he, God, hath abounded toward us in all wisdom and prudence.

This *all wisdom and prudence* is exemplified in God's having made known to the saints and faithful in Christ Jesus, 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 all things, in Christ, both which are in heaven, and which are on earth, even in

him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ. That is, that *we*, who first trusted in Christ, namely, the apostles and primitive saints, unto whom Christ was first revealed, should be to the praise of the glory of Christ; and not only those who first trusted, but the Gentiles also, who also trusted in Christ. after that they heard the word of truth. But as the Hebrew disciples first heard the words of truth, the gospel of their salvation, and were first called by grace, born of God, and taught by the Spirit, they first trusted in him in whom the saints which were at Ephesus and the faithful in Christ Jesus, among the Gentiles, also trusted at a later period. For as the first or primitive disciples did not trust in Christ until they had a knowledge of him, (and to know him is eternal life,) so neither did the Gentile believers at Ephesus trust in him until he was revealed unto them. So far is this from giving any countenance to Arminianism, it completely demolishes their favorite heresy, namely, that faith is a condition or means by which sinners are to be made alive; that God offers us life on condition of our believing. But our text holds the doctrine that faith to trust in God is a fruit of the Spirit, a gift of God, and a consequence, not a cause, of our being quickened and born of God. When did the saints trust in Christ, before they heard the word of truth, or afterwards? After that ye heard the word of truth, the gospel of your salvation. This is, in substance, what Jesus himself affirmed: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words which I speak unto you, they are spirit and they are life." Not the

words spoken to everybody, by anybody, but the immediate communication of Christ the Life, the Head and Fountain of Immortality; in whom life was given to them with all other spiritual blessings before the foundation of the world. He calls his own sheep by name and leads them out. His sheep hear his voice, he knows them, and he gives to them eternal life, and they shall never perish. The dead hear his voice, and they that hear shall live; and all because the words which he speaks to them, are spirit and life. Therefore it is that they are born again of an incorruptible seed, by the word of the Lord, (his word, which is spirit and life,) which liveth and abideth forever. After they hear this, his life-giving word, which is to them the gospel of their salvation, and are by it made alive, then, but not till then, do they trust in him. Then they are effectually delivered from all confidence in the flesh, from all dependence on free-will, free-agency, human power and ability, and every other Arminian refuge of lies; then, stripped of every other dependence, they trust in him alone. They do not drag out a miserable existence, under the fearful apprehension that they may fall from grace and sink down to hell at last; for they are made savingly acquainted with Christ, and they know that he is able to keep that which they have committed to him against that day. They know that he (and not themselves) hath begun the good work, and that he (and not they) will perform it until the day of Jesus Christ. In whom also, after that ye believed, ye were sealed with the holy spirit of promise. *All is in him.* In him they are blessed of the Father with all spiritual blessings; in him chosen or elected before the foundation of the world; in him predestinated to the adoption of children; in him accepted; in

him they receive the abounding of wisdom and prudence; in him they are, in the fullness of the dispensations of times, all gathered together in him; in him have obtained an inheritance according to the purpose of God. The holy spirit of promise, that spirit which was promised, is sent down from heaven to them who are thus quickened, and do thus believe and trust in Christ, and who are partakers of this grace, and it bears witness with their spirit that they are born of God; as a seal is used in testimony, and as the witness of a covenant, a pledge, a promise, &c. So the spirit of adoption which is given them, makes them, in the fullness of the assurance of faith and trust in God, to cry, Abba, Father. Until we believe, or until faith is given us in Christ to trust in him, we cannot cry, Abba, Father; we lack the sealing evidence. A seal makes an impression also on the wax, or on that which is sealed; so those who believe and trust in the Lord Jesus, are prominently marked, and have the seal of God in their foreheads, as John saw and testified in his vision on the isle of Patmos; and they bear the image of their Redeemer, which is by the spirit enstamped on them.

But the spirit of promise particularly designed in this text, is that which is said to be an earnest of their inheritance; and the spirit whereby they are sealed unto the day of redemption, or until the final resurrection of our bodies, which shall by it be made spiritual and incorruptible, when God shall raise them up, and change and fashion them, and make them like the glorious body of their risen Redeemer. "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." This spirit of

adoption in us is therefore a seal and earnest of the promise of a glorious resurrection and immortality beyond the grave, although we who have it, do now groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Not before we were quickened, born of God, and made the recipients experimentally of the faith of God's elect; but after this development and manifestation is made, we exhibit the impress of this seal, and thereby are enabled to rejoice in hope of the glory of God. This seal is defined by the inspired writer of our text, as the earnest of our inheritance, until the redemption of the purchased possession. The bodies of the saints are bought with a price, and are spoken of as a purchased possession; the price has already been paid, but the redemption of them includes their deliverance from the bondage of corruption, into the glorious liberty of the children of God. Hence the spirit of adoption, when given to us, is a sealing assurance of that final deliverance from corruption, which we shall realize when the promise shall be fulfilled in the resurrection of our bodies from the dead; for then they shall put on incorruption, and be clothed in immortality, and by adoption take their place among the children. Now we are informed, Flesh and blood cannot inherit the kingdom, neither can corruption inherit incorruption; but the spirit with which we are sealed, promises that they shall be changed, and made like unto Christ's glorious body; all impediments will then be removed, death will be swallowed up of life, and the bodies quickened with spiritual and immortal life; and so prepared to dispense with the earthly sustenance which they now require, and to live on spiritual and immortal food, and suited to the heavenly element; they will be capacitated to en-

joy the glories of that immortal state which God has prepared for them. Seeing, then, that we are bought with a price, and consequently are not our own, let us endeavor to glorify God, in our bodies and in our spirits which are his.

MIDDLETOWN, N. Y., August 15, 1857.

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MARRIAGES.

By Elder G. N. Tusing, April 23d, 1900, at the residence of L. B. Tusings, in the city of Columbus, Charles H. Wells, of Etna, and Miss Cheddie May White, of Pataskald, both of Licking Co., Ohio.

OBITUARY NOTICES.

It becomes my painful duty to write an obituary for publication in the SIGNS OF THE TIMES of our well beloved brother, Deacon Joseph Broders, of Alexandria, Va. Brother Broders was born in Fairfax Co., Va., Sept. 27th, 1828, and died at his residence in the city of Alexandria, Va., March 22d, 1900. Within those dates was passed a noble, useful life, successful in the sense that the world calls such. From a small beginning he had accumulated a large property, and was identified with many of the interests of his adopted city. Without wishing to be considered a public man, he was chosen, and at the urgent request of his fellow citizens, served a number of years on the board of aldermen, and was president of the city council. For a number of years he had served as president of the First National Bank of Alexandria, also conducted a large wholesale grocery and provision business. But it was in other respects that the life of brother Broders was a success; as a Primitive Baptist, sound in the faith of God's elect; as a faithful member of the church in Alexandria, for about forty years, having been baptized by the late lamented Elder Wm. J. Purington, about 1860, and was not long after chosen deacon, which office he filled well. At the time of his uniting with the church they had no fixed place of meeting, and a few years later he erected a building on Fairfax St., the second story of which was made a hall, in which the church has met for thirty-one years free of charge, and which became his-

torical as the scene of the sickness and death, from paralysis, of Elder Joseph L. Parington, in November, 1874, at the time serving that church, and four others in that section of the State, as pastor.

On the 10th of last January, brother Broders was stricken with paralysis, but rallied, and so far recovered as to be able to attend to business, but about a month after he had another, from which he rallied more slowly than the first, but did so far recover as to be able to go to the store, several squares from his residence, and on the morning of March 21st, after he had taken breakfast with the family, he started to the store, seeming more bright and well than for some time, when about a square from home he received another stroke, and fell on the sidewalk, and was carried home in an unconscious state, from which he did not rally, but gently breathed his last about 2 o'clock on the morning of the 22d.

"We watched him breathing through the night,  
His breathing soft and low,  
And in his breast a wave of life  
Went ebbing to and fro.

So silently we seemed to speak,  
So silent moved about,  
As we had lent him half our powers,  
To eke his being out.

Our very hope belied our fears,  
Our hopes our tears belied;  
We thought him dying when he slept,  
And sleeping when he died.

But when the sun in all his state,  
Illumined the eastern skies,  
He'd passed through glory's morning gate,  
And walked in paradise."

"He finished his course, and kept the faith, and died with glory full in view."

Brother Broders in 1856 was married to Miss E. A. Monroe, of Loudoun Co., Va., who was a true and noble helpmeet, and a faithful member of the church in Alexandria for many years before her death, which occurred in 1885. There were five children, one son and four daughters, the son and one daughter preceded him to the better land, each leaving one child. Three daughters survive him; their loss is irreparable, but is his eternal gain. We sorrow not without hope, for we believe that when Jesus shall appear, he will also appear with him in glory. Brother Broders loved to have his house full of the brethren, and he made no difference, rich and poor alike were always welcome at his fireside and table. One said on the day of his funeral, "To be an Old School Baptist was all the recommendation he required."

His funeral was largely attended on the 24th, Elder J. T. Rowe, his pastor, speaking very comfortingly to the sorrowing ones, the writer taking part in the services, after which the remains were laid away to

await the last trump. May God comfort the bereaved with the consolation of the everlasting gospel.

Brother Beebe, I have written this poor tribute to the memory of one I loved devotedly, and who proved himself a warm, kind-hearted friend through the more than thirty years of our acquaintance, about a third of which time I served the church in Alexandria as pastor. My sympathies are with that devoted little band, for they have lost one who was ever devoted to the interests of the church, following after the things that make for peace, and in all things seeking the welfare of Zion. But though earthly props and supports may be taken from us, our Jesus still lives, and though we be not aware of it, he ever is careful of the welfare of his people, and will suffer no evil to come near them. He "ever liveth to make intercession for them."

Yours in sorrow,

A. B. FRANCIS.

DELMAR, Del., April 19, 1900.

DIED—At the residence of his son-in-law, near Flemington, N. J., March 10th, 1900, Mrs. Hannah Sutton, aged within a few days of 72 years. Her maiden name was Rittenhouse, and she was the daughter of that excellent brother and former deacon of the Kingwood church, brother James Rittenhouse. I am requested by the family to write this notice for the reason that I was better acquainted with her early experience than any one else. It is nearing fifty years ago when she made known to me her wish to be admitted to the Kingwood church. With choking utterance, and amid tears and sobs, she told me her exercises, leaving it to my judgment whether she could give them satisfaction. If she went I must attend that meeting to help her out in case she should not be able to tell all what she wished to, and hoped she had experienced. I do not recall an instance of more evident contrition of spirit, and sense of weakness. She was baptized in the fellowship of Kingwood church by Elder Gabriel Conklin, during his pastoral care of that church. I have now been away from that church for many years, but while I remained there she was among the most faithful and devoted members that I know there. A knowledge of that early experience has remained bright and fresh in my mind, and through whatever changes and trying seasons that church has since passed, my faith and confidence in that early experience has been steadfast. She knew and loved the truth unto the end. One brother and three sisters have also been worthy members of that church. One brother, two sisters and five children, are left to mourn this bereavement. May the Lord comfort them and give them to taste for themselves that he is gracious. The death was sudden and unexpected.

Elder Chick attended the funeral.

E. RITTENHOUSE.

STATE ROAD, Del.

## ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Black Rock church, Baltimore Co., Md., beginning on Wednesday before the third Sunday in May, (16th) 1900, and continuing three days.

All friends coming by railroad will take the 3:30 p. m. train Tuesday, of Northern Central Railroad, from Calvert St. station, Baltimore, to Cockeysville, where they will be met and cared for.

THE Delaware Old School Baptist Association will be held with the Rock Springs church, Lancaster Co., Pa., commencing on Wednesday before the fourth Sunday in May, (23d) 1900, at 10 o'clock a. m.

All lovers of the truth are cordially invited to meet with us.

The friends will take trains in Philadelphia and Baltimore, over the P., W. & B. R. R., to connect with the 4 p. m. train at Perryville, over the Columbia & Port Deposit R. R., for Conowingo, on Tuesday, where they will be met, arriving about 4:30 p. m.

D. M. THOMAS, Clerk.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Southampton church, at Southampton, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, (May 30th) 1900, and continuing three days.

Those coming from Philadelphia to Southampton, take the train leaving Reading Terminal at 4:23 Tuesday afternoon, May 29th. Those coming by way of the D., L. & W., leave train at Lambertville, cross the river to New Hope, and take the train for Ivyland, ask for Wm. Hobensack. Coming on the Bound Brook from the east, the friends will be met at Bethayres on any train, Tuesday afternoon, by brother Charles Bond, entertained, and conveyed to the Association.

WM. HOBENSACK.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Warwick church, at Warwick, N. Y., to begin on Wednesday before the second Sunday in June, (6th) 1900, and continue three days.

Those coming from the east or west should take the Erie Railroad to Greycourt, where they will change to the Lehigh & Hudson for Warwick. In New York city return tickets for Warwick can be bought for \$2.75, thus saving more than one dollar on each ticket. Trains will be met on Tuesday afternoon, and friends will be cared for. The first train Wednesday morning arrives at about 9 o'clock, by which those coming from the west on the Erie R. R., can get to the meeting in ample time, as the meeting-house is but a short distance from the railroad station.

WM. L. BEEBE, Pastor.

The Sandusky Primitive Baptist Association will convene with the Thompson church, near Kalida, Putnam Co., Ohio, June 8th, 9th and 10th, 1900. All trains will be met at Columbus Grove, on C., H. & D. R. R., on Thursday before.

A cordial invitation is extended to all, especially ministering brethren.

The Siloam Association of Regular Predestinarian Baptists of Oregon and Washington, will hold their forty-ninth annual meeting at or near Elder W. S. Matthews' residence, near Lincoln, Polk Co., Oregon, commencing on Friday before the third Sunday in June, 1900.

Those coming by boat, from both north and south, will be met at Lincoln. Those coming by railroad will be met at Salem, and conveyed to the place of meeting. All are requested to come so as to be met on Thursday before the meeting.

N. J. SHANKS, Clerk.

MEETINGS.

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O L D S C H O O L  
B A P T I S T C H U R C H,

IN

N E W Y O R K C I T Y.

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3 P. M.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68.

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NO. 11.

## CORRESPONDENCE.

“IS ANYTHING TOO HARD FOR THE LORD?”

GENESIS XVIII. 14.

WHAT are we but creatures of his unlimited wisdom? When “deep calleth unto deep at the noise of thy waterspouts,” and we are overwhelmed, should we cry unto God and say, What doest thou? The mystery of a thousand worlds are as an open book before the Lord, for his mind conceived them all, and his hand created them. He spake, and touched the springs of life, and myriads of created things sprang into harmonious action, all to act in perfect obedience, through every cycle of time, to his divine and sovereign will. The earth’s rotation, and the mysterious movements of the solar system as studied by natural minds, is but a single instance of the infinitude of the inconceivable power and wisdom and greatness of the God of heaven and earth. The finite mind of man reaches not beyond the scope of finite things. “Sarah laughed within herself” when the Lord told her husband Abraham, saying, “Sarah thy wife shall

have a son.” For it is declared, “Abraham and Sarah were old and well stricken in age, and it ceased to be with Sarah after the manner of women.” She could not believe things beyond that which was natural until the voice of him that spake to her pierced her very soul, saying, “Is anything too hard for the Lord?” The ingenuity of the mind of man leads him to various heights and stages of ambition. By finite means he strives to reach the infinite, not perceiving or admitting the unwritten and unalterable law of nature, that the stream can never rise above its source, nor the thing of nature ascend beyond its elementary surroundings. Neither does he see the handwriting of the finger of God walled up against the background of his highest aspirations, which reads, “Thus far shalt thou go and no farther.” To this aspiring, puny creature we might ask with him who spake to one of old out of the whirlwind, saying, “Where is the way where light dwelleth? and as for darkness, where is the place thereof?” “Hast thou entered into the treasure of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of

battle and war?" "Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings that they may go, and say unto thee, Here we are? Who hath put wisdom in the inward parts? or who hath given understanding to the heart?" And again, when thou art cast down from thine imaginative height, and replest against God, shalt thou not be made to see in a rainbow of power and glory, the words of inspiration, "Shall not the judge of all the earth do right?" By faith alone can we believe the infinitude of God; only by faith can we understand with the apostle, "That the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear." Through the same faith can we know that God is above all law. He is above impeachment, because the thing created cannot say aught to him that created it. The countless posterity of Adam are but as grasshoppers in the mind and contemplation of the God and Creator of heaven and earth. He that inhabiteth eternity, whose name is Jehovah, gave to the lost sheep of the house of Israel, the inhabitants of Jerusalem, the Word, (which is Jesus) of whom it is declared, "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." This precious Word illumines the soul of each one of the election of grace, causing him to become conscious that he is a sinner, justly condemned under the violated law of God, and also conscious of the exceeding sinfulness of sin, of the depravity of his carnal mind, and the vileness of his Adamic nature. To these chosen ones in Christ Jesus (the

Word) is given life eternal; Jesus in them the hope of glory. And this life "is the light of men," by which they discover their death under the law, and their life by the body of Christ, who died and gave himself for them. None of these things are too hard for the Lord, for by him are all things. The question asked by the angel, "Is anything too hard for the Lord?" is asked and answered by every one of God's children when they have been delivered out of nature's darkness into the light and liberty of the kingdom of Christ, and also many times along the pathway of their experience, when grace has surprised them by bringing them up out of all their troubles. O, that I could make a pen picture of all that is experienced by the child of God, which leadeth him step by step to that place in his journey where with humble boldness he can throw off the fears and doubts which have well nigh overwhelmed him, and say out of a full heart, "Is anything too hard for the Lord?" Every man believes himself strong and sufficient in himself until he is brought low, by reason of the force of a chain of circumstances and things which control him, and over which he discovers he has no power. The Lord found Jacob in a wilderness, he was alone, and at the mercy of venomous reptiles, and howling, savage beasts; a waste wilderness. Hungry and thirsty was he, weary and footsore, but alas, no food was there, neither water to cool his parched lips, no place upon which to lie, save the damp and dangerous ground, but when exhausted from fatigue and weariness, after having tried every means within his power to extricate himself from the howling, barren waste, and failed, he "lay down in that place to sleep," and there the Lord found him, or in other words, he opened Jacob's eyes to

the wondrous truth that the Lord was in that place, and that the Lord was with him. More astonishing still, right in that desolate, howling, noxious, foodless, waterless place, all things were added unto him, all his needs were supplied, and precious promises given. He said unto Jacob, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Surely Jacob could then say in truth and soberness, "Is anything too hard for the Lord?" Thomas refused to believe that Jesus had risen from the dead, or that it was he that had appeared unto his brethren, but the moment Jesus spake unto Thomas, the vail from his eyes was lifted, and he cried, "My Lord and my God." Faith in Jesus could make Thomas ask, "Is anything too hard for the Lord?" When the subject of God's boundless grace is first brought to see himself a sinner in the sight of God, and see his condemnation just, he truly feels that no salvation is possible for him, and God remain just and holy. He is Jacob in that wilderness, where whatever way he may turn, all ways point to death and destruction. Yet while he is treading that dark and terrible way, a voice from behind (or from above) surprises him, saying, "This is the way, walk ye in it," and when he has been turned about, Jesus is revealed to

him as the ladder reaching from the earth to heaven, and now it is made plain to him how salvation can and does come to the ungodly: that "of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," depending in no sense upon any merit in the creature, and when the sunlight of God's glory illumines the soul with this glorious truth, he discovers the door of his prison-house unbarred and open; his blind eyes are opened to the revelation of Jesus as his life; his deaf ears are unstopped, and he hears the voice of his suffering, dying Lord, saying, "It is finished." Then his glad soul mounting higher echoes the words of the angel to Abraham, "Is anything too hard for the Lord?"

B. F. COULTER.

PHILADELPHIA, Pa., May 8, 1900.

STATE ROAD, Del., April, 1900.

BROTHER BEEBE:—The Master said that every scribe that was instructed in the things of the kingdom was like an householder, &c. I suppose that we are to understand by this that he had enough in store to not only supply every want, but to keep up a continual variety. If gospel preachers and writers had a full comprehension of the needs of the people, the many mourners to be comforted, the hungry to be fed, inquirers to be instructed, the sad and desponding to be encouraged, and the weak and tempted to be strengthened, it seems to me there would be no time nor room for debate and strife. It has long been annoying to me, and especially so as the time might be so much better employed. I do not know why people should be fond of debate, as it always tends to alienation and division, and never brings contending parties together. I have been acquainted with

quite a number of these debates, have seen them all the way through until they were finally abandoned to take up something else. The one that prevailed in my early life was on what was called the doctrine of the "Trinity." It became a kind of test of orthodoxy; it was the one fundamental doctrine, upon which everything else was hinged, and not only phrases adopted and put forward that were unscriptural, but utterly extravagant and absurd. It seemed to add to a person's reputation and notoriety to utter very extreme and original views. Not many now living will remember what an absorbing topic this was, and how much time and labor and talent were wasted upon it. Where is it now? And what did all the arguments and disputes amount to? Will anybody contend now for the various phrases and extravagant sentiments that were contended for then? It will be conceded that it brought forth no good fruit. Other topics have followed in rapid succession. The word of God liveth and abideth forever, but these hobbies, or topics, die out, and leave no trace. I could name a half dozen or more that have been, and have ceased to be, since the one above alluded to, but I will pass them by now to notice some that are now being agitated.

Predestination is quite prominent now as a subject of debate. I have believed what the Scriptures teach on the subject about as far back as I can recollect. I believe the doctrine would continue to stand as set forth in the Scriptures without all these strenuous efforts to prop it up. The Scriptures are strong enough for me, so I do not care to insist on phraseology that is never used by inspired writers. I do not find the word in any recorded sermon of Christ, or of any of the apostles. Never once does the term

occur in all the Old Testament. Peter and James and John and Jude, all of them writing to the churches, neither of them ever use the word. Yet some of our people seem to want to be called predestinarians, as though this word embraced all that they were as believers. Predestination of course has to do with the future; the arranging and foreordaining, or foreproviding, has to do with events in the future. The apostle argues at length from the work of creation that nothing was left unfinished. The Creator declared the work finished, and he continues to rest from creation work; nothing more needed, nothing more to ever be created. He goes on from this to argue that redemption is also a finished work. The Savior said it was finished; he was given to be the covenant, and embodied in himself all its provisions. It was everlasting, and ordered in all things and sure. The apostle John, in his apocalyptic visions, heard the Savior declare that he was the Alpha and the Omega, and that the great work that the Father gave him to do, was all done. What then remains to be prearranged or predestinated? Just the carrying out, in the personal experience of the election of grace, of this redemption work. They must be called to be saints, and must be subjects of the adoption of children and heirs. Everything must be fulfilled that was embraced in the original counsel of his will. While there have been some extravagant expressions indulged in, and some application of passages of Scripture that I could not indorse, yet I have not been objecting to what I understand our brethren to believe and advocate. But we have had so much of this, as though there was nothing else of any importance. Some three or four years ago most of those who wrote for the SIGNS wrote on

this subject, some of them taking very questionable ground. Now all the old ground is being gone over and over again, the same arguments that have been ventilated scores of times. It is the sameness and reiterating the same things continually when no new light is thrown upon the subject, that I am calling attention to. The gospel mines are certainly not so nearly exhausted yet.

By the psalmist, the Lord charges somebody with thinking that he was altogether such an one as themselves. I am reminded of this by the reckless manner in which some writers speak of the holy One. God is a Spirit, a quickening, or life-giving Spirit. Nothing can emanate from him but what is pure and holy. He is separate from all the base and wicked passions that are common to depraved men.

A haughty and ambitious monarch might do many things to further his lust for dominion, and his power to oppress; he might love or hate without reason or principle, but the object of our worship and adoration is not a corporeal being as we are, neither is he a subject of the unhallowed passions that belong to human depravity. He is one Spirit, without variableness or shadow of turning, and there is no clashing or conflict in any of the divine perfections. As to his power, light is destined to prevail over darkness, truth over error, holiness over sin, life over death, and where sin has reigned, grace must and will reign, and death itself must die. All the powers and workings of darkness, sin and death, must be consumed with the Spirit of Jehovah's mouth, and destroyed with the brightness of his coming.

I will notice one other matter, and then stop for this time. The apostle in one single instance speaks of the conflict

between the flesh and the Spirit as something that caused him trouble, but he at the same time exhorted his brethren, "Be not overcome of evil, but overcome evil with good." I do not see in looking over the apostle's life and ministry, where he failed to do the things that he should. At the close of his pilgrimage we hear him saying, "I have fought a good fight, I have finished my course, I have kept the faith." He never apostatized, he never shunned to declare all the counsel of God, not counting even his life dear unto himself. When he admonished, "Come out from among them, and be ye separate, and touch not the unclean," he never told them that they could not do it. I do not find myself reiterating continually to my hearers that they cannot do what they ought to. I believe that admonitions have a place in the gospel ministry, and that these things were not spoken in vain. The expression I have referred to is never used by any other inspired writer, and but once by Paul. We need not infer from this that it covers all the ground of the christian's life and experience. I do not think it was intended as an excuse for wrong doing.

The SIGNS have been in my family from their commencement, and with regard to the great theme of salvation by grace, as the Rock on which they are built, they have received my uniform and hearty support. I have occasionally indulged, as I am doing now, in some suggestions that have borne upon my own mind, but as I trust with an abiding faith in and love of the truth.

E. RITTENHOUSE.

MISPAH, Ky., March 12, 1900.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—I have been thinking

for some time that I would like to write you some account of my experience, or what I hope have been the dealings of the Lord with me. I have been reading some of the back numbers of the SIGNS to-day, and have been much comforted with them, my hope is renewed, and a voice seems to say write.

I do not remember when I was first shown that I was a sinner in the sight of God, who is just and holy, but I do remember that when I was about ten years of age I used bad language, which made me shudder and cry. I felt that I had done wrong, and that God heard me, and I was made to fear; I cried bitterly, and wished that I had not said it, I then thought that I would never do so again. I remember that my brother said that I ought to be whipped; I thought to myself, If you only knew it, I have been whipped already. After awhile I was left, as it seemed, alone. I thought each day that I would be a better boy, but the longer I thought on these things the worse I seemed to become. One day when I was musing on these things, it came to my mind that I must preach. I worked on, and it seemed to me that I preached to a large company, when quick as thought something said, "You are a vile sinner yourself." My thoughts troubled me greatly, I tried to pray, but I could not say anything; then I remembered my first trouble, and the promise that I had made. I saw that I had broken all my promises to do better, and had only grown worse all the time. I tried to pray again, but my prayers seemed to fall to the ground. I made many promises to do better, but that did not relieve my mind. Then after a time I forgot all about my trouble. At a very early age I was led to read the Bible. One night after all the family had retired

but myself, I was reading about the crucifixion of Christ, and it all seemed as a natural historical event to me until I came to where the Savior said, "It is finished." Here my mind was filled with thoughts. By this time I had begun to shed tears. I was made to weep and cry bitterly; it seemed as though I could see him hanging there, and hear him cry, "It is finished," then the thought came, All this suffering was for your sins. I closed the Bible, and you can hardly imagine the dreadful condition I was in; those who have passed through the same know what it means. Here I tried to pray again, and thought within myself, I will always be good after this. I went to bed with a heavy heart, but with the resolution, I will be good from now on, but how little was the good that I did; by morning all was gone like a shadow. I went on until I was about twenty years of age; I then attended a protracted meeting; they called for mourners; at first I would not go, for I had bitterly opposed that way. Finally they asked me if I did not want to be a christian? I replied that I did; they said, Come on then, let us pray for you. I told them they could do me no good; they said that I must give myself to God, and that he was willing to save me if I would only let him. Well, at last I went forward; they pretended to pray, and told me to pray; I tried to pray, but I do not know now what I said, but I do know that the longer I remained there the worse I felt. They closed the meeting that night, and I was not "saved," as they called it. Finally they persuaded me to join the church; they said that was one step toward God. I united with them, and went into Babylon as far as any one ever did. I soon left them, for I found no salvation there; the longer I stayed with

them the greater my trouble became. I do not know why I did all this, but one thing I do know, I have seen more trouble over being deluded by these people than by all else that I have ever done. It seemed all the time that I knew better, and that I was deceiving them. I did not feel at home with them, yet I took an active part with them for some time. My greatest trouble about this was that I thought I had fallen from grace. The short time I was with them I appeared very religious, being puffed up in my fleshly mind; I had quit, or thought I had quit, all my old habits, but soon I was a "backslider," as they called it, and was deceived myself as well as they. Of course I did not see those things then as I do now.

Upon one occasion I had an experience which I wish to relate here. I was called to the death of my father. When I got near to the old homestead I met a man in the road and asked him how my father was? He said, "He is dead." I do not think it excited me, but I never had such feelings in my life. I went on to the house and went in, and as I looked on his form I remembered how he used to tell me about divine grace; he was one who believed in salvation by grace, and grace alone. An Arminian minister living near by was called in to attend the funeral; he sang and prayed, and in his prayer he asked God to bind up the broken hearts of the bereaved family, and to take their minds from earthly things, and place them upon heavenly things. During this night and day I had gotten into trouble again on account of sin. I was shown again that I was a sinner, and my sins seemed like mountains, it seemed that they would crush me down to hell. I felt that hell was justly my portion, but I could not bear the thought of going

down to destruction. I tried to pray again, and to ask God to forgive my sins, but still my sins bore me down. Just when I had done all that I could, and thought I was surely sinking, I was made to cry out and say, "Lord, save or I perish; forgive all my sins, for I am a sinner, and thou canst if thou wilt." Just then all my troubles left me, I felt as light as a feather, indeed I was happy, I cannot express my feelings, it seemed that I loved everybody and everything; I thought that I would tell my mother about it, but I did not tell all that I had passed through, I only told her that I had a hope in Christ. As I went back home that evening the world and all things else seemed to be changed, all things wore a different aspect. I thought that I would never see any more trouble, but how different I have found it to be; I thought that now I could do all those good things which I had been promising to do, but I have not. I must say like Paul, "When I would do good, evil is present with me." "To will is present with me; but how to perform that which is good I find not." "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 good that ye would."

I now felt that I wanted to be baptized and unite with the church, but I had not yet learned all. I went and joined with that Arminian of whom I spoke before, thinking that he preached the doctrine of Christ; his preaching seemed to suit me at the time. I then began to read the Bible in order to uphold freewillism. I was honest in this also, I thought that this doctrine was true, I had forgotten my own experience. I had been reading about five months, when one day in the month of August I was reading the fifth

chapter of Romans, I came to where it reads, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." When I read that, some unseen power seemed to change me right around. It was all at once made plain to me that it is through the righteousness of Christ that I should be made righteous. There seemed to be a great field of thought opened up to me just then; I saw that salvation is of the Lord; I saw that it is not by our good works that we bring salvation; I saw that I was shapen in iniquity, and that I was conceived in sin; I saw that it required the blood of the dear Savior to save an infant, as much as to save an adult; I saw that grace and truth came by Jesus Christ. The very doctrine which I had sought to destroy was now made precious to me; that which I had sought to uphold, I found to be but death, like the wild gourds in the pot. Now, it seemed that I wanted to go and tell everybody that salvation is of the Lord. I began to tell of Christ as the way, and the truth, and the life. It was such good news to me that I could not help telling it to others. Then persecution arose, the world began to mock; some said if they believed what I did they would not care what they did; that they would take their fill of sin; some said they were sorry for me; some said, What will he do next? some said, He will join the old Hardshells next; others said, He is a strange fellow; he has been first a Methodist, then a Freewill Baptist, and now a Hardshell; others said, He seems to be losing his mind. But God delivered me out of their hands, and I hope that he will yet deliver me, for he is the deliverer of his people. He has delivered them out of the fiery furnace, and out of the lion's mouth, and he will yet deliver them.

Let all the earth praise the Lord, for he is good; let us trust in him, and cast all our care upon him, for he careth for us.

After God had opened the eyes of my understanding I began to seek for a people who had experienced the same, and I was led to a place one day, where it was said that one of that sect which is everywhere spoken against, was to preach. The old minister began to preach Christ crucified as the way, the truth and the life; he began to magnify grace, and he told me more about my experience than I could tell myself; indeed, the discourse was a feast to my soul. I continued hearing this sect until July, 1899, when I went to the church and told in part what I have here written; I was received, and baptized in August, 1899, by Elder A. J. Lewis, a minister of the Old School Baptist church. This is a part of what I hope I have experienced of grace, and if you think it will be of any comfort to any of the Lord's people, you may publish it. My mind is now relieved. I feel that I have obeyed the voice which said write. I feel to say with the prophet, "Though he slay me, yet will I trust him." To whom else can we go? He alone has the words of eternal life.

I sometimes doubt still whether I have an experience of grace, yet I am sometimes made to rejoice and hope in Christ. Sometimes I think that I am deceived, and that I have deceived the church. I feel that I am not worthy of a name or place among the children of God; I am made to abhor myself, and to put my hand upon my mouth crying unclean; at other times I feel an assurance that God has, for Christ's sake, forgiven my sins, and that God has revealed his Son in me, and opened the eyes of my understanding. One of the sacred writers said, "By this we know that we have passed from



death unto life, because we love the brethren." Sometimes when I read this my hope is renewed, for I do feel that I love the children of God, there is something, if I am not deceived, that binds me closer to them than any other people on earth.

Dear brethren, pray for me and mine. May God bless you all is my prayer.

Your unworthy brother, if indeed one at all,

CHARLES R. COX.

WALLACETOWN, Ontario, March 6, 1899.

MR. ROBERT SCATES—DEAR BROTHER IN CHRIST:—I will try to answer your most welcome letter, but I feel destitute of any spiritual power to enable me to write concerning spiritual things. I must tell you that your second letter brought tears to my eyes while reading it. I do not know how it is with others, but it is to me a comfort to shed tears. While at the Duart meeting I thought that if I could only shed tears at my awful condition it would relieve my burdened heart. Sunday afternoon and Monday I felt that my heart was hard as stone. As Elder Durand was speaking on Monday, if you remember, about different characters in the Bible, about casting out devils, and the thief on the cross, and others which I cannot remember, I thought, He sees what a doubting child I am, and I thought he could see distress was written on my countenance. Though he spoke comfort to the doubting child of God, it seemed that the longer he spoke the harder I got. O, if I could only shed a tear. I often think to myself, I do not know what kind of a creature Elder Durand will think I am, for I could not talk to him without filling up. It does not seem to me that there was ever a creature on earth with such an experience

as mine. As far back in my childhood as I can remember, I felt to be different from others, and so different in my feelings. Go when and where I would, I could not get rid of that almost constant warfare within. I did not then know what it was, or why it was thus with me, but felt to be getting worse all the time. I could not then answer for my strange condition, but sometimes think that I can answer for it now. I was guilty, guilty, in the sight of God, and O, so guilty still. When listening to preaching, or at funerals, or talking about sickness or death, my mind would feel easier; this was when a child. I did not seem to fear death nor future punishment so much, but felt so torn to pieces and crushed to the earth, and for years feared I would lose my reason. I had felt that way for years, but at times since uniting with the church, it has seemed heavier; I mean, I feared that my religion was only imagination, and as brother Ker said in his experience, my natural reason would forsake me. I have not felt so much that way of late, but crushed under a weight of sorrow. When the words came to me so powerfully, "Ye must be born again," I was so condemned in my feelings I felt I could not be one of the Lord's children. After making a profession that I hoped I had been born again of an incorruptible seed, by the word of God which liveth and abideth forever, the burden seemed terrible to me. But I am glad to say this burden has been removed to a great degree, but the words, "who through fear of death were all their lifetime subject to bondage," have been much on my mind of late. What does it mean? Do you think it means natural death?

I will try to explain my feelings by a natural comparison. I compare myself to a little child too weak to walk or stand

without the help of a parent, and after learning to walk, growing up a stubborn and disobedient child. I feel that I am a very disobedient child, and that I have to be brought down to the borders of despair, and kept there so much of my time, that I may learn obedience by the things that I suffer. When I am made to feel so destitute of spiritual life, O what a tottering creature I am.

I read the articles which you marked. Brother Weedon's and brother Chick's and sister House's articles were all a comfort to me; she told some of my feelings so clearly. I have, as I thought, felt even my breath leaving me, and thought I was dying, and then afterward I would have a great peace of mind, and I have asked myself the question, Can it be the peace of God which passeth all understanding? Sometimes I hope that it is, though at other times I could not feel so, or think that my trouble was the dealing of the Lord with me. What a mystery I have been to myself, and I believe to others also. I feel to say as dear cousin Esther McColl wrote: "Lord was there ever such a blind and ignorant creature as myself?"

One year ago last June I was not feeling very well, and one night I awoke my husband and said to him, "I do not know what is coming over me, but I feel that I am sinking, and am so weak." I thought surely that something told me that I was about to die, and what anguish of soul I felt. I said to him, "I am not ready to die, but I feel that I am not going to live long, or be with you," and I believe that he also thought so. The very thought of death seemed such a terror to me, and it seemed close at hand, and I was unprepared for it. When morning came I felt some better, but still death seemed to stare me in the face, and I can

never tell you the anguish of soul that I endured, and though the words of the poet, "Jesus can make a dying bed feel soft as downy pillows are," were much on my mind, yet they did not give me peace, nor reconcile me to death. I am so hard-hearted, and often feel that it is needful for me to be brought through sore trials to bring me down, and often wonder what is in store for me before I leave the world. I cannot hide from the eye of God, but if I could only hide from myself. "'Tis self, that legal thing and base, that keeps me from my rest." How shut up I feel.

You said you would like to write something for my comfort. I want to say that your letter was a comfort to me; I felt thankful to receive it, coming as it did from one whom I feel to be of humble mind, but the heart knoweth its own bitterness. I believe it is well to speak and write one to another, though I have always tried to keep my feelings to myself, and have been told that I was too much so. I have been forced to open my heart to some one, and felt that I could write to you as well as any one, but I would rather talk than write. My great burden has in some measure gone since I opened my feelings, and I have been made to hope that I am one of the Lord's children for whom Jesus died, and when called to part from this world, and all that I hold near and dear, I hope I can say, "I would not live away, I ask not to stay," &c. When in darkness, doubt and fears, the words have come to me, "'Tis all for the lifting of Jesus on high." But the flesh shrinks from such suffering, and if we were left to ourselves, what would be the consequences? Truly we are rebellious, murmuring and unthankful creatures. I often think of the words, "Lord, what is man that thou art mind-

ful of him?" and also the words, "I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted." I have felt that I could go with the psalmist in these feelings. Dear brother, when I say this am I going too far? Is it only my imagination? The enemy of souls is busy with me.

You say that you are not like me, as you have been fond of worldly amusements, and have run after them in your youth. I will tell you the reason that I did not: I would say that I would go and be cheerful like others, but when I would get to such places I would feel so dumb-founded and confused in mind, I was no company for any one, and at last I said, "I will go no more," and now I have no wish to go only among the people of God, and I am willing to be accounted with them, as the offscouring of the earth.

I hope you will overlook anything I may have said amiss, I have written as my mind was led. Please tell me if I ought to write my experience to Elder Durand, as he requested. I have written it to you, or a part of it; sometimes it seems to me to be unlike the experience of the children of God, or at least some of it. I will close for this time, hoping that you will answer soon. Give my love to Mrs. Scates.

From your unworthy sister in Christ,  
MRS. J. McPHAIL.

[WE have greatly enjoyed reading the above letter. Many things in it commend the dear sister to us. Of one thing especially we wish to speak. She speaks of being cut off from worldly amusements. We can understand this. From the time when we were a child, such places were productive of no rest or comfort to us. We loved our friends, and were glad to meet them, but in engaging in trifling amusements we were always

made to see trouble, and afterwards we would feel that we had sinned against God and our own conscience. How could we return from such places and read the Bible with any comfort, or converse with those of spiritual mind, or kneel down before God in prayer? And to-day it is our firm conviction that those who love better things only wrong their own souls when they allow themselves to take part with the worldly in dancing, card playing, and many other amusements with which those of worldly mind are pleased and delighted. It is sure that a believer has no right to do what his Savior would not do, nor to go where they cannot expect his presence. And who, that has once felt his presence, wants to go where they cannot expect to find him? If we cannot kneel down before God and ask his blessing upon anything that we do, we had better avoid that thing. Can a christian ask God to bless him in such things as are named above?—ED.]

DECATUR, Texas, March 7, 1900.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN IN CHRIST THE LORD:—  
When I read the SIGNS, and find there the names of the many writers who are contending for the faith of the Primitive saints, it does my poor soul good. I am glad to know that there are some who are not ashamed of the gospel of Christ, and who had rather suffer affliction with the people of God, than enjoy the pleasures of sin for a season, and who would rather suffer persecution for the truth's sake, than have the applause of the whole world by trying to please men in advocating a doctrine which is in line with that which is popular in the world. The scribes and pharisees opposed the teachings of Christ and the apostles, by trying

to establish their own righteousness, but they were rebuked on every hand by the Savior and the apostles. They tried to mix works with grace, but Paul testified to them that this was impossible. He said, "If it be of grace, it is no more of works, and if by works, then it is no more of grace." Again he said, "By the grace of God I am what I am." As it was with Paul, it is with all the kindred of Christ, they have no righteous works of their own to plead, for there is none that doeth good, no, not one. If an Ethiopian can change his skin, or a leopard his spots, then a man can turn from evil and learn to do well. The carnal mind is enmity against God, and is not subject to his law, and indeed cannot be. It is therefore impossible to please God without a spiritual mind. It is just as easy for one to bring about the new birth, as it is to bring about a spiritual mind; both are, and must be, of God. There are those here who tell the poor, trembling child of God, that he has a work to do in order for the blessing of God to rest upon him, but David says that the servants of God are warned by his judgments, and in (not for) keeping of them there is a great reward. (Psalm xix. 11.) The power to obey is the blessing in itself, and the blessing of God always precedes the obedience which he renders. In other words, God's blessing brings the obedience.

Dear kindred in Christ, I feel that it is of the Lord's mercies that I am not consumed, because his compassions fail not. "The Lord is my portion, saith my soul; therefore will I hope in him." "It is good that a man should both hope and quietly wait for the salvation of the Lord." "Who is he that sayeth, and it cometh to pass, when the Lord commandeth it not?"

Dear companions in tribulation, did you ever try to bring about that peace for which your soul was thirsting, with pleadings and groanings? Was it not the case that the more you tried, the darker grew the clouds, and were you not made to give up in despair and say all your works were vanity, and that you were not fit to call upon the name of the Lord? Then your cry is, "Lord cleanse me, and make me worthy to call on thy holy name." Then you were made to cry with bitter anguish of soul, because you could do nothing to bring him to your relief. Then you are made to quietly wait for the salvation of the Lord, and you, like Jeremiah, find that it is good. All your works are discovered to be an abomination in the sight of the Lord, and you are made to feel that if the Lord ever smiles upon you any more, it will be of free grace, and unmerited favor. Sometimes these thoughts come to my mind, I am not one of the redeemed of the Lord, for if I am, why am I so cold and lifeless, while others are praising him? I cannot even give any evidence of a hope. O, was there ever any one like me, hoping and trusting upon such a small evidence as mine is? When I look on my leanness and weakness, I am made to wonder why it is that my mind is so impressed to speak to the dear saints of the Most High? It seems to me that if I could tell what I want to tell, my joy would be full. O, if I could only tell about the fullness of the great I Am.

Fear not, dear brethren, to declare the whole counsel of God. When I read dear old Elder Gilbert Beebe's writings, my love is made to go out toward him for contending for the truth. Hold fast the sovereignty of God. If we recede from predestination, and salvation by grace, we will then have to give up the

wisdom and power of the Most High, and mingle with the world in their idolatry. But I feel well assured that the Lord will reserve a few faithful witnesses to declare his name from generation to generation, until the end of the world, for the comfort and edifying of the saints who trust in him as their all and in all. Where could the dear, trembling child of God base his hope, if God's decrees and predestination did not cover all his foreknowledge? For his wisdom sought out and made sure all things before the creation, and he spoke all his creation into place, as he did when he said, "Let there be light, and there was light." Our very breathing is measured out to us by his almighty power; every step that we will take was embraced in his wisdom; every grain of corn or wheat that ever grew, or ever will be, was embraced in his all-embracing knowledge; he fixed all things that come to pass for his own glory; all things serve the purpose designed by their Creator. O for a tongue to praise him for the assurance that nothing can transpire contrary to his will, for as was his foreknowledge, so will all things be in his creation. When troubles and sorrows encompass us, we know that it is best, or it would not be so. We look to him who is all wisdom and power, to make a way for our escape, for there is nothing hid from his all-seeing eye. What a comfort it is to me to feel assured that there is nothing that can change his designs, or alter his decrees. O, that I could praise him for his goodness and mercies to the children of men. Sometimes I am made to cry out in bitter anguish because I am unworthy to praise him for his mercies and goodness to me all the days of my life. I have been unmindful of him while he has been mindful of me. Sometimes when I try

to meditate upon his holy name, worldly thoughts will flit through my mind, and cause confusion; I cannot even think upon his name, saying nothing about praising him.

If I could write like the other brethren and sisters, it seems to me that I would write all the time. I do not know why my mind is so impressed to write, when I cannot write as I would. Sometimes I think that I will wear the impression off, or wait until I am given more liberty to write. I will send you this poor scribble, and if it is cast aside, all will be right with me.

Your unworthy brother, if one at all,  
M. B. F. JONES.

"I AM COME INTO MY GARDEN."

WHEN the restful thought comes that God cares for us, and rules all things, it does not matter for the moment what our surroundings are; we draw a long breath of relief and rejoice in the truth. A word, a sentence that we have heard or read, it may be many times, seems to sound in our hearts as if spoken with power to make us feel its truth. Then how sweetly we realize that for us Christ prayed, "I will that they whom thou hast given me be with me where I am," and we see it is answered, and we are with him in very truth, forever. At times each member, and each branch of the church, feels discouraged, helpless, lost, but we are not, for he that saved that which was lost, knows that each one that the Father gave him, is safe in his hands, for he finished the work, and now they are forever safe within the walls of salvation. "A garden inclosed is my sister, my spouse," and what a soul-cheering sight is this garden of the Lord. The children of Israel, after being brought out of the land of Egypt, and on their

journey to the promised land, were told that it was a land of milk and honey; not like the land of Egypt from whence they came. (Deut. xi. 10-12.) Spiritual Israel was made to see, when Christ came and set up the kingdom, that she had been brought out of darkness, and a land of bondage, to eat the milk and honey of a new land that spiritually "drinketh in the rain from heaven," forever to enjoy the favor and rest in the sight of the Lord. Each child of God at the appointed time also sees he has been brought from a state wherein he labored in darkness, to a land, a garden, "which the Lord his God careth for."

The first man Adam (which was the figure of him that was to come) was not able to care for his Eden, even as the children of Israel could not keep their land of promise, but the second man Adam, the Lord from heaven, keepeth this garden forever protected by the bulwarks and walls of salvation. "The eyes of the Lord are upon it from the beginning of the year even unto the end of the year;" the garden inclosed, the church, the kingdom of our Lord.

If you are a "tree of righteousness," planted by his hand, you may rest assured that his eyes are upon you, his ear open to your cry, and that some time you will be given that great pleasure, that great gift of hearing the Master's voice as Solomon must have heard it, saying, "I am come into my garden, my sister, my spouse."

You must be where he is to hear his voice, in the garden, and when you hear it you enjoy the fruits of this chosen garden of the great Husbandman. In the dark we wonder if we ever heard the Master's voice, or have known anything of this garden, or have had evidence of his calling. But do we not find evidence

in the word of comfort and encouragement that falls from the lips of his servants or ministers, members of his body? Are not these words of comfort like the myrrh, the sweet-smelling myrrh, that fell upon the handle of the lock, when she arose to open to the Beloved? (Sol. Song v. 5.)

You may be made to say, "My soul failed me when he spake," I sought him, but could not find him, but the desire to find him is proof that you have love for him and his company, and wish and mourn for him as the church does for her Beloved.

The language of the text must refer to the coming of Christ on earth, when spiritual Israel, the church, was saying, "Let my beloved come into his garden and eat his pleasant fruits, (Cant. iv. 16,) as it is written, "While they are yet speaking I will hear."—Isaiah lxxv. 24. So Christ answered the church, "I am come into my garden." As the text refers to the coming of Christ in the church, and the setting up of the kingdom, God manifest in the flesh, it also fitly applies to every manifest coming of Christ in the church of to-day, also his coming in the heart of the child of God to show him his unworthiness, satisfying his need, and in answer to his prayer for a deliverer from the sins, temptations and trials of his world and the world about him. As the kingdom of God is within you, and you in it, you feel to hope that you are in and of this garden.

The spirit in the heart of Solomon made him speak of the coming of Christ, long, long before the same spirit caused John to "make ready a people prepared of the Lord." The spirit in you, like a messenger, comes and makes you ready for the coming of Christ. The days of the coming of Christ, and John the Bap-

tist, seem to have been the time for the north wind to wake with its biting frosts and death-dealing power. Then also the time when the words spoken by the prophet so long before were to be fulfilled, and "He who speaks and it is done," said, "Awake, O sword, against my Shepherd." The north wind hardened the cruel hearts of men, and power was given that Christ should be crucified, and die for the sins of his people. Our sins nailed him to the cross, and killed him, and we learn of and taste of his death in our experience, and we could not believe that he died for us in any other way. The sword smote the Shepherd, and the sheep were scattered; his hand was turned upon the little ones. Christ died, was raised from the dead, the kingdom manifestly set up, the south wind (Holy Ghost) came and blew upon the garden, and the church heard him say, "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey: I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved." Then they feasted together, and to-day the church collectively, and each child of God individually, feasts, and hope is alive in their hearts, all rejoicing because "he is come into his garden."

Since the coming of Christ his chosen ones have by faith feasted on the fatness of their promised land, and whenever the south wind blows, or the holy Spirit comes and blows upon his garden, Christ our life speaks to us, or in us, saying, "I am come into my garden." "Then eat, O friends," and may God give us grace to serve him acceptably.

In conclusion let me say, "Fear God and keep his commandments." Do your duty, if you love Zion's streets and her

inhabitants, tell them so, for they are often lonely and sad, bowed down with burdens, and hungry for company. Clasp our hands in the dark, long nights, and speak, that we may know you are our friends.

May the great truth that God reigns and rules in all things, comfort you as it does your unworthy brother,

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky., March 20, 1900.

ADRIAN, Mich., Jan., 1900.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—As it is time for me to renew my subscription for our dear family paper, inclosed find the money for the same. Were it possible to do so, I would be glad to send you a goodly number of subscribers, but it would be hard to find one in this city who would subscribe for such a paper as the SIGNS; they do not believe the doctrine, nor see the beauty in it, which is set forth and so ably defended in the SIGNS. I am surrounded with Arminian religion, and am forcibly reminded of Nathaniel Hawthorne's dream. They are all going to the celestial city by rail. It is now soul-saving season with them, the whole people are aroused and active, preparatory to making a great and grand effort to save souls. All denominations have joined together, and are holding prayer meetings at their churches, and private houses, day and night. We have often been invited to attend, but feel to give it all a wide berth, and stand aloof from this false religion, this vile woman, who is arrayed in purple and scarlet, and decked with gold and precious stones, and who sits upon a scarlet colored beast, full of names of blasphemy. When I see them working with such zeal, trying to put themselves in the place of a wonderful working God, who first spoke the world

into existence, and who sitteth upon the circle of the earth, and the inhabitants thereof are grasshoppers, and the nations are as a drop in the bucket, who separated light from darkness, and gave the seas their bound that they cannot pass, who is able to do all things, and who, most wonderful of all, gave his Son to come down from heaven, not to do his own will, but the will of him that sent him, and of whom the angel said unto Mary, Thou shalt call his name Jesus, for he shall save his people from their sins; when I think of all this I say, I wonder how they can think to render any assistance to such a being. But they are poor, deluded creatures, "They know not what they do." They surely do not feel as I do, I know that I cannot do one thing that will merit the favor of God, I do not even know how to pray, or what to pray for. It is said, "The spirit maketh intercession for us with groanings which cannot be uttered." I often try to find some evidence in myself that the Lord has called me from darkness unto light, but I am not able to find it, because in me, that is, in my flesh, dwelleth no good thing. The words, "We know that we have passed from death unto life, because we love the brethren," give me hope sometimes, although it is like the pale light of a far away star, so dim that it can hardly be discerned. O, could I but believe, then all would be easy, but doubts and fears, and the accursed sin of unbelief, obscures the light and makes the way look dark and gloomy. I would fain inquire of the watchmen that go about the city, What of the night, and what of the dawning of the day? O, could I but see the Sun of righteousness arise, and with his radiant light dispel the dark clouds that enshroud everything, like a funeral pall. But it matters not how I may feel as to my

personal interest in this great salvation, or how dark the way may look to me, there is still one source of comfort left, arising out of the darkness and gloom, and that is Mt. Zion, a glorious sight, looking forth as the morning. This is the church of the living God in all her grandeur and loveliness, fair as the moon, clear as the sun, and terrible as an army with banners. She is beautiful for situation; Christ is her Rock and Cornerstone. "Let the inhabitants of the Rock sing," let them sing and shout for joy. Surely no other people have so great cause to rejoice as they, surrounded as they are on all sides by the impenetrable walls of salvation, and guarded and defended by him who has all power in heaven and on earth, and who never slumbers nor sleeps, and who is able to do whatsoever he will.

Strong to defend, though hell engage,  
And all the hosts inflamed with rage,  
Not more secure Jehovah's throne,  
Than Zion stands in Christ his Son.

Built on his Godhead and his blood,  
She stands, and shall forever stand;  
Nor hell, nor sin, so firm the base,  
Shall e'er the christian hope erase.

While I am fearful that I know nothing as it should be known, and am ignorant and blind, yet I can say of a truth, I love the people of God, although they are despised by the world, and are not counted among the nations of the earth. I would rather be a door-keeper in the house of God, than to sit upon any earthly throne, with the world at my command.

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

From your sister,

MRS. H. TUTTLE.



**EDITORIAL.**

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**2 CORINTHIANS VII. 10.**

"For godly sorrow worketh repentance to salva-  
tion not to be repented of: but the sorrow of the  
world worketh death."

What a contrast exists between all that is of the world, and all that belongs to the kingdom of heaven. What a difference between the best worldly thing, and the least exhibition of godliness. Even in the sorrow for wrong doing which a man of the world may feel, there is no resemblance to that sorrow which belongs to godliness. By the fruit every tree is known, and the fruit of godly sorrow is repentance unto life, while the fruit of the sorrow of the world is death. This the apostle clearly states in the text quoted at the head of this editorial. It is in our mind to call attention to the contrast here presented for the help of those who may be of doubtful mind concerning their own sorrow, of what sort it may be.

There are two examples given in the word which stand prominently forth, in each of which the statement of the apostle here is clearly set forth and exemplified. The one case is recorded in the Old Testament, and the other in the New. That in the Old Testament is the contrast between Saul and David when, as it

is recorded of them, they had sinned grievously against God. In 1 Sam. xv., the sin of Saul is recorded in sparing King Agag, and the best of the flocks and herds, against the command of God to destroy them all. Samuel came to him and told him of his sin, and Saul said, "I have sinned." But what was the result? His confession of sin was not because he felt any real sorrow that he had violated the command of God, but because Samuel stood high as a prophet with the people, and it would be much to his own hurt should the prophet turn away from him, and so he besought Samuel that he would honor him before the elders of his people; and, as all who have read the after life of Saul know, the final result was that he went on desperately in his evil course. His sorrow that he had thus sinned was very real and sincere, but it was not godly sorrow which worketh life, but that sorrow which wrought death. There was no real humbling of himself before God with broken heart and contrite spirit.

Now let us see the contrast. David had sinned in the case of Uriah and Bathsheba; his sin was also most grievous, and for some time he seems to have gone on without any realization of his sin, but at last Nathan the prophet is sent of God to him, and under his faithful words David is given to see, in its true colors, his fault, and he also said, "I have sinned." But see how differently he said it, as manifested by the results; it wrought true repentance in him, of which he did not need to repent. Saul repented, but the motive of his repentance itself needed to be repented of, but the motive of David's repentance was godly sorrow, and the fruit was also godly repentance.

In the New Testament we have the cases of Judas and Peter. We need not

go into any detail here, all Bible readers know the result of the sorrow of Judas, when he had betrayed his Master, that it led him literally to death, for he went out and hanged himself, while on the other hand, when Peter had denied his Master grievously three times over, and with the added guilt of cursing and swearing, he was brought to weep bitterly, and his course afterward was a testimony to the fact that his sorrow for his sin was godly, and led to a godly repentance.

Now this same theme and contrast the apostle states here in the text and connection. Paul (verse 8) speaks of having made them sorry with a letter. He refers to the first epistle to them. In that, as all who have carefully read it know, he chides them for many things; there were divisions among them; they denied the resurrection, saying that it was past already, that is, some of them did this; they had among them some who had been guilty of fornication; they went to law with one another before the world; they had regard to meats, and days, and times, and seasons; they had turned the supper, with all its solemn meaning, into a semblance of the old feasts, which as heathens, they had been accustomed to observe. These, and many other things, he had censured them for. These things he had not failed to warn them of, and they had been made sorry. This he tells them he had heard, and because of this he had been sorry that he had thus written them, but now he says, he is no longer sorry, because he learned they had sorrowed to repentance; that is, their sorrow had worked out its proper fruit, and they had turned away from their sins and wrong doing. When Paul says that he was sorry at first that he had thus written them in his first letter, we are not to at all understand him as meaning that he

would not write to them the truth at all times, but that he had such love for them that to know that they were sad, grieved him to the heart also; he sorrowed with them as the children whom he loved; when they wept, he could but weep with them, and when they were glad, he must be glad also. How tender and near was the apostle in his sympathy with them. What loving father does not know a little, at least, of what Paul felt as he knew of the tears and grief of his beloved Corinthians? Nothing can so appeal to a father's heart as the grief of a child, even though that child has done wrong, and now grieves over chastisement or rebuke, the father feels all the grief with them. So Paul, as their father in the gospel, felt toward them, and so when he knew of their sorrow he was grieved, and even repented that he had written them so sharply. Perhaps he had done harm rather than good, he would think, but afterward he learned how their sorrow had resulted, it had not driven them to despair, but it had caused that they sought with great earnestness to clear themselves as a church, and as individuals, from the evils of which he had spoken, and now indeed he was glad, because this was their salvation, and would be to their lasting good, and to the glory of God and of grace. Where is there a faithful pastor who has not passed through all these various feelings, after having spoken in the way of rebuke? Paul had his trials of the weakness of the flesh as well as do we; he could and did fear that his words would do harm rather than good, just as do we, and when he had seen good result from his words, he was glad, as are we. Paul is a true brother and yokefellow to all who serve faithfully in the house of God; he knew all their weaknesses, fearfulness and questionings,

and he also knew how much they need evidences that their labor is not in vain, for he was a man of like passions with us all.

Before speaking of the evidences of true repentance which he had heard to be in them, we will call attention to the difference between sorrow and repentance. If we speak of the sorrow of the world, or of the sorrow that is godly, the same law holds good; each produces a repentance after its kind; the sorrow of the world is in itself selfish and evil, its repentance is not a turning really away from the sin which has been done, but a shrinking from the shame and punishment attached to it; it will even drive men to suicide, as in the case of Judas, it will drive men to beseech good men not to forsake them, because this will bring reproach upon themselves, but there is no thought of God in this sort of repentance, or this sort of sorrow. This sorrow works death, that is, it works out more evil and more sin. The man who has for the first time robbed his employer, is sorry no doubt, but if his sorrow be of the world, and not the sorrow which God gives for sin, he will rob his employer yet again, in the attempt to conceal his crime. The impenitent thief was no doubt sorry that he had done what had brought him to such a painful death, because it had wrought such a result, while yet he loved the same sins still, and felt no stirrings of godly sorrow. There is a sorrow, and there is a fruit of that sorrow; these are two things, and must not be confounded. Even so, godly sorrow is one thing, while its repentance is another. They, Paul said, had sorrowed after a godly sort, and they had repented after a godly sort. The point which we wish to insist upon is, sorrow in the heart, and repentance, are two things. Sorrow is that feeling

which the Spirit of God begets in the heart of the transgressor, repentance is the fruit of that sorrow, in the outward manner of life. A man may be a drunkard, and may cease to be so, but if we could look into his heart we should perhaps see that he had ceased from that vice because it was an injury to his own good name, and to his prosperity, and to his health; God is not in his thoughts, and neither is it the sin of it what has troubled him; he reforms, and is proud of his reformation; his sorrow has been of the world, and it has wrought a certain kind of repentance, but if ever God gives him his Spirit, he will see that this repentance itself needs to be repented of, because it utterly lacked the one needful thing, the love and fear of God.

Godly sorrow is one thing, and its repentance is another. The reason we insist particularly here upon this difference is, that as a general thing men do not make a distinction between them. Professed ministers stand up in the pulpit and exhort men to repent, and they mean by it that men should be both sorry for their sins, and turn from them. They confound the two words, and make them mean the same thing. Moreover, by their exhortation they say, practically, to men that sorrow and repentance are within their own control. If the distinction which has been here presented is carefully noted, the folly of all such exhortations will be seen. It is of no use to exhort men to be sorry for sin after a godly sort. If they are thus sorry at all, it must be because God by his Spirit so reveals to them their guilt and sin that they are made sorry. It is not an act of the will, but an act of God subduing and controlling the will. But if there be godly sorrow in the heart, then comes in

the blessed work, and the blessed fruit of exhortation to act out that sorrow, that is, to repent. But even here we are met with the blessed news that to those who are full of sorrow for their sins, and who feel at the same time that they cannot turn away from their sins, there has arisen one who gives repentance and the forgiveness of sins to Israel. God's people are indeed exhorted, and warned, and entreated to turn from all their ungodliness, but this exhortation presupposes that there is godly sorrow in their hearts, and that they do desire to be freed from all their sins. Now such troubled souls as this will welcome all such exhortation; it will chime in with the very desire of the heart, a desire begotten by the godly sorrow which God has given. Each will feel that he cannot do the good that he would.

"The more I strove against its power,  
I sinned and stumbled but the more,  
Till late I heard the Savior say,  
'Come hither, soul, I am the way.'"

How gladly comes the gospel news to such an one, that that which he cannot attain to, viz: repentance, although he is exhorted and commanded to repent, and that which he has striven to gain, all in vain, and that which the commandment but shows the impossibility of gaining, is provided for him out of the fullness of Christ. He has godly sorrow as a gift of God through grace, and now he must come to the same fountain of all fullness and ask for that other thing which God has commanded, repentance. Blessed news indeed, that Jesus holds in his own hands all the repentance that he needs, and is exalted as a prince to bestow it upon him. He strives to repent, and then when he attains to it, he knows that the Master has given it to his longing and striving servant. The gift of God does not stop the striving of soul, and

neither does the striving of the soul prevent the gift of God. Repentance simply means a turning away from a former course of life, and the motive of that turning fixes the fact as to whether it be true or false repentance. The one God gives, the other simply arises out of the fleshly mind. God's own people are not free from this warfare, and often must grieve over the unworthy motive which they detect in their best repentance; the motive is everything indeed; if the motive be fleshly, all will be fleshly; if the motive be godly, then the repentance will be godly as well. How well was Paul calculated to write of these things; he not only wrote by inspiration of God, but he also wrote out of his personal experience. The experience recorded in the seventh chapter of Romans fitted him to speak of godly sorrow, and godly repentance, and he learned by such experience that the sorrow, and the resulting repentance, were both the gift of the blessed Lord. He said, "O wretched man that I am! who shall deliver me from the body of this death?" Who shall give me repentance, or the turning away from my sins?

Paul had full evidence that the brethren at Corinth had sorrowed after a godly sort, by the fruit in heart and life among them. Read verse eleven: "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." Godly sorrow, when felt in the soul, still produces these fruits. We may know to whom Jesus the exalted Prince has given repentance, by these fruits; there will be, according

to the testimony of the apostle, first, great carefulness wrought in them, and appearing in all they do. This will arise out of a great fear of doing wrong again; there will be a clearing of themselves, that is, there will be a putting away of the evils already existing, because they will be ashamed of them, and will come to hate them as dishonoring to God, and the destroyers of that communion with God which every spiritual heart desires. There will be indignation, not against some other brother, but against one's own self, and against one's own sins; there will be fear lest we fall again into evil, realizing our own weakness and folly, and this will put the soul upon prayer for divine keeping; there will be vehement desire or prayer to God, as has been just said; there will be great zeal after that which is right, instead of the folly past. This zeal will arise out of that great sense of the worth of these right things, and the harm in the things that are evil. The things of God will seem all and in all to that soul. There will be also what the apostle calls revenge. Not revenge against another whom we may blame for our wrong doing, and the harm resulting, but revenge against our own selves, because we have listened so readily to the voice of temptation; we shall be angry with ourselves.

These things will prove that godly sorrow has been granted us, and that repentance has followed, and this repentance needs not to be repented of, it is of God, and is holy as is its giver. All that proceeds out of the flesh is corrupt, and cannot be approved, but whatever is approved is not corrupt, and therefore does not proceed out of ourselves. How blessed it is when one who has sinned, is given such repentance that it is plain that he is clear in the matter. All the

past wrong is forgotten in the joy over this sinner which has repented, and for him the fatted calf is killed, and the best robe brought forth, and the ring is put upon his hand. So Paul was glad for the brethren at Corinth, and in the fullness of his gladness, he must tell them of it, and commend what he had heard of them. And as they would read what he here says, how would their hearts arise in gratitude and praise to God that he had so blessed them with sorrow and repentance, and now, the loving and joyful approval of their beloved apostle.

"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."

O.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### REGENERATION AND THE NEW BIRTH.

ON this subject an esteemed brother in Georgia, has desired us to give our views; and although we have frequently dwelt upon this interesting and important subject, in the pulpit and through the press, for the last twenty-five years, we have no apprehension of overtaking the patience of our readers by too frequently calling their attention to the consideration of a subject of so much vital importance. To the children of God the subject is as interesting as it is important. It can never become stale with them. Our Redeemer has given to it paramount prominence in the doctrine of the New Testament, in his declaration, "Except a man be born again he cannot see the kingdom of God." Whatever excellence of character, amiability of disposition, or circumspection of deportment, the sons of men may attain to by all the efforts they can make at

reformation, they are still in nature's darkness, and unable to see the kingdom of God, or to perceive the things of the Spirit of God except as they be born again. Nothing then can be of more vital importance to us than to have the evidence that we have passed from death unto life; and as there is no such passage from one state to the other but by the regeneration and the new birth, it is highly important that we should inquire into the nature of that generation and birth, by which alone we are delivered from the power of darkness and translated into the kingdom of God's dear Son. "Marvel not," said our Redeemer, "that I said unto thee, ye must be born again." By our natural birth we are brought forth and manifested as the children of a fallen Adam, in a nature which is depraved and sinful, having only a carnal mind which is enmity against God, not subject to the law of God, neither indeed can be; having neither capacity or disposition to understand or enjoy anything of a spiritual nature. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." No course of discipline, no educational improvement, no reformation of the natural man, can elevate that nature above the level of a natural man. And the apostle assures us that the children of the flesh are not the children of God, but the children of the promise are counted for the seed. (Rom. ix. 8.) Hence the necessity of a generation and birth of a higher order than that which makes us the children of the flesh. Of this higher order of generation and birth we are requested to express our views.

John says, "But as many as received him [Christ], 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. This appears to us to be very clear; for if a fleshly birth was necessary to manifest us as children of the flesh, so a spiritual birth is necessary to make us manifest as children of the Spirit; if our first or natural generation and birth was required to bring us forth in our earthly relation to the first Adam, so we must be born of God to bring us forth as the children of God. As Jesus said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6. That life which God gave us in our creation in Adam is by natural or fleshly generation developed in us when we are born of the flesh, so that spiritual, immortal and eternal life which is brought forth in our regeneration is a life which was with the Father, and was manifested to us, according to 1 John i. 2.

This spiritual, immortal and eternal life, we are informed is hid with Christ in God; and the record, or testimony of it, by the three that bear record in heaven, the Father, the Word and the Holy Ghost, and the three that bear witness in earth, the Spirit, the water and the blood, is thus stated by divine revelation to us. "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. 7, 8, 11, 12. This record is clear, positive and emphatic; and it cannot be disputed without involving blasphemy, for "he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."—1 John v. 10. As Christ is one with the Father, so this life is one with Christ. He that hath not the Son

of God hath not life; as he that hath the Son, hath the Father also; even so he that hath the Son, hath that eternal life which is hid with Christ in God. As the Father and Christ are so inseparably identified that they cannot be divided, so is this life which God has given us in his Son, so identified with Christ that we cannot have the life only as we have Christ, for Christ is the life of the church, as Christ God. All the fullness of the Godhead dwells in him bodily, (Col. ii. 9,) and he is the only and blessed potentate, the King of kings, and the 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.) As Christ is the life, and as he only hath it, we can only possess it as we possess him. He that hath the Son, hath life, and he that hath not the Son of God, hath not life, so in the revelation of Christ in his incarnation. The Word, which was with God, and which was God, was made flesh and dwelt among us. In him was life, and the life was the light of men. (John i. 1-4, 14.)

We have presented the two headships, from whence we receive natural and spiritual life, the head and source of our natural life is called the first Adam, and we are informed that he is of the earth, earthy; that he was not spiritual, but natural, and "As is the earthy, such are they also that are earthy." By virtue of our relationship to the first Adam, we are earthy, natural, but not spiritual, in the sense in which the saints are made spiritual by their relation to God in Christ. Although Adam was made a living soul, and possessed the spirit of a man, and all his posterity possess souls, and spirits adapted to their nature, the first Adam

was not the head of that spiritual and immortal life which our only and blessed Potentate only has. As our earthly head or progenitor is of the earth, so our spiritual, immortal and eternal Progenitor, is the Lord from heaven, the Head of life, and the embodiment of all the spiritual life of his posterity or seed. From these two heads, Adam, who was of the earth, and Christ, who is the Lord from heaven, proceeds all that is developed by ordinary generation or regeneration. In the book of the generations of Adam, (Adam the first, who is the figure of him that was to come, which is Christ, Rom. v. 14,) it is thus written, "In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat sons and daughters. And Seth lived an hundred and five years, and begat Enos."—Gen. v. 1-6. And thus the command of God to Adam to be fruitful and to multiply, began to be carried into effect, not by addition, but by multiplication, and the work of multiplication is still progressing to the present hour, and must continue until all the natural posterity of which Adam was the seminal head shall be developed.

The book also of the generation of Jesus Christ, is also written, see Matthew i. 1, compared with Psalm cxxxix. 15, 16, in which we have the record of the three in heaven, the Father, the Word and the Holy Ghost, as corroborated by the three that bear record in earth, as stated 1 John v. 7, 8, 11, 12. Showing in this family record, that Christ's substance was not

hid from the omniscient eye of the Father. "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." It is also recorded, "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psalm xxii. 30. The prophet Isaiah, when viewing him in his humiliation, led as a lamb to the slaughter, taken from prison and from judgment, was led to inquire, "And who shall declare his generation?"—Isaiah liii. 8. But the response is given in the same chapter, "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 hands. He shall see of the travail of his soul and shall be satisfied."—Isaiah liii. 10, 11.

In the gospel, the sealed book is opened by the Lion of the tribe of Judah, and the Lamb's book of life contains the registry of all his members which were chosen in him before the foundation of the world.

Regeneration, as we understand it, like generation, involves the begetting, conception and birth, of that which is generated, and in both cases, implies that that which is so generated had a seminal existence in its progenitor before its manifestation by generation; as Levi was in the loins of Abraham when Melchizedek met him, and as we all as natural men were in Adam the day he was created, and as the spiritual seed was chosen and preserved in Christ Jesus before the world began. In the order of regeneration, or the development of the children of God, no intermediate agencies are employed, no system of means can bring forth the promised seed, as was demonstrated in the case of Hagar and Ishmael; it is the immediate work of God himself. "Of his

own will begat he us, with the word of truth."—James i. 18. How, by the word of truth? Jesus saith, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."—John vi. 63. In the preceding chapter Christ testified of the power of that word which is spirit and life, by which the children of God are begotten, quickened and born; saying, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John v. 25. But will all the dead be thus quickened by his words which are spirit and life? No, for 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. My Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one." "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice."—John x. 4, 27–30. He who saith, "For I am the Lord, thy God, the Holy One of Israel, thy Savior," says, "Fear not, for I am with thee, I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him."—Isa. xliii. 5–7. The word of the Lord, which is Spirit, and which is life, which liveth and abideth forever, is that by which regeneration is affected; not merely by the Scriptures in their letter, nor reading or preaching them, but the words which



Jesus himself speaks to the individual persons who are made to hear and live. Hence Peter could say, "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."—John vi. 68, 69. Until this word, which is spirit and life, is spoken by Christ himself, who is the quickening Spirit, or life-giving Spirit, to an individual, that individual is in a state of alienation from God, dead in trespasses and sins, and utterly beyond the reach of any power, short of that which is in Christ, to quicken him. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." When a sinner is thus quickened, the incorruptible seed, by the word of God, which liveth and abideth forever, is implanted in his heart, and the evidence of this implantation is first given by a sense of the purity and holiness of God, and the spirituality of his law, contrasted with a sense of guilt, pollution and just condemnation of the person to whom this communication is made, and consequently a struggle for deliverance. The ear is now opened to hear the thunders of Sinai, and the eye is made to see the justice of God as a sin avenger; a brokenness of heart that he or she, as the case may be, has been all their lifetime in open rebellion against so holy, just and righteous a God, who has followed them with his mercies all their days. A sense of his goodness leads them to repentance, contrition and humble acknowledgment of their guilt. Now the quickened and awakened sinner becomes burdened with the load of depravity, which they vainly try to put away from them; an effort is made to reform; a resolution is formed to sin no more; tears flow in anguish of spirit, and prayers are offered for pardon;

the sinner is pricked in the heart, and cries out, Men and brethren, what shall I do? But all that he can do for himself, and all that kind, sympathizing friends can do for him, does not ease his pain or lighten his burden. At length he concludes there is no hope in his case, he sees that all his efforts, cries and tears, have been unavailing, and all hope of salvation seems to be shut out from his view.

Now all this conviction, contrition, lamentation and distress, is the legitimate consequence resulting from life implanted, and indicates to all who know experimentally the way of life, that the poor sin-burdened soul is drawing near to the time of his birth, or deliverance. He who has thus arrested him, and brought him to a sense of his lost and helpless estate, will perform the work in his own time, but the burdened soul must wait until "God who commanded the light to shine out of darkness, shines *in* [not *into*] his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. Or, as Paul relates his own experience, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me."—Gal. i. 15. Then by the revelation of Christ in us the hope of glory, the way of salvation through him is brought to view, the burden of guilt is removed, the blood of Christ is applied, the demands of the law are canceled, the curse is removed, the prison doors are opened, the captive is delivered, the love of God is shed abroad in the heart, old things are passed away; behold all things have become new; a new song is put in his mouth, even praise unto God, the gospel pours its joyful sound into his quickened ears, his goings are established and he is a new creature, the *old man* of his corrupt

nature is subdued, not dead, that which is born of the flesh continues to be flesh, and only that which is born of the Spirit is spirit. (John iii. 6.) And, as in the flesh there is nothing good, so in the spirit, there is nothing evil. That which is born of the flesh is corruptible, because it is born of corruptible seed, but 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. Here then the christian finds in him, two men, which are called the *old man* and the *new man*. (Eph. iv. 22-24; Col. iii. 9, 10.) Outward man, and inward man, (2 Cor. iv. 16,) and the hidden man of the heart. (1 Peter iii. 4.) The old, outward man, is called the flesh, because it is born of the flesh; but the new, inward, and hidden man of the heart, is called spirit; because it is born of the Spirit. The works of the flesh are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. But the fruits of the spirit are, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. (Gal. v. 19-23.) These two *men*, or opposing principles in the christian, occasion a warfare and make him groan being burdened. "For the flesh, [that which is born of the flesh] lusteth against the spirit, [that which is born of the Spirit] and the spirit against the flesh; and these are contrary the one to the other; so that ye (christians) cannot do the things that ye would." —Gal. v. 17.

Finally, we see from the testimony of the Scriptures, as we also learn by our experience, all that is corrupt, carnal, and opposed to the law of our mind, is born of the flesh, and all that we possess that delights in the law of God, that loves holiness and hates sin, is that which belongs to

our new and heavenly birth, and while we remain in this earthly tabernacle, the warfare will continue, and we are admonished to crucify the old man with his affections and lusts, and to deny ourselves, keep the body under, and to put on the new man, which, after God, is created in righteousness and true holiness, to walk after the Spirit, and we shall not fulfill the desires of the flesh. The new man being born of God, must live on that bread which comes down from heaven, but the old man being of the earth earthy, must have its sustenance from the earth, until it returns to the dust of the ground from whence it was taken; for dust it is, and to the dust it shall return. But we have the blessed assurance that in the resurrection, these vile bodies of the saints, which now occasion us so much trouble, shall be changed, and made like unto the glorious body of our risen Redeemer, and then, but not till then, shall they be made spiritual and immortal.

We have endeavored to give our views on the subject proposed by our brother, and in doing so, to trace the generation of the children of God, as a chosen generation, a royal priesthood, a holy nation; which are born, not of a corruptible seed, but of an incorruptible seed, by the word of God, which liveth and abideth forever. What we have written are our views, and what we have understood to be the views of the Old order of Baptists, from the days of John; but if we are mistaken in our views, (and we are liable to be) or in any part of them, we hope that our brethren will in all christian kindness point out to us the more excellent way.

MIDDLETOWN, N. Y., September 1, 1857.

## MARRIAGES.

By Elder Wm. R. Welborn, at his residence in Mecca, N. C., April 29th, 1900, E. T. Cockerham and Miss Lelia Cockerham, both of Snarry Co., N. C.

## OBITUARY NOTICES.

My dear father, **W. J. Whiteker**, was born Oct. 23d, 1816, departed this life March 20th, 1899. Father had always enjoyed good health; being industrious, he accumulated plenty in this world to raise his family on. He was a kind, good neighbor, and took great interest in entertaining company. He was strictly honest in all his dealings, and all his neighbors put great confidence in him. Though he never joined any church, he always liked to have the preachers visit him, and they seemed to enjoy his hospitality very much. As father grew old he became more and more concerned about his future state, and took great interest in reading the Bible. He lost his companion about three years before his death, and broke up housekeeping and lived with his son. All this seemed to mar his happiness, and cause him to fail fast. About a year before he died he received a hope in Christ, and was received by the church, and was baptized. He was so feeble he had to be led into the water by the preacher and one of his grandsons.

When on his death-bed, he called me to him and told me to tell the boys to read and pray. My brother got the Bible and read the twenty-third Psalm. The next day he asked us to sing. He was conscious to the last, but was too weak and feeble to talk much. May his children be comforted in their bereavement, feeling that their loss is his eternal gain.

ALSO,

**DIED—Joe J. Hicks**, son of R. S. and M. E. Hicks, of Johnson City, Tenn. Joe was born June 10th, 1881, and died at his home Feb. 26th, 1900, making his stay on earth 18 years, 8 months and 16 days. Joe was subject to rheumatism when small, and finally when he grew up to be a young man, and his prospects for the future seemed to be very flattering, the dreadful disease manifested that it was still in his system, and he was finally stricken down in January, and suffered untold misery for nearly two months before death came to his relief. He was the only son, and a noble boy in every respect, and his father and mother and five sisters were very much devoted to him. He was attended by two of the best physicians, and he had the very best nursing, but rheumatism settled in his heart, and they had to give their darling son up. He was conscious to the last; called the family to his bed, and asked them all to pray with him, and told his mother that he prayed last night, and that he prayed this morning, and said that he was prepared to die. He told his father the night before he died that he could not stand his sufferings

much longer, that he would have to die. He then had a sinking spell, but rallied again, and said he would like to talk more, but could not for coughing, then he asked his mother to put her arm around him and hold him up; those were the last words he ever spoke. He died as if going to sleep. He leaves a kind and devoted father and mother, five sisters, and many other relatives and friends to mourn their loss. May the Lord bless the bereaved family, and enable them to say, "The Lord's will be done."

JENNIE HURST.

**DIED—On the night of April 9th, 1900, Joshua Reeder**, who was the eldest son of Obed and Sarah Reeder, and was born in Allen Co., Ky., May 27th, 1818, being 81 years, 10 months and 13 days old. He was taken with something like "la grippe," or pneumonia, about Jan. 5th, and dropsy set in, which terminated in death. His parents emigrated to Wayne Co., Ill., about 1831 or 1832, where he grew up to manhood. Owing to the disadvantages of a new country, and his parents being poor, he was deprived of an education, but in after years, having become interested in the Scriptures, he learned to read, and became well read in the Bible. He went from Illinois to Indiana, and was married to Mary Gwaltney, March 21st, 1841, with whom he lived until her death, about fourteen years ago. Deceased joined the Primitive Baptist church about the year 1842, and was baptized by Elder Joel Hume. He moved his membership to Little Flock church, Wayne Co., Ill., from there to Wolf Creek church, Saline Co., after which he went into the organization of Bethlehem church, about the year 1865, and was by that church chosen to the office of deacon, which office he filled until old age disabled him, which was only a short time before his demise. He was a consistent member, and highly esteemed among his brethren, and of good report among them without.

He had a family of thirteen children, four boys and nine girls. Two of the girls and three of the boys were members of the Old Baptist church. All of the boys, except the youngest, who died at 17 years of age, have been ordained to preach the gospel of Christ. The oldest, Elder Thos. Reeder, died last March, a year ago. Elder John Reeder lives and preaches in Illinois.

Father lived most of the time with the writer of this notice, and died at my house; he suffered more than tongue can tell, and often expressed a fear that he was not as patient as he would like to be, and prayed God for grace to sustain him in his afflictions. He often said, "O, that I could fall asleep in Jesus."

When death came it was lovely indeed; his mind for some weeks had been very much impaired from extreme weakness and suffering, but he now asked us to help him into the rocker, that he might rest, and when we had helped him into the chair, in about five

or eight short minutes he breathed slowly into that blessed sleep from which Jesus will awake him in the resurrection.

His body was laid beside his dear wife. Brother T. R. Pitman conducted the solemn service.

NATHAN REEDER.

BROTHER William Brown, of Woodstock, Mich., was born Feb. 3d, 1825, in Olive, Ulster Co., N. Y.; he was married to Miss Sarah Winchel, August 17th, 1843. To this union seven children were born, four boys and three girls. Three boys preceded him in death; one dear son and three loving daughters, with his dear companion, with the church of Columbia, of which he was a living and loving member, are left to mourn. If his place in church was not filled when we met, we all would ask, Is brother Brown sick? As he had not met with the church for one year, he sent word the month before he died, that it had been a long year, but his faith was the same, the loving words, salvation by grace and grace alone, was always his theme. The last talk he had with a dear brother, he repeated the twenty-first chapter of Revelation, and O, what a gift he had in expressing his mind, and we all loved to hear him, although he had no confidence in the flesh. He was taken with "la grippe" over one year ago, and nervous prostration followed, and he has been a very great sufferer ever since. At the last he went very suddenly. He always spoke of the dear church of Olive, and to them his death will be sad news. He was baptized in the fellowship of Olive & Hurley church, by Elder I. Hewit, in August, 1852. He came to Michigan twenty-two years ago, and united with the Primitive Baptist church of Columbia, Jackson Co., by letter, and, as has been said, was a dear, loving brother. At the very last he said, he wanted Christ, and him crucified, preached at his funeral. His request was granted; Elder Swartout took 1 Cor. i. 23, 24, for his text, and was followed by Elder Taylor, of Ind. The hymn 1252 (Beebe's Collection) was used. A loving companion, affectionate father, and a dear brother in Christ, has fallen. God help us.

MARY P. LEWIS.

WOODSTOCK, Mich., May 8, 1900.

Matilda West, daughter of John and Letitia Mills Wilson, died April 30th, 1900. She was born June 4th, 1803, so had she lived one more month she would have been 97 years old. She belonged to a long lived family, her grandmother living 99 years.

The subject of this notice was truly a mother in Israel, her conversation was of heaven and divine things, and her christian experience was indeed remarkable. I wrote her experience for the SIGNS OF THE TIMES, which was published in the number for January 22d, 1896. She joined the Regular Predestinarian Baptist church in Ohio at the age of sixteen,

was married to Jeremiah West, when twenty years old, and came to Montgomery Co., Ind., in 1826. They put their letters in Sugar Creek church, in Crawfordsville, and remained here until a church was constituted, called Walnut Creek, near their farm home, and they were in that constitution. When her husband died, in 1858, she having moved to Crawfordsville, returned to our old church, where she tried to attend in her old age at least once a year, and seemed to enjoy meeting with the saints, although she was so deaf she could not hear the preaching. Jerusalem was her chief joy, and her countenance shone while assembled with the saints. She was bedfast and a great sufferer for fifteen months before her departure, part of the time unconscious. The last time I sat beside her when she knew me, and called me by name, she said, "I am here yet, so long, so long! O, wonder of wonders, that Jesus suffered and died for poor sinners! I am a sinner poor and needy, weak and wounded, sick and sore." Happy soul; now she has gone where sickness, sorrow, pain and death, are felt and feared no more. There God the Son forever reigns, and scatters night away.

"The time of love has come,  
When she will clearly see  
Not only that he shed his blood,  
But she shall say, 'for me.'"

The funeral was conducted by Elder Oliphant, from the home of her faithful daughter, Mrs. Lce. He read from Rev. vii., commencing at the 9th verse, and said many comforting words to the mourning son and daughter, and other sorrowing friends. Then we took her precious remains to a country woodland cemetery, and laid her where all nature seemed praising God. The trees and grass were so beautiful in their new spring robe, and the birds warbled their song of praise.

"Who, who would live away, away from his God,  
Away from that heaven, that blissful abode?"

LINA W. BECK.

Abraham Cole, son of the late Lewis and Sallie Cole, of Black Rock, Baltimore Co., Md., died at his home in Waverly, near Baltimore city, March 16th, 1900. He was stricken with paralysis on the preceding Thursday evening, and soon became unconscious, and passed away without any apparent suffering. He was in the 79th year of his age. He was baptized by the late Elder Wm. J. Purington, in the fellowship of the church at Black Rock, about the year 1862, as we are informed by his family. He remained a member of that church until about a year ago, when he moved his membership to the Ebenezer church, in Baltimore city. He had been an attendant of the last named church for perhaps the past fifteen or twenty years. His affections still clung around the church where he became a member, and in the vicinity of which much

of his life was spent. He leaves a dear companion and three children, to mourn the loss of a kind husband and father.

The funeral service was held at Black Rock on Sunday following his death, and was largely attended by many friends and relatives. Elder Rowe, his pastor, preached upon the sad occasion from the words found in 1 John v. first clause of 10th verse. Brother Cole was well and widely known in the County in which he spent all his life. He had filled several positions of honor and trust in the County. He was a man of gentle and lovable disposition, and kindly manners. We have known him well for more than thirty years, and have always found him ready to converse upon the things which he loved more than all else, the doctrine of grace, and the hope of salvation through Christ. He confessed himself a sinner saved by grace. He was faithful to attend upon the services of the sanctuary whenever it was possible for him to do so. This was especially the case in the latter years of his life. We have enjoyed many conversations with him. Often he would come to the meeting at an early hour, while we were pastor in Baltimore city, and we would hold a little conversation before the rest of the friends had arrived. It was always helpful to us to meet him at those times. And now his family and friends and the church will not mourn as those who have no hope; they believe that for him to die was gain. Not long before his death he said to a member of his family, he had no fears of death, and when it was the Lord's will, he was ready to go. May God comfort every mourning heart.

C.

**DIED**—April 19th, 1900, at his old home in Fairfield Co., Ohio, **Joseph Burgner**, aged 88 years, 7 months and 22 days. He was born in Lebanon Co., Pa., in 1811, came to Ohio in 1828, and was married to Julia A. Bailor, in 1838. In early life he was a member of the U. B. church, but for the last thirty or more years he had a standing in good fellowship with the Old School Baptists. Two daughters, three sons and fourteen grandchildren, survive him. He was the first born of his parents, and the last one to die, a brother William, of Illinois, having died twenty-four hours before. Such has been his life that pleasant memories will be associated with his name. He reared a family who are adorned with the virtues of honesty and industry, pearls of great value.

A large number of people attested their regard for his sterling character by their presence at his funeral, in the presence of whom the religious services were conducted by the writer, speaking from Psalm viii. 4, "What is man?"

"Precious in the sight of the Lord is the death of his saints."

THOMAS COLE.

AMANDA, Ohio.

**Henry S. Stipp** was born in Lebanon, Ohio, May 13th, 1828. While quite young his family moved to Illinois, and engaged in farming. As a young man he was enthused with gold fever, and started for California, via Oregon route. He was six months making the journey with ox teams, and suffered untold hardships. He reached Oregon in the early fifties. He was there married to Caroline Warren, of New York State. He shortly after went to California, and engaged in mining at Downieville, Cal. Later he published a paper at Treka, Cal., then an important mining center of northern California. He has since resided mostly in California, spending some time however in the mining camps of Nevada in their prime. He lived for many years in San Francisco and vicinity. Later at Watsonville, Cal., and spent his remaining days in Los Gatos, Cal., where he was for some years engaged in the grocery business. He died at his residence on "Glen Ridge," Los Gatos, Thursday, April 19th, 1900, after a brief illness lasting hardly twenty-four hours, of bronchial pneumonia and heart failure. He had almost reached the age of 72 years. He leaves a widow, a son and a daughter, and three grandchildren. He was faithful and affectionate to his family, and had strong sympathies for the weak and distressed.

He was buried Sunday, April 22d, in Los Gatos cemetery.

GEO. H. STIPP.

It becomes my painful duty to write the obituary notice of sister **Susan Covington**. The writer has been intimately acquainted for several years, and knew her to be well versed in the Scriptures, and indeed it was pleasant to be with her, and hear her tell of the goodness of God and his wonderful works among the children of men. Our dear sister was born June 25th, 1822, and lived and died in Tennessee, and was baptized into full fellowship of the Primitive Baptist church, October, 1887, and departed this life March 17th, 1900. We have been told by her granddaughter, sister Pettus, that she would repeat in her last hours, "I would not live away, I ask not to stay." David has said, "Precious in the sight of the Lord is the death of his saints." And we would say to all of the children and grandchildren, Be of good cheer, and hold up the heads that hang down, and hope to the end.

E. L. ANDERSON.

CANE SPRING, Ky.

**DIED**—April 7th, 1900, **Mrs. Lucinda Jenkins**, of Ingleside, Steuben Co., N. Y., aged 72 years or more. She had some difficulty of the stomach for a long time, which proved fatal. She was a member of the Old School Baptist church at Riker's Hollow, N. Y., united about the year 1878. She leaves one sister and one brother; neither were present, as they are old and

a long way off. She was the first one that I baptized at that place. She was sound in the faith, clear in experience, and was a great benefit to the church in many ways. The Bible and SIGNS were her library. She would often speak of the good solid reading in the old SIGNS, and how much she enjoyed reading them, but she now has no need of any of those things that were a comfort to her while in the flesh, she is with her best friend, Jesus. She often in the last two years expressed a desire to depart and be with Christ. She was with brother Edward Drake two or three months before she died, who, with his wife and other friends, done all that could be done to make her comfortable. She will be missed much by the church.

The funeral was at the meeting-house, April 12th, where the writer spoke to a large congregation, after which the clay or dust was laid in the ground, near the meeting-house.

I have lost a dear friend and sister.

D. M. VAIL.

**DIED**—At her home in Calcasieu Parish, La., Mrs. Nancy Hinson, wife of D. Hinson, aged 70 years, 9 months and 24 days. She was born in Dale Co., Ala. She was the mother of twelve children, eleven surviving her. She was a member of the Primitive Baptist Church for eighteen years, and was true and faithful, attending church when permitted; was ever ready to talk of the pleasure it was to visit neighboring churches, and meet with the members of the same order, in christian love, and talk with them of their blessed hope.

D. HINSON.

## ERRATA.

IN the last issue of the SIGNS the article from Nashville, Tenn., signed S. B. Hickerson, should be O. B. Hickerson.

## ASSOCIATIONAL.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Warwick church, at Warwick, N. Y., to begin on Wednesday before the second Sunday in June, (6th) 1900, and continue three days.

Those coming from the east or west should take the Erie Railroad to Greycourt, where they will change to the Lehigh & Hudson for Warwick. In New York city return tickets for Warwick can be bought for \$2.75, thus saving more than one dollar on each ticket. Trains will be met on Tuesday afternoon, and friends will be cared for. The first train Wednesday morning arrives at about 9 o'clock, by which those coming from the west on the Erie R. R., can get to the meeting in ample time, as the meeting-house is but a short distance from the railroad station.

WM. L. BEEBE, Pastor.

THE Sandusky Primitive Baptist Association will convene with the Thompson church, near Kalida, Putnam Co., Ohio, June 8th, 9th and 10th, 1900. All trains will be met at Columbus Grove, on C., H. & D. R. R., on Thursday before.

A cordial invitation is extended to all, especially ministering brethren.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington, will hold their forty-ninth annual meeting at or near Elder W. S. Matthews' residence, near Lincoln, Polk Co., Oregon, commencing on Friday before the third Sunday in June, 1900.

Those coming by boat, from both north and south, will be met at Lincoln. Those coming by railroad will be met at Salem, and conveyed to the place of meeting. All are requested to come so as to be met on Thursday before the meeting.

N. J. SHANKS, Clerk.

## MEETINGS.

A YEARLY meeting will be held, the Lord willing, with the Clovesville Old School Baptist church, of the Lexington Association, on the first Saturday and Sunday in July, (7th and 8th) 1900.

Those coming by rail will be met at Fleischman's, on the Ulster & Delaware Railroad.

A cordial invitation is extended to all lovers of the truth, to meet with us.

O. F. BALLARD, Church Clerk.

THE yearly meeting of the Beulah Old School Baptist church, of Canada, will be held, the Lord willing, at the usual place, Aughrim schoolhouse, in the township of Brooke, Lambton Co., Ontario, five miles from Alvinston station, beginning on Saturday before the third Sunday in June, 1900, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

THE Middleburg Old School Baptist Church has appointed her yearly meeting to be held as usual the first Saturday and Sunday in June, 1900, and extend a cordial invitation to ministers, brethren and friends, to meet with us.

By order of the church.

A. COOK, Clerk.

THE annual two days meeting with the Bethel church, Shelby Co., Ky., will begin June 2d, Saturday and Sunday, commencing at 10 a. m.

With the Cane Run church, at Turners, Henry Co., Ky., commencing Friday, June 8th, at 3 p. m., and continue three days.

With the Beech Creek church, Shelby Co., Ky., Friday, June 15th, to continue three days.

My brothers, J. G. Sawin, of Illinois, and I. Sawin, of Iowa, will be with us during these meetings. We hope to be favored with a good attendance of brethren and friends from abroad, as in years past.

May the Lord favor us with his gracious presence, break these hearts of stone, revive his work, cause our hearts to rejoice, and enable us to worship him with reverential fear.

P. W. SAWIN, Pastor.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., JUNE 15, 1900. NO. 12.

## POETRY.

### TOPLADY'S CHAMBER HYMN.

WHAT though my frail eyelids refuse  
Continual watching to keep ;  
And, punctual as midnight renews,  
Demand the refreshment of sleep ;  
A Sovereign Protector I have,  
Unseen, yet for ever at hand ;  
Unchangeably faithful to save,  
Almighty to rule and command.

From evil secure and its dread,  
I rest if my Savior is nigh ;  
And songs his kind presence indeed  
Shall in the night season supply.  
He smiles, and my comforts abound ;  
His grace as the dew shall descend,  
And walls of salvation surround  
The soul he delights to defend.

Kind Author and Ground of my hope,  
Thee, thee for my God I avow,  
My glad “Ebenezer” set up,  
And own thou hast help'd me till now :  
I muse on the years that are past,  
Wherein my defeuce thou hast proved,  
Nor wilt thou relinquish at last  
A sinner so signally loved.

Inspirer and Hearer of prayer,  
Thou Feeder and Guardian of thine,  
My all to thy covenant care  
I, sleeping and waking, resign ;  
If thou art my Shield and my Sun,  
The night is no darkness to me,  
And fast as my moments roll on,  
They bring me but nearer to thee.

Thy ministering spirits descend,  
To watch while thy saints are asleep,

By day and by night they attend,  
The heirs of salvation to keep ;  
Bright seraphs, dispatch'd from the throne,  
Repair to the station assign'd,  
And angels elect are sent down,  
To guard elect of mankind.

Thy worship no interval knows,  
Their fervor is still on the wing ;  
And while they protect my repose,  
They chant to the praise of my King.  
I, too, at the season ordain'd,  
Their chorus for ever will join,  
And love and adore, without end,  
Their faithful Creator, and mine !

## CORRESPONDENCE.

### THOUGHTS IN SICKNESS.

WHEN I wrote my note, April 30th, 1900, I thought I should be at meeting the next Sunday. I was there in spirit, I hope, but not in body. After twenty-six days of sickness I am just able to sit up a little. Compared with many, my sufferings have not been long nor severe. It is of some exercises of mind under them that I wish to write a little to the readers of the SIGNS, to whom I have communicated freely for thirty-six years. I know I can tell but little of what I have experienced, but I write to those of like precious faith, who will understand more than I can tell.

After seventeen days of painful suffering a surgical operation was performed for an erysipelas swelling in the neck. There was relief, but with great weakness. Until the operation there had appeared no favorable prospect, but when the surgeon had done his work a cure seemed assured. My quiet of mind had continued, but there was a feeling of unspeakable solemnity as I appeared to be in the presence of the Lord, in a special sense, and great were the searchings of heart that I experienced. Every apparent ground of my hope seemed to be subjected to great searchings, and to almost disappear, yet my hope remained. My heart was filled with the constant prayer, "O God, be merciful to me." When there was hope of recovery, I felt a gladness with my quietude, and then the searchings became deeper and sterner, for I feared my gladness was only natural, and not true thankfulness to the Lord, nor submission to his will. Do I really desire and seek the glory of God? This was the burden of my anxious inquiry.

After preparing, the surgeon said, "Now I am going to hurt you." My strength to bear would have been the strength of an infant, but the greater strength was at hand. When his work was done I said, "How can you bear it, doctor?" "It is you that bear it," he replied, "not I; I would not have borne it as well." "Not that," I said, "I mean how can you bear to see the suffering in the faces of those you must hurt daily and hourly, to do them good?" All that night I seemed to see the great Physician, the dear Savior, bending over his dear ones, with his tender, pitying, but firm expression, hurting them deeply, even to the piercing of their hearts, and causing them to feel the pains of death, thus

bringing them to know the fellowship of his sufferings, that they may know the fellowship of his joy.

"For the divisions of Reuben there were great searchings of heart." The tribe of Reuben dwelt on the opposite side of Jordan from Canaan, but fought with the tribes that had their inheritance in Canaan. So in a sense we dwell in the world, for flesh and blood cannot enter into the kingdom of God, but we fight the fight of faith in the gospel land. This is the division of Reuben, the division between the flesh and the Spirit, which are contrary the one to the other, and this causes the Lord's people to have such great thoughts and searchings of heart. (Judges v. 15, 16.)

While thus in the felt presence of the great Searcher of hearts, in my pain and weakness of body, I was shown more clearly than ever before how far short I have come in everything I have thought or said or done, how far short of that holiness which God justly requires. My best works have been contaminated by my nature's vileness, so that I can see no merit of my own in them. If accepted it was to the wonder and praise of grace. I was baptized in the fellowship of the church. It was a privilege and blessing unspeakable, but my own part was all so full of self and sin I wondered the saints could have me with them. I remember the sweet and solemn occasion with thankfulness for the unspeakable grace. I have preached the gospel sometimes, I am sure, and have felt great sweetness and comfort in it. But how could it be that the Lord would call me to such a holy work, or allow me to enter upon it? I never could understand it. And so much of vile self in all my attempts to preach, so much of vanity, so much of

seeking great things for myself. I loathe myself as I think of it now, and feel shame and pain before God. What can I say to him but the same old cry, "God be merciful to me, a sinner"? And I am asking now, Am I sincere even in that? Yet my hope remains, and my mind is held quiet. How is this?

Have I denied myself? Have I crucified the flesh, with its affections and lusts? O, how I have tried to think that I have. Sometimes it has seemed that I have tried to deny myself, and that I have succeeded. But now in the felt presence of God, and seeing the end of this life apparently not far away, I am looking, it seems in vain, for true self denial in my life and walk. I look over all that I could call self denial, and I find the thought of self benefit is in it all. If I have denied myself of any one thing it has been with the thought of a greater good to myself. Denied the lesser, lower, baser, it may be, for the more exalted, nobler, purer, but still for self. What do I know of denying self and taking up my cross? My own self-righteous reasoning and exaltation of self will not avail me here, for the Lord is searching me, and the Lord's line and plummet are not swerved a hair's breadth by my thoughts of my own works.

But here the Lord breaks in upon my soul with a precious revelation, a new revelation, of Christ as my righteousness, as the only doer of good works, for me and for every redeemed soul. Christ denied himself, and he is the only one under heaven who ever did; therefore his name "is the only name under heaven given among men whereby we must be saved." A man cannot by his own will deny that same will. "A house divided against itself cannot stand." A man cannot of himself deny himself. His own

will cannot lead to works contrary to that will, therefore he cannot of his own will do works of righteousness. It must be by another will, of another nature, that his own will is denied. Only one ever lived on earth who could and did deny himself, and he not by his own will as a man, though that will was pure, for he was holy, harmless, undefiled and separate from sinners, but by his Father's will which he came in the flesh to do. It was the Father's will wrought in the Son. This turned him away from "all created good," from seeking gratification of his needs as a man, and of his pure and right earthly desires, and caused him to deny himself of his just rights, and from claiming the true judgment given in his favor by Pilate, and made him yield to unjust oppression when he could have had power to resist it, and allow himself to be numbered with the transgressors, and to die an accursed death. This all was not according to his will as a man, but was according to the Father's will, to fulfill in and through the Son the Father's eternal purpose. That will of the Father by which the dear Son denied himself, is the only will by which any man can ever deny himself, take up his cross and follow Jesus.

Then how sharply came to my waiting, anxious soul the question, "Where is the evidence that this will has ever been wrought in you? How does it appear that you have ever experienced this work of self denial? that you have ever truly denied yourself?" But I remembered that it is said of the Lord's people by an inspired apostle, "We have the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead." I have felt this sentence of death in myself. By this I have been prevented from trusting in myself. I

have sought in vain to find any good thing dwelling in me, that is, in my flesh. I have seen and felt a blight upon all earthly things for myself, so that I could not base any substantial hope of happiness upon them. Whenever true and real comfort has come to me it has been, not because of any good discovered in myself, nor because of any merit in anything done by me, but because of some blessed revelation of Jesus to my soul; because of some sweet truth brought to my mind, some precious word of promise dropped into my heart, which made me forget myself and my depravity for the time, and rejoice in the Lord, and feel strong in him, "and in the power of his might." It was always God's work, not mine, that made me rejoice. But before long a sense of my unworthiness has often made me question how these blessed things could be mine, until again they were revealed by his own glorious power, and again sealed unto me as mine.

I am writing in bed, as I am able, from time to time, but I can tell only a little of what passes in my mind. The church of God has been fair and beautiful to me, and her work and service have been mostly a delight, though I can truly say I have never felt worthy to have a part in it, but sometimes so unworthy and unfit as to go to the work greatly burdened and oppressed. I have seen so much of my own vain and sinful self in my work that I have been kept much in the dark, and have traveled much in low grounds of sorrow. In the meetings of the saints, where I dearly love to be, how much my comfort has been marred by my worldliness of mind, and the vanity of my thoughts. Yet I have loved the meetings well, though falling so far short of their best goodness because of my carnality of mind. Preaching has

always been a solemn work to me, and my levity of nature has been mostly hushed when trying to preach. But still so much of self, of vanity, of worldly thoughts, would crowd in view that I have often become sick of self and almost weary of the work. Vexation of mind at annoyances of the moment, and at my vain efforts to seek suitable expression, and impatience because I cannot preach better, because I cannot preach as well as my brethren, though at the same time inwardly glad that they can preach better than I. But I must confess with thankfulness that sometimes I am happy as a little child while made to forget myself and remember only the Lord's name, and his hungry poor while preaching the gospel of his grace. I love to hear the gospel preached, and yet often some tone or manner of the preacher will attract my attention away from the truth he proclaims, and oftener some frivolous thought in my own vain mind.

What contradictions! what conflicts! what contrariness between flesh and Spirit, and all most apparent in the holiest places and work. How often I say, "Is there any Spirit of Christ in me? If not, I am none of his." I remember the wormwood and the gall of such experiences, and recall to mind that my soul is humbled within me at the thought of those distressing views of my vain self, therefore I am comforted and have hope. (Lam. iii. 19-21.) Have I ever received any comfort which appeared to me as a reward for any act of obedience of mine? So far from it that the very thought is revolting to my soul. In my experience every token of God's love and favor, and he has given me many, notwithstanding my unworthiness, every act of obedience, and every sweet comfort and assurance of hope, have

been alike from God through rich and abounding grace in Christ, and my thanksgivings have abounded to his dear name as much for the gift of an obedient spirit and walk as for the precious words that have shown my sins forgiven.

How much I have sown to the flesh, in thought and word and deed, and as must necessarily follow, I have of the flesh reaped corruption. Why has the Lord made me to feel the bitterness of sin instead of leaving me dead in it, or allowing me to rest in carnal security? Why has he in mercy restored my soul? Why has he given me repentance unto life, and the feeling of the Publican's prayer in my heart? Why has he brought me in spirit to his dear feet, and favored me to feel his wonderful love in my soul? Why has he given me this submission to his will at this time, so contrary to my natural disposition? I cannot tell, only that it is for some wise and gracious purpose of his own. But what wonderful love and mercy and grace to poor, unworthy me. If he shall restore me to a measure of health and strength so that I may stand before his people again, I desire and pray that I may preach Christ, and only Christ, wasting no time or words on useless things; that I may have no divided mind, but a mind single to the glory of God, and to the good of his hungry poor.

Only by the Spirit of Christ working in me mightily can I deny myself. It is the cutting off of the flesh by the circumcision of Christ, so that we have no confidence in the flesh. To deny not only the carnal, gross appetite, the lustful desire, the anger and hatred and envy that are clamoring for expression, but also the most noble and exalted impulses of our human nature; to deny not only the claims of worldly ambition, but also our

just rights, and allow ourselves to be taken from judgment, as Jesus did, and to appear vile in the sight of men, if need be; to deny not only the cruel impulse to hurt another by the "words that are spears and arrows," but also to deny the generous impulse to speak kindly, flesh-pleasing words, when only self, not truth, would be favored by them; to please not ourselves, but others; to turn the other cheek to the smiter; to give the cloak also; to turn not away from him that would borrow of us. But this no man can do; no, all these things are among those that are impossible with men; but there are no impossibilities with God; he can do all things, but he does them in his own way.

This is dying daily; this is denying self. As we come before God in the Spirit, whether in immediate prospect of the great change or not, how he removes our trust in a moment from all our own works, from all fleshly goodness, from all created things, and shows us how far our trust has been in the Lord. Then "we are open and naked before him with whom we have to do."

O, the sharp pain of that surgeon's knife, as in his tender but firm hand it cut down through the swollen and hardened flesh. But it reached and brought out that poisonous mass of corruption that had gathered and secreted itself there, near the springs of life, and made way for a permanent cure. O, the piercing stroke of the word of God, sharper than surgeon's knife, as it has divided between soul and Spirit, showing the soul ever cleaving to the dust, (Psalm cxix. 25,) until quickened by the Spirit, according to the Lord's word, that we may run in the way of his commands. Did we think there was goodness in the flesh? that piercing word has shown us

our delusion; it is corrupt. But the Lord will bring health and cure. Here is the perishing of the outer man day by day; here is the bearing about in our body the dying of the Lord Jesus. No comfort to the flesh in this experience except the sweet hope of the great change that shall come to us in the resurrection, when we shall be conformed to the image of Jesus. In this hope the flesh of Jesus rested; in this hope we rest. (Psalm xvi. 9.) In this denying of self and following Jesus we find no earthly pillow for the head, no rest for the flesh. O, the pain of this daily crucifixion, this cutting off of all trust in the flesh. O, the hurt of this piercing word! But through it all comes the promise, and the experience by faith, of true healing; through the suffering comes the unspeakable fragrance and glorious beauty of the life of Jesus made manifest even in our mortal body. This is our true life, the life that we now live in the flesh, by the faith of the Son of God. Now, through this painful experience of the circumcision of Christ, we know what it is to deny ourselves. We follow Christ in suffering in the flesh, but also, blessedly, we follow him in spiritual life and holy joy. His works are now our works; he works them in us to will and to do of his good pleasure. And by his rich grace this inward work is wrought out in our life here. From this sorrowing, yet rejoicing, inward life of faith come all the sweet amenities of the social life of the saints on earth; brethren dwelling together in unity; caring for each other; thinking of each other's welfare; "thinking not every man on his own things, but every man also on the things of others;" denying oneself for others good; meeting together with love and joy; forbearing one another in love, forgiving one another;

using the mantle of charity for each other's faults: tenderly washing one another's feet. Blessed family of God; blessed people that are in such a case. Glorious city of God, "beautiful for situation, the joy of the whole earth." There let me dwell in their fellowship while I remain on earth, not in crowded temples made with hands, but where the twos and threes are gathered together in Jesus' name, who "shall speak of the glory of his kingdom and talk of his power."

What the Spirit quickens or moves me to do, though done in the weakness of the flesh, is accepted of God; it is a work of faith. Grace wrought in us the holy desire, the holy will, and grace has enabled us to work it out with fear and trembling. We mourn for the weakness of the flesh, but in that weakness the strength of Jesus is made perfect, and as his power rests upon us we are strong. In our felt weakness is our strength. Soon all the fancied strength and all the real weakness of the flesh shall be gone in a moment, and we shall appear with Christ, who is our life, in glory.

I have written in great weakness of body. My love to all the dear brethren. I have now been more than four weeks sick. I hope in a few days, if the Lord will, to go out again, and to meet with brethren at our association part of the time.

SILAS H. DURAND.

SOUTHAMPTON, Pa., May 25, 1900.

ASHLEY, Ohio, May 15, 1900.

DEAR BROTHER BEEBE:—AS I am about to remit for the SIGNS, I feel like sending you a loving greeting in christian fellowship. I feel to thank God that he has sustained you and dear Elder Chick, causing you to know nothing but Jesus Christ, and him crucified. It is to me

glad tidings of great joy; it delivers me from slavish fears. When we are just ready to sink from gazing and meditating upon our vile sins, how sweet to be reminded, your warfare is accomplished, your iniquity is pardoned, and you have received at the Lord's hand, double for all your sins.

I cannot tell you how well I love the SIGNS; I find in it just what my soul hungers and thirsts after; it is in full accord with the Scriptures, and bears witness with my experience.

My case is such a desperate one that I dare not trust at all in myself. "Naked, I came to thee for dress, helpless, I look to thee for grace." O, what sweet rest we find in him, when we say from the heart, "He is made unto us wisdom, righteousness, sanctification and redemption." There is nothing left out; yea, "Your righteousness is of me, saith the Lord." Yes, when we find this treasure, we sell all that we have. We had thought we were rich, but now we know that we are poor, and wretched, and blind, and naked, so naked that we have no dress of our own, but we are abundantly dressed in the righteousness of Christ.

About a year ago I had a dream which I love to recall. I saw myself dressed in this robe, which was O, so bright. There is nothing in earth like it. O, how happy I was! I dare not despise it, and again put on my own filthy rags." How filthy my own works appear to me, I long to get away from them all. Sometimes I have rejoiced to know that in that other world I shall be freed from the body of this death. Sometimes, though only for a moment, we feel free from it now when we see Jesus only. Much of my time is passed in clouds, but he says, "He maketh the clouds his chariot." It is when we go down into the the deep that we

learn the power and salvation of God. I have had great afflictions, but I trust Jesus bore them all. He sometimes has made me feel that his arm is underneath, that he loves me still. How very unworthy I am of the least of his blessings! I abhor myself; surely if I am saved it will be as a monument of amazing grace. I desire to walk worthy of this high calling, but though I have besought the Lord, with tears, to keep me from bringing reproach upon his dear name, that I might live godly, and glorify his cause, I feel that I have made a failure. I am so full of sin that sometimes I fear I have been deceived in thinking that I have seen his salvation, but I cannot forget all the glory and brightness of some days I have seen; I can but say, "Though he slay me, yet will I trust in him," for I can do nothing else, and I cannot doubt his promise. You may know that ye have passed from death unto life, because ye love the brethren; yes, surely I love them.

Dear brother, in this time of contention, may God give you boldness coupled with gentleness and charity, that you may not publish anything which needlessly offends. I believe the Lord has been with you thus far, I trust that you will be as a chosen vessel to contend for the faith. May he cause you to keep the flesh in subjection, that you may speak the truth in love. I thank God for you that he has enabled you to proclaim his gospel of grace. Paul says, "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."

Now, have we began under this principle, and then find later on that a part of our salvation is of works, or of both grace and works? Paul says this latter

cannot be. "To him that worketh the reward is not reckoned of grace, but of debt." I do not believe that many of the dear brethren really believe that any salvation is of works; I do not see how they can believe it, if their eyes are opened to see their own hearts. If they who see their vileness really believed that their blessing, either in time or eternity, depends upon their own works, that they must earn them by obedience, surely they would despair of ever receiving anything. I believe the Baptists are but few who would say, "I deserve to be blessed, for I have done God's will, and therefore I will surely be blessed." When a blessing comes, how it sinks us down into the very dust, and we say, What am I, that I should be thus blessed? We give God the glory then, do we not? How we abhor ourselves for our ingratitude for such unmerited favors. We even feel unworthy, sometimes, to appear in the presence of the brethren. When at such times we hear the promise, "Blessed are the poor in spirit," do we feel to have whereof to boast? "Where is boasting then? It is excluded," we bow our heads in the dust and say it is the free grace of God. Surely all heaven-born souls have learned this. If they could lay down the spirit of envy and contention, all would agree that, "He leadeth me in the paths of righteousness for his name's sake." Even though we go, and we do, it is because "he works in us" not only to will, but to do his will; yet we do it. But it is not voluntary humility and will-worship, but it is given us in Christ. He hath ordained that his people should walk in good works. Did God know whether this or that one would walk in them or not? Would he before ordain that they should walk in good works when he knew that they would not, or might not, do so?

Surely it is "ordered in all things and sure." The mercies of David are sure mercies. Though we are blessed in obedience, it is the gift of God. "Not of works, lest any man should boast." Our sins are our own, but every good thing is of God.

Now, brother Beebe, I did not expect, when I began, to say all this, and I wish to add that if you publish this, I wish to ask pardon for presenting the arguments above; I love the brethren who express themselves differently, and if they could understand me I do not think they could object.

May God help us to add to our faith, kindness and charity. We can do nothing of ourselves, but through Christ we can do all things. We cannot lead the Spirit, but we are led by the Spirit, if so be that we are children of God. We do at times live after the flesh, indeed, we would live that way always if the Spirit did not lead us. If it leads us, we do not go of ourselves. Although we obey we must say, "Yet not I, but the grace of God which is in me." Now let us strive to keep the unity of the spirit in the bonds of peace. There may be of course, there always are, false teachers, but there are many mistaken ones who would agree if they understood each other. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Charity suffereth long and is kind; it never faileth, but prophecies fail, tongues cease, and knowledge also vanisheth away.

May God give wisdom to rebuke and



exhort, that with meekness you may instruct those who err in understanding. But I pray that God's teachers might ever be in the love of God, when contending for the faith, considering themselves lest they might be tempted. If those who oppose us in some point, are children of God, though they are mistaken, God loves them, so should we.

Please pardon me, I fear I should not have written so much, but I did want to say that I appreciate the dear SIGNS.

I trust I am yours in gospel love and fellowship,

JOIE EKELBERRY WICKHAM.

MARION Co., W. Va., April 4, 1900.

DEAR BROTHER BEEBE:—I will try to write you a few lines. I would like to speak with regard to duty and practice, to the children of God. We live in a world where there are many troubles and trials, and much opposition, and Baptists ought to be on their guard against all evil. We claim to be the church of Christ which the gates of hell shall not prevail against. Brethren, let us prove that we are the church of God, by our daily life and walk, we are born of God, born of an incorruptible seed, by the word of God, which liveth and abideth forever. How careful then ought we to be, watching unto prayer as did Daniel, who entered into his chamber, and prayed toward Jerusalem three times a day. We ought to ask ourselves the question plainly, Do we prove to the world that we are his people? Do our lives agree with the word of God? By our fruits shall we be known. We ought to be humble and shun the very appearance of evil, but we are weak, and therefore must look to the Lord for support and help in the time of need. The Lord said to his disciples, If ye know these things, happy are ye if ye

do them. Happiness lies in the doing and not in the hearing and knowing only. "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James i. 22-25. How many of us desire to do our duty as we should? We cannot be too careful in what we do; let the mind of Christ be in us, let us follow peace with all men, and holiness, without which no man shall see the Lord. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," is the admonition of the apostle. If the Scriptures teach these things, let all follow them who love God. We have renounced the hidden things of dishonesty, and are not to walk in craftiness, handling the word of God deceitfully, but by manifestation of the truth commend ourselves to every man's conscience in the sight of God. Paul beseeches us that we receive not the grace of God in vain. He says, "Giving no offense in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor

and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live: as chastened, and not killed; as sorrowful, yet alway rejoicing: as poor, yet making many rich; as having nothing, and yet possessing all things." This was spoken to the Corinthian brethren, but does it not mean all the children of God now as well as then? We are not to be unequally yoked together with unbelievers, because righteousness and unrighteousness have no fellowship, and light and darkness have no communion. We are to come out from among them, and be separate, and not touch the unclean thing, then, God says he will receive us, and will be a Father unto us, and we shall be his sons and daughters. We are commanded to come out from all who will not walk according to the gospel rule. Then follows the verse, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Some may think that I believe in holiness, or what is called sanctification. Yes, I do, but not as some people claim, that we can become so perfect that we can live without sin. Jesus is our sanctification, according as it is written, "He that glorieth, let him glory in the Lord." Then let us walk as the children of the light, and not of the darkness; the things that are vain and foolish are the enemies of our souls, and war against them; they are of the world, and not of God. Some may say, You believe in good works, by the way you write. Yes, I do believe in good works, I do believe in the grace of God producing good works. Is there not much more danger in failing to do our duty than many think? Is there not danger also that some will go too far? We ought to

be careful as to how we walk, we should be careful to come up to the rule, and we should be careful also to see that we do not cross the rule, and then we shall have praise of God and not of the world. Some may say this is too strict. No, I am not strict enough myself. We cannot serve God and mammon, compare this with what the word of God says, and see if it is right; if not according to the word, reject it. Let us prove by our walk that the grace of God is within us. Now you must not understand me to mean that we will never do anything wrong, but let us fight the good fight of faith. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves."

Let us remember that we cannot do all this of our own selves, God only, can keep us in our duty, and cause that we be not neglectful. Let us not give place to the devil. I am writing upon the duty and practice of the children of God, these things will not give them grace or life, but they are the duty of believers, if we love the Lord, we are told to keep his commandments. We are, as much as in us lies, to live peaceably with all men, we are to do good to all men, especially to the household of faith. Doctrine and practice go together, so also do experience and repentance. Christ is exalted to give repentance to Israel, and the forgiveness of sins, God has exalted him with his right hand to give these things. Experience begins when God first shows us our helpless condition by nature, and that we are unable to deliver ourselves

from the danger that we are in, and our insufficiency to deliver ourselves from bondage, and our need of Christ's righteousness to be imputed to us. "By grace we are saved through faith, and that not of ourselves, it is the gift of God." How much we need him to keep us from the foolishness and the evil of this world, and from the flesh. God chose us in him before the foundation of the world, that we should be holy and without blame before him in love. He has predestinated us unto the adoption of children, by Jesus Christ, unto himself, according to the good pleasure of his will. They are elect according to the foreknowledge of God unto obedience and sprinkling of the blood of Jesus Christ.

Please rectify all mistakes. I have but hinted at these things.

Your unworthy brother, if one at all,  
JAMES W. LINN.

REXFORD, Kansas, Feb. 28, 1900.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BROTHERS IN CHRIST:—I will try to give you a little sketch of my experience.

I was born in West Virginia, in 1836, and lived in that State until 1885, when we moved to Thomas Co., Kansas. When I was twelve years of age my mother died, and I was left one of six boys. My father broke up housekeeping, and I worked for my board for a distiller.

The first time that I thought of the Lord's dealings with me was one night when I went to sleep crying for my mother. I dreamed that I saw the most beautiful cloud, and I thought that my mother was there, and that I could go to her, but she could not come back to me. I then awoke, and I never cried any more for my mother. My parents were both Old School Baptists when I was

born; my father was a minister. They always taught me to be truthful and honest, and that I would be punished for every wrong that I did, and when I did wrong, and they knew it, they chastized me for it. My father married again shortly after my mother's death, and then he took me home again. His second wife was an Old School Baptist, and a mother to me, and I loved her as a mother. She nor my father ever told me anything to take me to heaven, but I thought when I got what pleasure I wanted in this world, I would turn and be a christian; I thought that I could become one whenever I wanted to do so; I lived in pleasure, rolling sin as a sweet morsel under my tongue, and did not know what I was doing.

In January, 1856, I was married; we were both poor, but I thought I was the happiest man that ever lived. Soon a child was born to us, and now I thought that I had everything that I wanted, except riches; then there came such a feeling over me, if everybody in the world had been dead, I could not have felt worse. What was the matter I did not know; I did everything I could to shake this oppression off, but could not; I would take my babe and sing to it, and try to teach it to dance. In 1857 the little one died; I then thought that I never would make use of another bad word, and did not for some time, and then one day I was riding, and got off my horse to walk, and soon came to a stream, when I thought I would ride again, but the horse ran, and I could hardly catch it, and when I did, I began to curse it. Then it came to me that I had lied, for I had promised the Lord that I would never do so again. I said, O Lord, if thou wilt keep me from it, I will never swear again, and I thank God he has kept me from it,

yet my burden remained upon me, and I could not put it off. I thought that I would live a christian, and never let anybody know my feelings. I knew that I was a sinner, and could not see how God could be just and save me. I went to all kinds of meetings, but could not find any peace. In July, 1858, I was at an Old Baptist meeting, and Elder Thomas Collet preached the first sermon that I ever understood, and when he got through I went home. The Lord had shown me how he could be just and save me: when Jesus died he paid the debt of every saint that will ever sit around his throne, but I thought that I would keep it a secret, and never let any one know it. In 1859 I was away from home, and was taken sick, and thought I would die. Then I wanted to tell some one my trouble, and I started home, and on the way came across a friend camping in the woods, and I remained all night with him. I told him how I felt, and found that he was in the same state of mind that I was. I went home the next day, and thought that I would never tell any one else, but I got sick again, and then I told my wife. I went to church as I had been going, but I did not want to tell the church. Soon after I thought that I would tell the church at their next meeting, but when that day came, I could not, as I thought I was not fit to be with them, so I did not tell them about my experience till the next meeting, then I went forward and told my experience, and was received, and baptized the next day. Then I thought I would never see any more trouble, but the next day as I was at work, the enemy said to me, "You are not a christian, and you have deceived the church." I said, "Thank God he has a people, whether I am one or not." Then the temptation left me, but

I have traveled an up and down road ever since; when the Lord is with me, Satan is away from me. 1861 I was taken with typhoid fever, and I thought that I was dying. I had heard of Satan coming with his chains to take men to torment, and I told my father that I was going to torment. Then the sweetest voice that I ever heard whispered in my soul, "He that believeth in me shall never die, believest thou this?" I have never feared death since. The Lord showed me there that he would take care of me, and that he always had done so.

In 1882 I was taken sick again, on New Year's night, and I did not close my eyes in sleep for a week, but during that time I saw more pleasure than I ever had before. I saw my Savior, and I thought that he was barefooted, and I was also, and I was following him over a rugged mountain, and it was full of snags and rocks, and that if I slipped the least bit one side, it would ruin my feet, but to step in his tracks was soft as down. I had never spoken his name in public then, but the Lord showed me what preaching was; it seemed to me to be the key of the kingdom in the Spirit of God. The Spirit puts it into the heart of the preacher, and he speaks it forth, and that is all there is to preaching, as to its source. It became impressed upon my mind, and so I asked liberty, and it was granted, and I tried to preach, but I thought I was not fit. I tried to preach, and I tried to quit. In 1892 I went back to West Virginia, to an association, and there tried to preach, and was there ordained, and came home and had meeting at home. I am having meetings at our schoolhouse on first Sunday, and Saturday before, in each month. The nearest meeting that I know of is sixty-five miles

away. I have gone to hear them, they are all that in this section believe and preach the truth. I would to God that he would send some Old Baptists here, so that I could hear preaching. If there are any who believe as I do, I would love to have them come and see me, as I am almost alone. I live six miles southwest of Rexford, Kansas. I am well pleased with the SIGNS, it is all the preaching I hear, unless I travel from seventy-five to a hundred miles.

Do with this as you think best, and all will be right with me.

I am as ever your unworthy brother, if one at all,

STEPHEN MURPHY.

RATON, N. M., Jan. 7, 1900.

MRS. SILENA HOUGH—MY DEAR SISTER IN CHRIST:—Your long ago letter has not been answered, not because it was not appreciated, neither because you have been forgotten, nor our very pleasant visits in the past obliterated from my memory. Your letter came in a time when our feelings were very tender, and it brought up the time when you were a member of our household, and a most intimate acquaintance of our dear, departed one. She is gone, and the vacancy is still as keenly felt as when she first passed away.

Our lives are compared to a vapor, and how striking the figure. God's mercies are the only staple things of which we can think. I have been thinking that a birth manifests the natural, and that birth also is all that there is in the spiritual. In the natural I can see, but how short is the vision. Faith, which is given of God, lays hold on the unseen, which is revealed to us. By faith we know that Christ is the Son of God, and that he came out from God, and that he

works righteousness in us through the Spirit of truth. We know it to be revealed by the light of the glory of his wisdom which is in us, contrasted with the darkness of our own wisdom, and we see even this as through a glass darkly, because the evil of the flesh is not yet taken away. Faith lays hold on this truth, and a glorious hope is set before us, fixed in him who has entered within the veil. He is risen from the dead, and we are the children of that light which is brought to view through the gospel. This gospel is the gospel of peace; the wall of partition, made up of wicked works, between us and him, is broken down. He is our light, because he came out from God who is light, and declared the end from the beginning. Wisdom is indeed justified of her children, though the whole world lieth in darkness, and blinded to the love of God, and at enmity in that darkness to God. But we are told that charity never faileth, because God is love, and his love perfects us so that we shall show forth his praise, being brought out of darkness into his marvelous light, so that we see him as the author and finisher of our faith. We grope in darkness when we cannot see him. His work is shown through our works. They are good works, when he works in us to will and to do of his good pleasure. But this is not to be compared to the glory which shall be revealed in us when death is abolished, and its sentence is no more written in us. The voice of the Son of God and the trump of God shall quicken this mortal body, and it shall be made like unto his glorious body. His body ascended up on high, thus he led captivity captive. Hence we look for the redemption of the body; then no more tribulation shall await us, and we shall be with and like his glorious body.

These things we cannot see without the gift of wisdom, which is faith in us; then we hope or wait to the end for his glorious appearing.

That woman who is clothed with the sun has a glorious apparel, for it is not woven of the darkness of this world, but of the light of the eternal ages, the revelation of which God, who cannot lie, promised before the world began. Christ our Lord was in him, and with him, and beheld his glory, which was not revealed aforetime to men; but the gospel has revealed it through him in all ages, and will continue to reveal it until the leaven shall have leavened the whole body. He is a quickening Spirit, for the life of the woman, his bride, was in him, and through the sleep of his death the rib was taken from him, and she was manifested as bone of his bone, and flesh of his flesh. She suffers with him, and shall she not reign with him? In his book all his members were written, when as yet there was none of them; and he is now her Head, and must reign until all enemies are subdued under her in the earth. Enemies may destroy the natural body, but the true spiritual body is beyond their reach. Thus she fears God alone, knowing that he hath power to destroy both soul and body in hell. They have a glorious hope, they have a glorious body; God the Father has made it so through the death of his Son, and has revealed it to us by his Spirit, which he has sent as a Comforter, and what God has sent shall never fail. He is in one mind and none can turn him, none can deliver out of his hand, he lifts up his hand to heaven and says, I live forever, and so shall the church reign with him in righteousness forever.

Remember me to all the brethren and friends, and consider this a general letter. I often think of you, and of the kindness

shown me in my visit at Hopewell, and Trenton, and elsewhere, and hope for the time to come when I can again see you all, and talk of the things which are above the world and natural things.

Affectionately your brother,

G. M. FETTER.

OTTERVILLE, Mo., May 20, 1900.

EDITORS OF THE SIGNS—DEAR BRETHREN IN HOPE:—I feel a desire to try to express my thankfulness to you in sending me some sample copies of your paper, especially the 15th of May number, that had your well explained position. While reading carefully your views on the great fundamental principles of the hope of every heaven-born soul, it did not change my mind, but I feel strengthened; neither did it change my mind in regard to the SIGNS OF THE TIMES. I have had the pleasure of reading that paper for twelve years, although I have not been a subscriber, and in examining some of the old numbers which were published in your father's life, I can see no change in the doctrine set forth then by him, and now by its present editors.

I have been a close observer of the questions of the day, that is, time salvation and predestination of all things, and being fully established in my own mind in the latter, I have ever felt it my duty to present the same to the hearts and understanding of the children of God. If I am not deceived in my call, it is to preach the word, exhort, reprove and rebuke, with all longsuffering. In as short a way as I can I wish to let you know how I understand the above charge. While all who have been permitted to hear me know my position, yet you have never met me, nor have I ever written on this subject before, as I felt there were others more able than I to handle the

subject. Preach the Word, I understand, to be the same Word spoken of in another place, which is quick and powerful, sharper than any two-edged sword, the same that John's record says was in the beginning with God, and was God, and was made flesh and dwelt among us, which is Jesus, the Savior of his people. The apostle says, We preach not ourselves, but Christ Jesus the Lord. The question is, Why preach him? Because in him all fullness dwells, because God has exalted him at his right hand to give repentance and remission of sins. Now if he is Prince, Savior, High Priest, and all fullness is in him, he is all his people need in time or eternity; we find salvation in none other; he died to save his people from their sins, or died for our sins, and was raised for our justification. If we are justified in him, shall he (God) not freely give us all things? Jesus is the store-house of God; all his wisdom, counsel and power is treasured in him, our redemption, preservation, resurrection, in fact all that we need here in this world, and in the blessed world to come, is and ever was in him, and as time rolls on we see the purposes of God developed. The choice was made in Christ before the world was, and in the same Jesus grace was given us. We all acknowledge the choice in Christ before the foundation of the world, and that is that we should be holy. If God has chosen his people, and declared he will perform the work, or perfect their redemption in the resurrection, please tell me if the same God that made this choice, did not see all the obstacles that would spring up here to thwart him in this glorious work? Yes, my dear brethren, that unlimited wisdom saw it, for inspiration says he saw it all, that is, just what he suffered for his seed, and was satisfied, and his unlimited

counsel or predestination declared he would do all his pleasure, and his unlimited power upholds all his wonderful work. This is the word Timothy was to preach.

How weak it is to say, If God predestinated all things, what use is there for us to preach, pray, exhort or rebuke? Let me tell you my reason, it is to fulfill that same wise counsel. It seems to me I sometimes get a glimpse of just such a God as I have here tried to declare, and when I do, the burden is light, the yoke is easy, and I feel a relation with David, and I call on all that is within me to praise the name of the Lord. Then I can exhort my dear, downcast brethren to a steadfastness in the faith, for it is all fixed and sure. It is God's work, and in the same spirit I can reprove or rebuke my brother, and in that spirit we can restore those that go astray. In all we suffer for Jesus' sake there is a blessing, but it is not a debt, as I would do my neighbor a day's work, and he would promise me a dollar at the end of the day, but the blessing is, being made worthy to follow Jesus, and this is by that grace that was given us in Christ.

Brethren, this is not as clear as I would love to present it, but it is the best I can do without making my letter too lengthy. If I know my own poor heart, it is to pray God's blessings on all his dear people, and the SIGNS OF THE TIMES. May its editors be supplied with grace to still continue its publication on the old principles, and when the present ones are called, may he fill the agency with others that will continue to set forth the same to the rising generations.

Inclosed find post-office order for two dollars, for which send me the SIGNS OF THE TIMES,

J. T. BARNES.

SANFORD, Maine, March 9, 1899.

ELDER F. W. KEENE—DEAR BROTHER IN CHRIST:—It has been on my mind much of late to write to you; whether I can write anything worth your perusal seems doubtful. I will write you some of my past experience, and I hope it is of the Lord, and not of self.

In the fall of 1894 they were holding revival meetings at the Baptist church in this place, and my husband went a few nights, and then I thought I would go. I went to these meetings feeling I was a sinner, and would come home feeling nothing bettered, but rather worse. I went, but there was not any food there for my hungry soul, I saw myself such a vile sinner, and they all talked as though they were sure of heaven. I got so that I could not sleep at night, and my daily work became a burden to me. Then I would go into company to try and drown my thoughts, but I could not. I was poor company for myself or for any one else. At length I told my husband that I would like to go down to the Oak Woods church, and he said, "We will go." And the first Sunday that we went, as I listened to your preaching, it seems that I heard what I had been wanting to hear for a long time, and I felt to cry unto the Lord, "God be merciful to me a sinner." But after this Sunday I looked forward to the Sundays with great anxiety to go to the gathering at Oak Woods, for it seemed to me I felt I should get food for my soul. The first time you came and spoke to me, and asked me how I enjoyed the meeting, I could not tell you how much I had enjoyed it, it seemed such a privilege to be there and hear our Savior exalted above all others. How blessed it was to me! I had thought for some time that I would like to have a home with the people of God,

and follow our Savior in the ordinance of baptism, but I felt myself so unworthy there could be no hope for me, for I was a poor, lost, undone sinner. The Sunday morning that we went into the conference meeting that was held before the services for preaching, sister Roberts, at whose house we stayed the night before, asked me if I would like to go to the conference meeting? I told her that I should, and I enjoyed hearing the brethren talk very much. When you asked my husband if he felt like speaking to the church, and the church received him for baptism, I thought I must sink, for I thought if you should ask me to speak of the Lord's dealings with me I could not, but it seems that I had strength given me to say a few words, I hope it was of the Lord, and not of myself. But how could the church have fellowship for me and receive me for baptism, seemed a mystery. The next Tuesday when you called at our house you asked me if I was sorry for the step I had taken last Sunday? I replied, I did not know, I felt as if I was acting the hypocrite, and deceiving the people of God; but O, I cannot deceive him who knows all our thoughts. It did seem to me when next Sunday came that I was afraid of what the people were going to say about my being baptized, and thus making a profession of the name of Christ. But when I got to the water's side that fear all left me, and everything looked lovely; it was such a happy day to me, and when the brethren and sisters came along and shook hands with me, calling me their sister, I thought, How can they fellowship such a poor, unworthy creature like me? But since I have been one of your number I have had some very trying times. It seems at times that I know nothing of the grace of God, and what



little hope I have is about extinguished, and then this passage of Scripture will come to my mind, "We know that we have passed from death unto life, because we love the brethren," and that gives me a little hope. There is no place I enjoy myself as I do meeting with the people of God; I have not had that privilege the past year because of my sickness. It seemed to be very hard at first to be thus deprived of this privilege, but the Lord knows what is for our good, he will not put upon us anything but what we are able to bear. Pray for me that I may be reconciled to the Lord's will.

I will bring my scribble to a close, as I think it will try your patience to read it. Please do not let any one see this.

From your unworthy sister,  
MRS. ANSON QUINT.

SANFORD, Maine, April 26, 1899.

ELDER F. W. KEENE—DEAR BROTHER IN CHRIST:—I have been so sad and gloomy for the past two weeks, it seems as though I must write you a few lines to let you know the state of my mind. It seemed last Sunday morning as though I could not be reconciled to not have the privilege of meeting with the dear saints of God. O, I felt so rebellious against God, indeed, I could hardly realize that there was a God. My husband said he thought I was one that used to have good courage, but it seemed to me now to be all gone. It is such a great blessing when we can put all our trust in our Savior, and feel to lie passive in his hands. There is no company that I enjoy so much as I do the people of God, and hear them talk of Jesus and the blessed things of his kingdom, yet how ignorant I am of any spiritual knowledge of these things. I find myself so cold

and lifeless, pertaining to the things of God, that I wonder I have ever been made to hope in the salvation of the Lord, yet at other times that hope is so precious to my soul. It seems that I have felt more dependent upon the Lord since my health has been so poor. I feel at times it is for my good to be afflicted, that it brings me nearer to my God. I have had a great desire that I might be reconciled to the Lord's will concerning me. I feel it is a great mercy that we do not know what is in store for us, the Lord's ways are not our ways. If I am ever saved, it will be by grace, and grace alone, not by anything that I have done.

I did not sit up last week, as my health is so poor, but I suppose it is all for the best, that is the way I feel now. Come and see me when you can, it is such a great blessing to hear you talk of spiritual things, and the preciousness of our Savior.

From your unworthy sister,  
MRS. ANSON QUINT.

(See obituary notice on page 382.)

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## EDITORIAL NOTICES.

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### PLEASE BE SURE

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE 15, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**REPLIES TO CORRESPONDENTS.**

A FRIEND, Geo. W. Jones, of Norton, Va., writes, asking some questions concerning the shedding of the blood of Christ, and concerning his reviving and living again on earth before his ascension. We put what he has said in the form of questions, and try to pen a brief reply.

First, "Must every drop of the blood of Jesus be shed in order to complete the atonement for our sins?"

It is written that without the shedding of blood there is no remission of sin. It is also written that Jesus laid down his life for the sheep. It seems clear, from all that the Scriptures testify concerning redemption, that the one thing demanded by the law of God was the life of the offender. In the Old Testament it is again and again stated that the blood is the life. Therefore when it is said that without the shedding of blood there is no remission of sins, precisely the same thing is meant, as though it were written that our life must be laid down for sin. Indeed, the curse pronounced against transgression and sin in the first place said nothing about the shedding of the blood of Adam, but, "In the day thou eatest thereof thou shalt surely die." The real demand of the law is the death

of the transgressor. It is also a fact that when the blood has gone out from the body, the body is dead; but the blood is also dead. We speak here of the death which we see around us every day. Literally the blood of one that is dead is just as dead as is the rest of the body. There is no more life in the literal substance of the blood, than there is in any other part of the body of man; yet we speak of the life-blood of man or beast, because when the blood has gone, the creature from whose body it has departed is dead.

In the case of the crucifixion of the blessed Lord and Master, all that was called for by the law was his death. Life was demanded for transgression. Adam had no life but his natural life when he transgressed, and of course no other life could be demanded of him save that which he possessed. It was the same life demanded of Adam, which Jesus laid down; it could have been no other, because no other was demanded. As the late Elder Wm. J. Purington used to say, "Eternal life could not die." Adam did not originally possess eternal life, and therefore it could not have been demanded of him, and beside, to those who have eternal life Jesus said, they should never perish. Jesus did not lay down eternal life, simply because it was not demanded by the law, and because eternal life cannot die; if it could die, it would not be eternal life at all.

That blood which Jesus shed was in itself but blood. While he said, Whoso eateth my flesh and drinketh my blood hath eternal life, yet had any one eaten of the literal body, and drunken of the literal blood of Christ, he would not have possessed eternal life. Jesus did not mean that his body, if eaten by cannibals, or his blood, if drunken by men, would

impart to them eternal life. His body and blood, literally considered, would not have availed any man any more than to eat the body and drink the blood of any other man. Had those who crucified him torn pieces from his body and eaten them, they would not have had eternal life any the more. We speak of this to show that it was not the blood, as such, that washed away sin, but the laying down of the life of the Master. When it is said that without the shedding of blood there is no remission of sin, it is the same as saying that without the laying down of life there is no remission. Indeed, in crucifixion, and death by it, comparatively but a small portion of the blood in the body flows out. From the narrative in the Scriptures we know that from the hands and feet of the dear Redeemer but a small portion of his blood had fallen. After his death, when his side was pierced by the spear, blood and water came out.

It was not the pouring out of his blood literally which made the atonement, but the laying down of his life; that he poured out to the limit; he died that we might live. We speak and sing of the virtue of the blood of Christ, and the Scriptures say much about it, but it should always be remembered that after all it is the life that the law of God demanded, and all that is said of the blood is but figurative, meaning the life of the Lord. It is not possible that all the blood shall flow out from the veins without death ensuing. If it could be possible that all the blood could be shed, and the sacrifice remain alive, the atonement would not be complete. We say this to emphasize the idea that it is the life simply that is demanded. We have no objection to the expression, "It took every drop of the blood of Christ to atone for our sins," if we do not look at the matter wrongfully.

ly. If we mean by it that Jesus must die to atone for our sins, the expression is right and true, but literally Jesus was dead, and the atonement completed, before his side was pierced, when blood and water came out, so that it is evident that his life was the atonement. The blood is but a synonym for the life, therefore.

Second, Did Jesus have the same blood when he arose, and moved among men, that he shed upon Calvary?

We do not know, and we do not think it important that we should know. One thing is sure, he did arise from the dead, thus proving that his atonement was complete, and that the law of God was fully satisfied, and sinners justified. We know that his body arose, and appeared to his disciples, and after his resurrection he did eat as any other man would eat, though it is not said that any man touched him after his resurrection, yet what is said, shows that he could be touched, for he said to Thomas, "Reach forth thy hand, and put thy finger in the print of the nails." And he said to Mary at the sepulchre, "Touch me not," when she would have embraced his feet. All that is needful, or that would be for our comfort to know, is that he did arise from the dead. The mystery of his resurrected body is incomprehensible to our finite understanding, and so is the mystery of our own resurrection, at the last day, incomprehensible. We do not yet know what a spiritual body will be. It is enough to know that these bodies shall be raised up; it is enough to know that Jesus laid down his life that he might take it again, and after his resurrection he was glorified. One day believers shall know what his glorification means, but not now.

BROTHER G. R. JOHNSON of Rosswell,

Ga., asks for some thoughts upon the Scripture found in Jer. xiii. 23, which reads as follows, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

The language seems plain, and we will say but little with regard to it. The whole chapter is a presentation of the pride, rebellion, wickedness and stubborn ungodliness of Israel as a nation, under the old, conditional covenant. The law demanded obedience of them, but gave no grace to secure that obedience. Because no grace was in the law of that conditional covenant, the people continually went astray in heart, in that they did not obey the commandments, to love God with all their heart, and mind, and strength, and their neighbor as themselves. This sum and substance of the law they never did obey, and never could without grace bestowed upon them, and working out this obedience in them. And as regards those portions of the commandments of the Lord, which related simply to an outward, formal obedience, to which they could be constrained through fear, they were also continually disobeying. Even when they did render some obedience to these outward, formal requirements, in most cases, and with most of the people, they did not do these things through love to God, and so this obedience was not acceptable to God. It was thus made clearly manifest that unless grace should reign, in writing the law in the heart, and putting it into the inward parts, they would err without remedy. Thus the old covenant was meant to show the utter failure of fallen man to love God and the neighbor, in which two commandments, the word informs us, all the law is summed up. Thus the law was the schoolmaster to

Christ. It showed to those who felt its power, the utter failure of man, and of all conditional salvation, conditioned upon man, and thus brought them to see that help must be laid upon one that was mightier than they. Thus that conditional covenant teaches, as well as the gospel covenant, the necessity of Jesus, and his finished and perfect work, to save. Man is nothing, and Jesus is all. Work is a failure, and grace reigns alone. Say what we may about the goodness and ability of man, the fact still remains that under all the various periods of time in which man was tested after the fall, he has proven a total failure, so far as righteousness is concerned. He is depraved in heart and life; he is evil, and does evil continually. The law of threatening cannot restrain him, because sin is stronger even than his fears of judgment. God was not disappointed in him. The law was not given that man should be proved for the information of the Almighty concerning him, but man was proved in every way by teachings, and warnings, and mercies, and judgments, in order that man might himself know how vile, and how sold under sin he is. In the gospel, even Paul, who had a large measure of the Spirit and grace of God, complained that he could not perfectly obey; evil was always present with him. Sin is mixed with all I do, each one must say. It is utterly impossible that any one should live a perfect life on earth, since sin still lives, and strives in the whole heart of man. God's dealings with us in every way but bring this out, and cause us to rest more entirely upon the finished work of Christ. O, what debtors we must be to grace every day!

In the text to which our attention has been called, we are taught that such was the deep depravity of man, and such the

natural opposition of the human heart to God and to all that he commands, that Israel could no more cease to do evil, than an Ethiopian could change his skin, or a leopard his spots. It is the nature of the Ethiopian to be black; it is the nature of the leopard to have spots; it is the nature of man to accustom himself to do evil, and not good. A man can no more change his nature than an Ethiopian or a leopard can change theirs. Sin flows out from the nature of fallen man, just as the color of black flows out from the very nature of the African, or the spots flow out from the nature of the leopard. It must be remembered that we are called here to contemplate *fallen* nature. Let it be also remembered that we are called to contemplate *fallen* nature under the *most favorable* circumstances. If it could ever learn to do good, surely this was the place. God was dealing with them as he never did deal with any other nation; all his dealings with them but developed the fact that they were the most stiff-necked and rebellious of all people. There is not a child of God to-day on earth who does not confess that all the dealings of God with him have but revealed to him all the more his great perverseness, so that he finds out that in him, that is, in his flesh, there dwells no good thing. But God can change the skin of the Ethiopian, and he can take away the spots of the leopard, so he can hold in restraint the nature of fallen man, and cause that he shall do good, rather than evil. He did hold in restraint the lions, so that they could not harm Daniel; he did quench the violence of the fire, so that it could not consume the bush that Moses saw, and so, at another time, it did not kindle upon the three Hebrews in the furnace. Thus he can and does hold in check all

men, so that their inbred nature does not fully appear. He in a richer, higher sense, so lives in his people that their tendencies to evil are restrained, but each one must say it is grace, and grace only, that separates me from the vilest of the vile. A sinner saved by grace, sums our whole experience up.

God, in the text, spoke of Israel unrestrained by grace; they were under the dominion of their sins; an evil heart of unbelief controlled them; they were dead in trespasses and in sins; they could not perform any other than dead works. The impossibility of the natural man loving holiness, and hating sin, is here set forth more clearly and strongly than any uninspired words can convey it, and just this very thing we learn to be true of ourselves when we are awakened to see the truth concerning ourselves. This Scripture abases man and exalts grace. In fact every Scripture that exalts grace, abases man, and every Scripture that abases man, exalts grace. As one of the old hymn writers has well said, "It is all for the lifting of Jesus on high."

A BROTHER has asked the question, "Is the child of God as passive in obedience, as in regeneration?"

We hardly know what such an expression can mean. If it means, Is the child of God as dependent upon grace, in order to be obedient to God, as he was in his regeneration? we should have no hesitancy in replying in the affirmative, but if it means that the child of God has no desire to obey, and finds no love and joy in it, and does not have his mind stirred up to run in the way of the Lord, and does not strive to obey, any more than these things were with him in his regeneration, we should answer in the negative. We know that we desire to obey,

and that we do strive to obey; we know also that we did not desire regeneration, nor strive after it. It is certain that believers do serve God, but it is equally certain, that after all, we must ascribe to grace all our obedience all the time. We should not think of using the expression, "We are as passive in obedience as we were in regeneration." It is not a Bible expression, and neither do we understand the Bible to teach this. If it be charged against those who believe in sovereign and reigning grace, that they believe that this makes the believer passive in his obedience, in the sense that he does not desire nor strive to obey, it is a base slander against grace, and against those who ascribe all their salvation to it. The poet never sung a truer lay than when he said, "Grace all the work shall crown." It is all summed up in Paul's language, "I labored more abundantly than they all, yet not I, but the grace of God which was with me." Paul was not passive, for he labored, but still he says it was grace after all that did all the work. Grace worked in him, and then through him. We can have no mind to obey except as grace confers that mind, and then with the mind to obey, we learn that our doing what we desire to do, is also of grace. It is grace that makes us active in all obedience. In this part of the country we have never heard the expression above named, used by any of the brethren; but we do feel to ascribe all to the grace of God.

C.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denotes the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

#### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

##### MATTHEW XXV. 25, 26.

"AND I was afraid, and went, and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed."

It would afford us pleasure to be able to explain all difficult passages on which we are called upon to give our views, if we were in possession of the requisite knowledge and aptness to teach, and if we were confident that what we write would be for the edification of the saints, and the glory of God. We have often had occasion to acknowledge that we feel more embarrassment in writing our views on the parables and metaphors used, than on other portions of the Scriptures, not because we have no views, but principally because the same metaphor or the same parable may illustrate more than one subject, and therefore brethren may apply them differently, and it is hard sometimes to determine which, if either of us, has the primary design of them.

This parable of the talents has been variously understood and interpreted by different commentators, and that, too, in some cases where there is unison of sentiment in the doctrine of the Bible, generally. To our mind there appears to be a connection, or continuation of the subject embraced in the twenty-fourth chapter, extended through the twenty-fifth.

The discourse of our Lord to his disciples, of which the parable under consideration is a part, took place in the vicinity of the temple at Jerusalem, immediately after the disciples had been showing him the buildings of the temple, and Jesus had predicted the final overthrow and utter ruin of all these splendid buildings, whereupon they asked him to tell them,

“When shall these things be? and what shall be the sign of thy coming? and of the end of the world?” In connection with his answers to these three questions, our Lord gave some most solemn and impressive admonitions to the disciples, which he enforced by the use of a number of parables, all of which were calculated to show the propriety and necessity of their faithful attention to the charge which he had given them, and vigilant watchfulness in regard to the signs which were to indicate his coming. Their Lord was soon to go away for a season and then return again, and it was needful for them that he should go away, for he was going to his Father and to their Father, and when he should thus personally be absent, they would be exposed to strong temptations, both from enemies without, and fears arising from their own carnal and unrenewed natures. “Take heed,” said he, “that no man deceive you; for many shall come in my name saying, I am christ, and shall deceive many.” They would also be tempted to say within themselves, “My Lord delayeth his coming,” and to begin to smite their fellow-servants, and to eat and drink with the drunken. To warn them against these deceptions of the enemy, and corruptions of their flesh, he made use of the parables. “Two shall be in the field, the one shall be taken, the other left. Two women shall be grinding at the mill, the one shall be taken and the other left. Watch therefore; for ye know not what hour your Lord doth come. But know this, that 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. Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh.” From all these parables,

it is clearly seen, that the disciples were admonished to watch for the coming of the Son of Man; that is, the coming of which they had inquired, and which is more clearly indicated by the parables of the virgins, the talents, and of the sheep and goats, in the following chapter; when he should come as the bridegroom long expected, to receive the bride and consummate the marriage; as the Lord to reckon with his servants; and as the crowned king to divide the nations of the earth as a shepherd divideth his sheep from the goats.

“Then shall the kingdom of heaven be likened unto ten virgins.” Then, at that time, when the Son of Man, as a Bridegroom, should thus suddenly be announced, then those faithful servants or disciples, like the wise virgins, should be manifestly distinguished from the foolish virgins. And why? The reason is thus given in the following parable: “For the kingdom of heaven is as a man traveling into a far country, who called his own servants.” As Christ was now about to go away, he had called his own servants, or disciples, and taught them privately on this subject. “And delivered unto them his goods. And to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.” Here, if we rightly understand the application of the parable, is described the manner in which God has set the members in the mystical body of Christ, even as it hath pleased him, and bestowed a measure of the Spirit to qualify each member for usefulness in the body, and all the gifts for the benefit of all the members, to profit with all, or for the profit of all. “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." "But to every one is given grace according to the measure of the gift of Christ." These gifts in the church are not bestowed to suit the ambitious feelings or desires of the servants, but they are distributed according to the wisdom of the Lord, and according to the several ability of the disciples. In all this arrangement the Lord, and not the servant is magnified. It is the province of our Lord Jesus Christ to call, qualify and command the service of all his servants, and to furnish each servant with the exact amount of gift or talent that he pleases. And Timothy has not the right to say, Because I am not endowed with apostolic gifts and authority, my Lord is austere and unjust, or that he claims the right to reap where he has not sown, for the Lord does not require of Timothy a harvest of apostolic labors. Each disciple is required to be diligent in the exercise of such gifts as the Lord has bestowed on him.

Although Timothy cannot sit on one of the twelve thrones to judge the twelve tribes of Israel, still he can be equally useful, according to the measure of the gift of Christ, in holding fast to the form of sound words, in committing the same that he had heard of the apostle, to faithful men who shall be able to teach others also, and in warring a good warfare. And so even in the present day, though some of us, as ministers of Jesus, may not have as great gifts as some others, or as our proud natures would desire, we are under the same obligation to improve such as we have, as though we were apostles or prophets. The same may be said of all the children of God, whether called to labor in the public administration of the word, to speak in exhortation, in prayer, in attending to the discipline

and order of the church, or in whatever way God has graciously qualified us to be useful in the house of God. And still further we will say, that the child of God, though but a very child, weak and trembling, has no just cause to say, Because my Lord has not given me the amount of assurance that I think others possess, because he has not enabled me to triumph over all my fears and doubts, in regard to my hope in Christ, he is therefore an austere Master if he requires me to own his name in the ordinance of baptism, in taking a seat with his people in the church of God, and I shall be excused if I wrap up carefully in a napkin what little hope I have, and bury it in the earth. For every one who is born of God, in whose heart God has shed abroad his love, has a measure of the gift of Christ, and a capacity to be, to some extent, useful in the body. The hand cannot say to the foot, I have no need of thee, nor can the foot say, Because I am not the hand, therefore I am not of the body. The language of the slothful servant, it is to be feared is found in too many mouths at the present day. Preachers excuse themselves from devoting their time to their calling, on the plea that their gifts are so small when compared with the gifts of others, saying, We will hardly be missed if we apply ourselves to our farms, our shops or our worldly business, and thus hide what gift we have, in the earth; if God designed us for usefulness in the ministry, he would give us greater gifts, and not reap where he has not sown. To carry this short, simple, plain but emphatic message, "Yet forty days and Nineveh should be destroyed," seemed quite unpleasant to the fretful prophet. But it was, nevertheless, a message from God, and quite as important that he should bear it, as any message that was ever sent to Israel by Isaiah or Jeremiah.



"I was afraid," said the slothful servant. Afraid of what? Had not his Lord said, Occupy till I come? But he lacked confidence in his Lord; feared that he would require a greater amount of harvest than in proportion to what he had sown. And being afraid, he went and hid the talent in the earth. Will this be the language of any of us? Will the tardy convert say in extenuation of his disobedience to the commands of Christ, I was afraid thy grace would not be equal to my day, and so I declined to own thee in thy ordinances? Will the reluctant minister say, I was afraid that I should fail to make a creditable appearance, and my pride would be mortified, so I buried my gift in the earth? May the Lord deliver his dear children from such slothfulness, and constrain them all to obey him.

"His Lord answered and said, Thou wicked and slothful servant!" The excuse is insulting to the Master or Lord who supplied the talent. "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Thus in the use of money, if it be not invested as capital for business, it may be so applied as at least to gain ordinary usury. But in regard to the gifts bestowed on the saints, we cannot let them out on usury; but still the figure is well calculated to admonish the slothful servants of Christ, that they are amenable to their divine Lord for their disobedience to his commands, and for their neglect of such gifts as he has bestowed on them.

The order given to take from him the one talent, and give it to him that has the ten, shows that the church of God must be supplied with edifying gifts; and if some, through sloth and disobedience, wickedly withhold their share of the service, those who are more faithful, shall

supply the lack, and in doing so they shall learn that the willing and the obedient shall eat the good of the land, while the slothful and disobedient shall be cast into outer darkness, where many a disobedient child of God has been, and where they have found weeping and gnashing of teeth. This is strong language, but we believe it to be applicable to God's children, who are delivered to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. v. 5.)

MIDDLETOWN, N. Y., September 15, 1857.

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### CIRCULAR LETTERS.

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*The Baltimore Primitive Baptist Association, in session with our sister church, Black Rock, in Baltimore County, Md., May 16th, 17th and 18th, 1900, to the churches composing this Association, sends greeting.*

DEAR BRETHREN:—We feel at present to call your attention to Psalm cxxxix., in which David declares to us that the eye of the Lord is all-seeing, and his knowledge too wonderful for him. He tells us how it is impossible to hide from the Lord, saying, "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." And this omnipresence of God he says, "is too wonderful for me; it is high, I cannot attain unto it." And do we not, dear brethren, find ourselves lost in perfect wonder and admiration, when we think of a Being, who is personal in his promises, and in the manifestations of his love to poor, vile sinners? And yet he is everywhere at the same time, and *all* the time. He

can and does hear the cry of his needy ones in the heights, and in the depths, and throughout the broad expanse of the earth. He is present with equal power, love and mercy, to protect, nourish and cherish, each of his humble poor. How wonderful his existence! when we remember that he is without beginning of days, or end of life, and that he knows all things before they exist. This is what the apostle Paul is pleased to call foreknowledge: so we see that it is not necessary for a thing to really exist for our God to know it, and in purpose accomplish it, or defeat it: "For naked and open to the view of him are all things, with whom we have to do." We will come more particularly to the fourteenth, fifteenth and sixteenth verses, which read, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works: and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." In this we see Jesus, the blessed Lamb of God, who came, being sent of his Father, begotten of the Holy Ghost, as it was prophesied, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." O, how wonderful! that God dwells with men, and that, in the fashion of a man. How it calls for admiration and praise from our poor hearts, and how strange, that a virgin should bring forth a son. It is the wonder of the world, and no human reasoning can fathom it; even so, the salvation of poor, lost and ruined sinners,

without the aid or instrumentalities of men, is wonderful. The carnal minds of men cannot understand, and to the child of grace, the work is marvelous, and that his soul knoweth right well. Yes, how perfectly wonderful is the truth that God, who is holy, just and good, should, without being asked, send his holy Spirit into the hearts of poor, dead sinners, quicken them into divine life, and tell them the wonderful news of salvation. Mary said, "How can these things be, seeing I know not a man." And so the sinner wonders, How it is possible for me to be saved; since I have done nothing to merit the loving favor of God? How can I bear the image of the lovely Jesus? But the Lord tells us, as he told Mary, that it is alone by the power of the Holy Ghost. And this Son of Mary, or Jesus, the Son of God is not alone, but has a body or substance, which the all-seeing eye of his Father saw when he was made in secret, (without the knowledge of man) and thus curiously wrought or made in the lowest parts of the earth, cast out from men, cradled in a manger, and poorer than the birds or foxes, having nowhere to lay his head. Yet the attention of those, who looked for redemption in Jerusalem, is called to him. And he was ever with the Father, but there was a time when Mary had no son, and so we were chosen in him before the foundation of the world. In God's purpose we were in him, sons and daughters of Zion, and this to my mind is the substance which God saw, when as yet there was none of them. For the substance, or body of Christ, is the church, composed of the sons and daughters of Adam, who in no sense had an actual existence prior to Adam, yet it is not hid from God, but his eye sees the substance of his Son, which was yet unperfect. None of the work of God is im-

perfect, but at a time unperfect, or unfinished. The Lord's work in his people is progressive. While he sees all things, "He speaks of things that be not, as though they were." And all his work is not done at once, his work is before him. The Father creates, and after creation the Son redeems, and because of this redemption the Spirit makes alive. This work of the Son, and that also of the Spirit, is a work done in *time*, not before the foundation of the world. Bear in mind that the Father purposed this work in eternity, but accomplishes it in time, by his Son, who is also the Son of Mary, and by his holy Spirit, which he has given unto us since we had an existence, and were manifested as sinners. Not to spirits, but to men and women of Adam's fallen race. Therefore we hear Paul say to Timothy, "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," or before we had an actual existence. Paul does not mean that we were saved or called before the world began, for there was no one to save or call. The lesson taught is clearly this, that we, who are sinners, and have felt the power of sin; because we have an actual existence, which is quickened by the Spirit of God, have salvation manifested to us now, through, or "by the appearing of Jesus Christ, who hath abolished death and brought life and immortality to light, through the gospel," and by this salvation, or gospel, which is the power of God unto salvation, to every one that believeth, he has called us from dead works to serve the living God. This service of the living God is the good works which God before ordained, that we should walk in them; our God being

a living God, and Jesus, our Savior, a living Stone. He says, Ye also as lively stones, are built up a spiritual house, to offer up spiritual, not carnal; living, not dead works, or sacrifices, which are acceptable to God through Jesus Christ. This Jesus says, "As I live, ye shall live also," and he tells us not only in his written word, but in our heart-felt experience, that "without me ye can do nothing." Yes, he hath wrought all our works in us, and notwithstanding our feeling sense of weakness, and inability to do good, all the work which he has wrought in us, or given us strength to do, is good. He assures us that it shall not lose its reward, even to the gift of a cup of cold water to a disciple, in the name of a disciple. We see that it is not the greatness of the work, as it appears to men, but the spirit in which it is done. How our hearts do desire, and are sometimes permitted, to praise his blessed name, for such mercy shown. His greatness is a continual source of admiration, when we remember that when we were *not*, he made all this glorious arrangement for us. The joy received in the manifestation of his purpose to save, and comfort, is unspeakable and full of glory. Although scattered over all the face of the earth, the substance, or body of Jesus, is seen and known of God, and also, "that every imagination of the thoughts of the heart are only evil continually." We often read of his rebuking his disciples for their thoughts before they had expressed them. So in our hearts we feel his rebuke when no mortal being knows our thoughts.

Now in conclusion we will say with the apostle, that "As ye have received Christ Jesus the Lord, so walk ye in him." I would here ask, How did you receive him? Was it in pride, or was it when

all your pride was humbled? Was it in boasting over others, or turning the cold shoulder to any one who had an experience of grace, even though they had been weak in the faith? Or was it in love to Jesus, the great head, and to every member of *his* body, no matter how small, and did you feel that there was any smaller than yourself? Or did you feel like Paul, to be the least of all saints? If then, you received him in humility, then walk humbly with thy God. If in love and fellowship with him, and with the poorest of the poor of his flock, then let that spirit in which you received him, characterize your life in the church of God. "For he that loveth him that begat, loveth him also that is begotten of him." John says, "If we love not our brother whom we have seen, how can we love God, whom we have not seen?"

May God enable us so to walk that his name shall be glorified among men, and our souls divinely benefited, and ever give us to remember that all good things are of him. Then it shall be truly said, "Out of Zion, the perfection of beauty, God hath shined." And his name shall have all the glory.

WM. GRAFTON, Moderator.

MILTON DANCE, Clerk.

*The annual letter of the Delaware Association, addressed to the several churches of which it is composed, in session with the Rock Springs Church, at Rock Springs, Lancaster Co., Pa., May 23d, 24th and 25th, 1900.*

BELOVED BRETHREN:—The letter addressed to you last year was in the character of gentle admonition, reminding you of the necessity of watchfulness and faithfulness in all matters pertaining to the church. Such notes of warning produce a healthful effect upon all who de-

sire the welfare of Zion, and they are needful, inasmuch as the enemy is ever on the alert to take advantage of the weakness and infirmities of the flesh. This year we desire to address you in the same spirit of love, with the end in view that you may be strengthened and encouraged in your labors of love. If we are enabled by the spirit of comfort to confirm your feeble knees, it will be by reason of him, "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." The knowledge that sin abounds in our mortal flesh is often sufficient to start an inquiry in our hearts, whether at the same time "grace doth much more abound." And we can only determine this by the fruit that is yielded as a result of our labor. If sin reigns in us, and we are willing subjects, seeking the pleasures of it, rolling it as a sweet morsel under our tongue, we are pretty sure to reap confusion and the whirlwind. But if grace reigns, then the reigning power of Satan is broken. The Spirit of Christ actuates us, and we hate that which we so lately loved and reveled in. And now our desire is for heavenly things. The product therefore of our labor is peace, sweet peace in the Lord. So we find it necessary to often examine ourselves to ascertain or determine by what manner of spirit we are moved. If we are in the midst of confusion, then we may know that sin doth abound; but when peace and gentleness fill our soul, then doth grace much more abound. Let us contemplate for a few moments the relationship between the MEMBERS of the body of Christ, and the body itself (the church). Surely the relationship which we bear to the church (our mother) is a filial one. From the time we came into

the church as an infant in arms, we became conscious that we were nourished from the breasts of our mother; it is our pleasant home. Every artifice of the mother's watchful care, incited by her unselfish love, is brought to bear that will conduce to our happiness, our comfort and our welfare. Thus we grow up in the nurture and admonition of the Lord, for it is the Spirit of the Lord that worketh obedience in us. The law of the Lord becomes our meditation day and night. We are surrounded by an influence born of the Spirit, which leads us into the inner temple of that clear consciousness which excludes all fleshly merit, and ascribes all power and glory to the grace of God in Christ Jesus, by which we are made wise unto salvation. In these exalted surroundings where grace continually reigns, and sin hath no more dominion over us, we do not think of doing something in return by way of payment for the inestimable favor which grace hath bestowed upon us; for we feel all unworthy even so much as to raise our eyes to heaven. But a constant desire is in our heart to glorify him who hath exalted us. In our flesh we are weak and "unstable as water," while in Christ Jesus our Lord we are strong to the pulling down the bulwarks of the enemy, and to the lifting of Jesus on high. For where the treasure is, there will our heart be also. The affairs of the church will be our first desire and delight in the morning. All the day long we will toil while it is yet light, and in the evening will be yielded the pleasant fruit of a well spent day in the vineyard of our gracious Master. All the while our left hand has not known what the right hand has been doing; for all unconscious of good works, we do the Master's will in working out that which has been already

wrought in us by the grace of God, which worketh mightily in our hearts to will and to do of his good pleasure. When we have both the temporal and spiritual welfare of the church at heart, we fear and tremble because of the weighty responsibility that is upon us. We see ourselves as beggars raised from the dunghill to sit among priests and princes in the kingdom of our God. For this cause the assemblies of the saints are solemn and awe-inspiring in our contemplative view. As we look into the faces of the saints of God gathered here to-day from far and from near, we behold a sight that we see not anywhere except in the assemblies of the saints. How plain is the certain mark of the chosen of the Lord: a family of souls that are in the world, but not of the world; a peculiar people, that esteem not themselves as worthy a place at the Master's table, yet with a longing desire for the company and conversation of the saints, pleading for the privilege of sitting upon the threshold to keep watch at the gates of the city in Jerusalem. Here too are the ministers, (travel-stained it is true) yet wearing an apparel which designates them as servants of the Most High God. Such times and places as this are feeding times and resting-places in Zion, where the weary pilgrims take sweet counsel together, pointing out to each other the obstacles that have hindered them in the way they have come, and also calling to mind the precious moments spent with Jesus in the way, and how at such times the little hills and the mountains leaped for joy. It is natural to desire to serve a KIND master; it is spiritual to desire to follow in the footsteps of him who is our Master, King, Brother, Friend, our all in all in every time and circumstance of need. Jesus came to do the will of the

Father, and as humble followers of him, our simple prayer is for the Spirit of Christ to do the Father's will also. Having that Spirit in constant exercise, we will all work together, in the unity of the faith, in perfect harmony, fulfilling the law of life in Christ Jesus in a godly walk and holy conversation, to the building up of the waste places in Zion, not forgetting at any time to hold aloft the standard of truth and equity and justice, which is Christ the Lord. In the willing service of our gracious Master we find his yoke is easy and his burden light, which he so sweetly told us with his gracious lips. We believe it is the desire of every heaven-born soul that his brethren shall appear in the guest-chamber of his Lord with habiliments acceptable and in keeping with so solemn a place. He is desirous that they be clothed with the garments of humility and self-abasement, with prayer in their heart and praise upon their lips. While all unconscious of it, having such desires, he himself is necessarily clothed with the same robe of the righteousness of Christ. It is to this end that we nurse the sick ones, and woo them back to health. That we bear one another's burdens, hold up the weak hands till the sun is set, that they may appear before the judgment-seat of God in the strength of Israel's King. The Lord's people are jealous one of another with a godly jealousy. We would have our brethren as fair as the morning, and as a bride adorned for her husband. We would have their lamps ever burning, for our Master has declared he will come as a thief in the night, and we shall not know the day or the hour of his coming. May we then abide in his love, and watch, and therefore pray.

E. RITTENHOUSE, Mod.

P. M. SHERWOOD, Clerk,

## CHANGE OF ADDRESS.

BIRMINGHAM, Ala., May 22, 1900.

DEAR BROTHER BEEBE:—Please note in the SIGNS that my present address is 320½ North Twentieth St., Birmingham, Ala.

Yours in hope,

W. LIVELY.

## MARRIAGES.

By Elder G. N. Tusing, at his residence, May 22d, 1900, Charles D. Stith and Miss Nora Platt, both of Columbus, Ohio.

## OBITUARY NOTICES.

Olive S. Quint, beloved wife of brother Anson Quint, daughter of Henry G. and Vienna Quint, departed this life April 25th, 1900, aged 33 years and 13 days. Our sister for about three years before she died was in declining health, in consequence of this much of the time she was too unwell to attend the assemblies of the church of God. Indeed, many times when quite weak she and her husband have come over six miles to our place of meeting, such was her ardent desire to hear the gospel preached. Think of this, you that have professed the dear name of the Redeemer, who sometimes are found neglecting your privileges in assembling with those who fear the Lord, and can assign no reason for your neglect but that which is trifling and carnal. Our sister was married to brother Anson Quint, Dec. 23d, 1882, the fruit of this union being one son and two daughters, and in her departure the husband has lost a loving and faithful wife, and the children an affectionate and watchful mother. On Sunday, June 23d, 1895, our sister and her husband were baptized by the writer, in the fellowship of the church at North Berwick, Maine, and in her the church has lost a faithful and humble member, but we have that hope she fell asleep in Jesus, and this sweetens our bereavement. Being so much deprived, in her last days, of attending the public worship of God, she greatly appreciated the visits of the saints, and her comfort was in that spiritual communion in the things of Christ that is so dear to all who have tasted its blessedness.

At her funeral the writer preached from the words, "Who is this that cometh up from the wilderness leaning upon her Beloved?"—Solomon's Song viii. 5.

F. W. KEENE.

NORTH BERWICK, Maine.

(See letters on page 368.)

MEETINGS.

A YEARLY meeting will be held, the Lord willing, with the Clovesville Old School Baptist church, of the Lexington Association, on the first Saturday and Sunday in July, (7th and 8th) 1900.

Those coming by rail will be met at Fleischmann's, on the Ulster & Delaware Railroad.

A cordial invitation is extended to all lovers of the truth, to meet with us.

O. F. BALLARD, Church Clerk.

THE yearly meeting of the Beulah Old School Baptist church, of Canada, will be held, the Lord willing, at the usual place, Aughrim schoolhouse, in the township of Brooke, Lambton Co., Ontario, five miles from Alvinston station, beginning on Saturday before the third Sunday in June, 1900, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68.

MIDDLETOWN, N. Y., JULY 1, 1900.

NO. 13.

## CORRESPONDENCE.

### PSALM CVII.

DEAR BRETHREN:—I received a few days ago, (through sister Susie Woolford,) a very precious message from our dear brother Dobler, of Woolford, Maryland, saying, “Give my love to him, and tell him for forty-one years I have found my experience in the one hundred and seventh Psalm,” and requested that I write some of my thoughts and experience connected with that Psalm, for publication in the SIGNS OF THE TIMES. While I am gratified to receive a message of love, fellowship and confidence from the dear brother, yet I feel that the task he has imposed upon me is very great, and also a difficult one, because I truly feel that his experience is so rich and varied, while mine, alas, is so barren a field, so filled with thorns, ill weeds and thistles, that even the appearance of a fruitfulness in grace is so overgrown and covered up that it would be hard to discover it.

Comparing my own walk with that of many precious brethren whom I know, I feel chagrined and ashamed, O, so little, and less than nothing; falling so far short of what (when I first started on the

christian journey) I had fondly hoped my life would be. Sometimes I am made to feel glad that I have been disappointed, because these very disappointments have been conducive to my well being, that through them my gracious Redeemer has been exalted in my love and esteem, while my own self-esteem has proportionately decreased in the knowledge that selfish conceits and vain desires were the foundation of my hopes and aspirations, rather than having an eye single to the glory of God. I do not mean to convey the idea that I am now delivered from my selfishness; by no means, but the afflictions which have brought me low, have merely shown me more and more my selfish, carnal nature, so that the experiences which I have called disappointments are in reality deliverances, by which Jesus is glorified, and the creature abased. The growth in the knowledge of self seems to show me more and more the riches of the treasure of the gift of the grace of God in Christ Jesus, and every one who hath this grace abounding does echo out of a full heart the words of the psalmist in the first verse of the Psalm under consideration, “O give thanks unto the Lord, for he is good, for

his mercy endureth forever." It is very encouraging to us when we find that our own experience agrees with the experience of the psalmist, and also that the experience of this sweet singer of Israel is in accordance and in sweet harmony with the life and the sufferings of Jesus, while he was in the world. Clearly applicable to Jesus, as well as every one of the pilgrims of Zion, are the words of inspiration recorded by the psalmist, (verses 4-7,) "They wandered in the wilderness in a solitary way: they found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses, and he led them forth by the right way, that they might go to a city of habitation." He that walketh by faith must needs travel in the wilderness, for it is the earthly inheritance of the saints, in which they continually seek the rich treasure hidden therein, to wit, the Savior of sinners, who also is in the same wilderness seeking them. In the wilderness are they led about and instructed. There they learn of him who leadeth them, and their souls cry out in praise to God, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." (Verse 8.) For they have realized to its fullness how that "he satisfieth the longing soul, and filleth the hungry soul with goodness," (verse 9.) The goodness of the Lord as manifested in the deliverance from all our trouble, his loving-kindness, long forbearance and tender mercy, causeth us to rejoice in a complete Savior, and a full and free salvation. As little children we walk before the Lord, filled with the loving remembrance that in every step of our pilgrimage journey, his dear hand hath led us, and his wisdom directed us. By the

searching and discriminating power of faith we discover our insufficiency, our frailty, and our absolute dependence upon him whose strength was made perfect in weakness. We glorify God not in our own strength, but by faith, walking not after the flesh, going down, down, down, till we get to the ends of the earth, and our cry goes up out of the depths, declaring salvation is of the Lord. For in their downward descent, "They cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." (Verses 13, 14.) And again they cried, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." (Verse 15.)

Brother Dobler knows better than any words of mine can tell him, what soul-sickness is, and also sorrow for sin. We can all remember when like sheep we went astray, and because of our transgressions and our iniquities we were afflicted; how our soul abhorred all manner of meat, and how we drew near unto the gates of death; (see verses 17, 18,) how our feet had well nigh slipped, and destruction loomed up before us; how Satan in fiendish glee did blind our eyes; how heartsick we became when the Spirit of Christ stirred our souls, and how the very things of the flesh, after which we had wandered, now became a stench in our nostrils, and how with joy we remember that the Lord "sent his word and healed [us] and delivered [us] from [our] destructions," (verse 20.) Surely then, with the psalmist could we "Sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing," (verse 22.) Deeply and clearly are the Lord's children instructed when they are brought low,

when all hope seems to have fled, when all manner of sin doth so easily beset them, when they are swallowed up in the vortex of the apparent abyss which must inevitably carry them to death and destruction. They learn lessons in these blackest of dark seasons which are indelibly recorded on the pages of their memory, by which lessons we enter into the spirit and fellowship of the psalmist when he says, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end." (Verses 23-27.) When they have cried unto the Lord in their trouble, and he has delivered them, "Then he maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven." (Verses 29, 30.) The whole christian experience is a wonder, and especially so inasmuch (says the little tried one) as it has embraced me, who am the least of all saints, and altogether unworthy. Is it any wonder then that brother Dobler could say that to these many years he has found his own experience in this sweet song of David? In every point and turn of the christian travel we find an answer in this precious and wondrous 107th Psalm. Sometimes we become so filled with the knowledge of the goodness of God that we feel we must find some one of like precious faith to whom we can tell what great things the Lord has done for our soul, and to be convinced of the purity and holiness of

our desire, we read in this sacred Psalm, "Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders." (Verse 32.) Should one in derision ask, What does the Lord do for you people anyhow, that so belittle yourselves, and moan and groan, and say there is no good thing in you, you that say you are vile sinners, yet hope in God? we could only answer to such a question, What does he not do for us? "He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into watersprings, and there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease." (Verses 33-38.) I would ask again, What does he not do for this happy yet afflicted people? Afflicted that they may be healed; brought low that they may be exalted; that the Lord may be glorified, and that the people may know that the lowly Nazarene, that ignominiously died upon Calvary, is the strength of Israel, the joy of Israel, Israel's King. So furthermore the psalmist says, "Again they are minished, and brought low through oppression, affliction and sorrow. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. Yet setteth he the poor on high from affliction, and maketh him families like a flock. The righteous shall see it, and rejoice; and all iniquity shall stop her mouth." (Verses 39-42.) What is all the wisdom of the world, as compared to the wisdom of our

God? Unto his people, the only begotten Son of God is made wisdom, and righteousness, and sanctification, and redemption. They walk by faith in wisdom's way, and so fulfill the law of God. And so the psalmist closes this beautiful song by saying, "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." (Verse 43.)

May our hearts ever be attuned to the praise of him who hath called us out of darkness into the light and liberty of this glorious gospel.

B. F. COULTER.

PHILADELPHIA, Pa., June 9, 1900.

ROXBORO, N. C., May 24, 1900.

DEAR BROTHER CHICK:—One year ago I was with you all at the spring associations. I remember that you are now in session with the Delaware, and am thinking of how sweet it would be for me to be there and partake of the sweetness of the gospel fountain as it opens to the house of David, and to the inhabitants of Jerusalem, showing in the heart of each inhabitant that they are cleansed from sin and from their uncleanness. O, how mindful of us was, and is, our heavenly Father, to thus provide for us his glorious salvation, and the joys thereof, which he gives us here in our time state as an earnest of our eternal inheritance.

It also occurs to me that there is a vast difference in my own feelings now, and one year ago; then I was laboring under one of the heaviest burdens of my life, and was so much in doubt as to my call to the ministry that each day I wanted to return home. Little did I know that this great burden was to make me willing, and even anxious, to return to my old field of labor to which I had said I would never return. I know that when

the burden of the word of the Lord is sent on one he can neither escape nor resist it, for it is his commandment to the accomplishing of his holy purpose. This commandment overcomes all our disobedience, and evercomes our will, which is contrary to his holiness, and makes us willing and obedient in the day of his power. Thus am I convinced of his absolute sovereignty over all things, places and circumstances. It seems to be true that the only door of hope is in the valley of Achor, and there all who enter into rest must enter, not only into rest from our first burden of sins, but from every distress in our pilgrimage as well. I feel safe to say this, for it is so in my experience, which is the book of my instruction.

The past three months has been a new page in my experience, a page I had not expected to read. How good it is that we cannot look ahead to see the days of darkness nor the days of joy and peace. Just as the Lord will he gives us the cold north wind and the south wind, to blow upon all the plants of his garden. This garden must abound with fruit; God is the Husbandman, he knows both how to fertilize and cultivate the plants thereof, and how to prune them, that they may bear precious fruit, fit for the use of the Bridegroom, when he comes into his garden seeking delight with his love. If there must be a hardening of the parts, that we may learn to endure as good soldiers in this blessed army, he gives the north wind; if the dead and fungus growth must be broken off, and the different parts loosened up ready to receive spring nourishments, he gives the severe, whirling, twisting, shifting winds of March, to prepare them for foliage and bloom, to his glory, and sweet perfume. If a bringing forth of young fruit is his will, the warm sun of the day, heating

the earth, and the cool, refreshing dews of night, toughening the fruit, are given, and if the time of the harvest has come, the bright rays of the summer's sun, making a cooling shade under the "trees of righteousness, the planting of the Lord," where the Groom and the bride come together in the garden of the Lord. It is a time of love. O, how sweet to thus dwell in his holy presence; there is no fast there, for the Bridegroom is with the children of the bride-chamber, and they are nourished under the shadow of his wing. How sweet the name of Jesus is to one who is thus dwelling in his holy presence, and how delightful to declare that precious name unto his children. Surely the messenger goes forth in the strength of him who sent him, and the message is sweet to both giver and receiver. It is such a sweet thing to preach Jesus Christ, and him crucified. Surely the yoke is easy, and the burden is light.

For three months I have felt I wanted to preach Jesus, an unspeakable number of times, greater than I ever have in all my ministry. When I have had good liberty in preaching, and have gotten through, I look over and see how faint has been my every expression in my effort to declare this precious name, and sometimes I almost weep because I could not have spoken with more power. It looks as if we should speak with more power as the subject is stronger about which we are speaking, and with sweetness as the subject is sweet, but how great a failure I am, none know better than myself. I had rather preach Jesus than to have the world for a possession with the knowledge that I should possess it eternally. Well do I know the truth of both the expressions of our Lord, "In me you shall have peace." "In the world you shall have tribulation." And how sweet

to have the assurance that he has overcome the world. Were it not for this assurance we would sink in our weakness, and the vail of the flesh would eclipse the sun of our sky, but having this blessed promise, our glorious sun drives away the clouds, and as they are receding we see the blessed bow of promise stretching across the face of the cloud, and remember that he has said, "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." How sweet is this blessed word in which we see our sins forgiven, our iniquities pardoned, and ourselves justified in Jesus Christ our Lord. We can feel the power of that holy intercession, "Behold I and the children thou hast given me." This sweet word comes into our hearts, and the sceptre of mercy and peace is held out to us, and we see the smiling countenance of the King, as he sits on the throne of his glorious, eternal judgment, clothed in his royal apparel, and speaking words of acquittal to us, thus: "Thou art all fair, my love, there is no spot in thee."

What a glorious victory our Lord won when he died for us! He gave himself for us, that he might present us unto the Father not having spot or wrinkle, nor any such thing, and that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

With these blessed assurances let us go on in the faith which was once delivered unto the saints, in this eternal salvation which is common to all the saints.

The Lord strengthen us to follow him, and walk forever in his love.

Your brother in hope,

L. H. HARDY.

MUIRKIRK, Ontario, Sept. 29, 1899.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I have, as you will see by the inclosed, the consent of Elder Vail to have this good letter published. Please do so and oblige

Yours unworthily,

JESSIE GILLIS.

WAVERLY, Pa., July 8, 1899.

DEAR SISTER GILLIS:—Your excellent letter came all right. And what shall I say? I will say what a poor Dane said in relating his experience. When asked how the gospel sounded to him? he said, "It hits me right where I want to be hit," pointing to his heart. I could not tell my thoughts and feelings as well as you have done, and it does me so much good. How is it that you could write the experience of my wife? You never saw her, nor received a letter from her. Ah, I see, there is a God who fashions the hearts of his people alike, he gives them one heart and one way, and that is why they think, feel and talk, alike. Do you not think so? I know you do. When I think of you it does not seem possible you should get so low down, and feel so wretched and miserable as I do. I often think that there is none like me, and I feel all alone, sad and wretched indeed do I feel, and here I remain; I can only sigh and mourn, like the poor dove without a mate, until the good Samaritan journeys my way, and gives me the oil of joy for mourning, and the garment of praise for the spirit of heaviness; then I can go on my way rejoicing, and this your letter was to me. Yes, I fully believe the good Samaritan moved you to write out of your own experience just what I needed, and I cannot tell you how it built me up, and encouraged such a poor, weak sinner as I. How strange, and yet how true; out of

the bitter and sorrowful experience of one poor sinner, another poor, weak and helpless sinner, is made strong, and sometimes happy. How deep and mysterious are God's ways and dealings with his people, he brings one down to build another up, and kills one to manifest his life in another.

Dear sister, we must be crucified, and die daily, to be of any use to the saints. As the outer man perishes daily, the inner man is renewed day by day, and the life of Christ is more fully manifested to the dear saints. While we go mourning all the day long, let us think of the dear Savior, who was a man of sorrows and acquainted with grief. In all of his life in the flesh, we have no account that he rejoiced in spirit but once. Now, if we are the true followers of Jesus, we are living the life of Jesus in the sense that we are still in the flesh, and Jesus is in us manifested as we go mourning long weeks, months and years, without more than an occasional glimpse of him, or a little ray of sweet, spiritual light and sunshine, to cheer the gloomy, lonely, wayfarer. We are like Jesus, who though he was in the world and in the flesh, yet was not of the world, but was afflicted, persecuted and sorrowful. Though he was the Son of God, he said, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head. When this is your experience, dear child, think of Jesus. When your trials are greater than you can bear, and in your distress you feel to say, "Let this cup pass from me," think of Jesus in the garden of Gethsemane, for you are with him. Again I here you cry, "My God, my God why hast thou forsaken me?" Where, poor soul, are you now? At the cross of Christ. You are uttering the very language of Jesus upon the cross. Thus far

in your experience you have followed him. Now he dies, is buried, and rises again from the dead. Being in the actual life of his people, having all their sins in his body when he died, in a sense, they died with him, and when he burst the bars of death, and ascended from the tomb, they all came forth with him and in him. We too, as we have been killed and made alive, rise by faith with Jesus, and in him, to see the King in his beauty, and to behold the land that is far off, but a little glimpse of this beautiful land of rest, and down again we come to the earth, and go on our mournful, lonely, journey. Let us remember it is in this present life that we are followers of Jesus, in bearing about in our bodies the sorrowing, suffering and dying, of our Lord Jesus Christ. We will not, we could not, be eternally happy, while bearing about in the body the sin and corruption of the flesh, but all of this is left behind, when we fall asleep in Jesus, to awaken in his perfect glorious likeness.

I had a dream a few weeks ago, I dreamed I wanted to soar away from this world of sorrow and sin, and was given wings, I began to rise, and when I had risen to a great height, I met some beautiful spirits or angels, I felt like shouting, and said, "I want to go with you." They answered, "You cannot now, you are not clothed." I looked at myself, and saw that I was in a sinful body, and sank down to earth to wait a little longer. I could not go in my present life and condition; nothing corrupt or sinful can ever come into the presence of the Lord God Almighty, all must wait his time, and be clothed in his righteousness.

I will close this poor, imperfect scribble, cast the mantle of charity over all its imperfections, and remember me, a poor sinner, saved by grace, if saved at all.

May I send your letter to the SIGNS? I will give you the same privilege with this, if you think it will help any poor soul.

D. M. VAIL.

STACY, Texas, April 29, 1900.

DEAR ELDER CHICK:—The same feeling of unworthiness to say brother, still abides with me, which alone keeps me from thus addressing you. Your highly prized letter of February 16th, came to hand but a short time before I was stricken with "la grippe," from which I am just now recovering, and am still quite feeble. I judged from the doctor's manner, he considered me critically ill. I felt for a moment like clapping my hands and praising God that I should soon be released from this body of death, but this was only for a moment, for the question arose, What evidence have I that rest awaits me? I must confess that I could find none, which plunged me into darkness which still remains. Elder Chick, you can have but a faint idea, if any, how your letters, and especially the last one, affect me when you speak of my growing in grace, when I think that every one can see that just the opposite is true. That I grow worse every day seems to be the case. I have been rereading last year's SIGNS, and while I heartily indorse the doctrine advocated, both by editors and correspondents, I fear that I have never realized it experimentally, and only know the letter, but nothing of the power of it. I frequently think mine is an outside case, and that no one else travels the same dark and gloomy road that I do. I mourn because my heart is too hardened to mourn; every thought and action is mixed with sin. Another thing which gives me much trouble is the fear that you and others have been deceived in me, and that I have

been deceived in myself, by thinking that I have experienced a true hope in Christ. I have thought many times that I should have my name stricken from the church book, to relieve them of such an unworthy one, but when I have been permitted to meet with them, it seems so good to be there, that I still cling to them, as Ruth did to Naomi. "Thy God shall be my God." Was there ever such a contradiction? Why do I love the assembly of the saints, if I have never been born again, and why do I loathe and abhor myself as I do, if the love of God has not been shed abroad in my heart? These, and many other conflicting thoughts, annoy me. Still, I desire above all else, to bear what the Lord lays upon me, without a murmur, and to wait patiently until my change comes. Can you find it in your heart to pray for such a sinner? I remember seeing in your writings once, "A great sinner needs a great Savior." Surely I come under that head, and am saved by grace only, if saved at all. I cannot ask a reply, knowing so well that your time is fully occupied with more important matters.

JULIA N. TROTT.

[We have no doubt the above letter will appeal to the hearts of many who may read it. It expresses the daily travel of one who is aged in this life. How comforting to those young in the way, when those who are aged speak of the same conflicts that they feel. Many remember with affection Elder Samuel Trott, and his faithful ministry, the writer is the widow of his eldest son. Many, especially in Virginia, will be glad to read this letter from her. Every word of it bears the marks of Christ. Let our sister be comforted, the desire for righteousness and communion with God is not natural, and the blessed Master's own words were that the hungry should be filled.—ED.]

LEXINGTON, Ky., May, 1900.

BROTHER CHARLEY STEWART:—I write again, I am disposed to be social, and my feverish thoughts spur me to a duty enjoined of the Lord Jesus on those that feared the Lord. I have of late had additional evidence of my acceptance in the Beloved, causing me to mark well his sayings and doings, as well as the apostles'. I read the Bible to be instructed and comforted. The question in my mind was, Are you one of his people; what evidence have you? This was when I was on my bed after a night's sleep. If ye believe not my words, believe the works that I do in my Father's name. Jesus had wrought righteousness in many, and promised to carry it on through the Holy Ghost, which he would send them after his departure from the world, which would reprove of sin. Now the saints are reprov'd by a holy Spirit continually, to say nothing of our first awakening or regeneration, and these are works in us, that is, those who have tasted that the Lord is gracious, or that have received the spirit of adoption, and are awaiting the redemption of the body, therefore they do not fear death, as formerly, for they are looking for a city which hath foundations, whose maker and builder is God. Having received a spirit in this body of flesh, which teaches us to deny ungodliness and worldly lust, and gives us a strong desire to live righteously and godly. This is diverse to the spirit which actuated me up to my nineteenth year, when death and hell were a terror to me when wickedness was not running riot. Both of these have ceased to trouble me, and I long for a heart from sin set free, and for the quickening Spirit, the Spirit of Christ, to revive us, and cause us to sit with him in an heavenly place, awakening the heavenly anthem,



"He has done great things for us, whereof we are glad." It matters little whether it be a quickening spirit, or a quickened spirit, if Christ be in us the hope of glory, as we live on hope, a strong desire at times, and weak at times, because we are continually looking for additional evidences. Sin is so intrusive of benefits to be derived from other sources, David himself said, his feet had well nigh slipped, when he considered the ways of the wicked, how they prospered, but we recollect we are clothed with a body of flesh, and under the bonds of sin and death. But the apostle assures us the resurrection is a certainty, if the Spirit that raised Jesus from the dead dwell in you, or your mortal bodies, being sealed by the holy Spirit of promise, to the day of redemption, and having the fruit of the Spirit developed in you, which is love, joy, peace, gentleness, meekness, temperance, &c. For God has appointed a channel of grace through preaching, to reconcile you to his doings and sayings, until that eventful day comes when he will return in clouds of great glory, to take his ransomed home, whom he foreknew, being sealed to that day by his Spirit that is in you.

Your brother,

J. W. ROYSTER.

CRAWFORDSVILLE, Ind., April 7, 1900.

DEAR BROTHERS EDITORS:—Sister Poast is the esteemed daughter of Elder J. G. Ford, of Rushmore, Ohio, and in his house the church received her, last fall, and it was my sacred privilege to baptize her, and she went on her way rejoicing in her Lord and Savior. She is an ornament to the church. Her father is still active in the ministry, though past four score years. She has sent me this letter at my request, briefly giving the reason of her

hope, which is clear and comforting. Christ is her hope, and this hope is the anchor of her soul. He is also our hope.

As ever your unworthy brother, in the faith and hope of Christ,

D. BARTLEY.

OTTAWA, Ohio, March 6, 1900.

DEAR BROTHER BARTLEY:—This is the second time that I have began writing to you. I cannot write satisfactorily to myself, and I fear that I can say nothing that will be a comfort to you, and to the praise and glory of God, for in me, that is, in my flesh, dwells no good thing. Then I must depend on the Lord to direct me. I find, dear brother, that I can do nothing of myself, not even think one good thought, less yet do a good act; all, all must come from him who careth for me, even me. And, looking back over my past life, I realize that the Lord has been with and blessed me every day and every hour; has never left nor forsaken me, while I have been so sinful and unworthy. Then how can I praise him as I ought?

There was a time when I was without hope, and knew not God. I was made to see my lost condition, and that without a hope in Christ I would be forever lost. In God's own good time he made me to see that Christ died for me; he gave me a heart to believe, and put a new song in my mouth. Then I could sing praises to his name, sing as I never sang before. My song was, "I must, I can, I do believe." Until the Lord's time came I could not believe on him, although I had tried, and prayed, and plead in my weak way, yet I could not believe; but in his own time and way I was made to believe. Dear brother, I have been made to walk in paths that I knew not, and I hope the

Lord is leading me in the new and living way.

"His hand divine shall lead us on  
Through all the blissful road,  
Till to the sacred mount we rise,  
And see our gracious God."

May you live long to preach the glad news to poor sinners. It seems to me they must understand, and be comforted, you make it so plain. May the Lord bless you with his choicest blessings.

Father has been quite poorly most of the winter. I hope and trust that he will be spared long to us, and I know the Lord doeth all things well.

Excuse this poor letter, it is like the writer. Let us hear from you often through the SIGNS.

I hope I am your sister in Christ,  
MRS. J. W. POAST.

BINGHAMTON, N. Y., March 21, 1900.

DEAR EDITORS OF THE SIGNS:— Hoping the mantle of charity may be cast over the imperfections of this letter, I wish to say to my dearly beloved kindred in Christ, that through many years of doubting and deep affliction, I have been brought to feel and know that the works of the Lord are great and marvelous, that vain is the help of man, and that every man that trusteth in man, or maketh flesh his arm, is cursed. O, give thanks unto the Lord, for he is good, and he has given me strength to trust in his holy name. Our dear pastor, Elder Balas Bundy, once said to me, years ago, that he was sorry to always see me filling a Martha's place, and would gladly see me filling a Mary's place. This morning, as I feel the sweet abiding of faith, and feel to trust my Savior for all things, I am made to glory in tribulation. Ought I not to suffer with him, if I expect to reign with him in glory? "O that men would praise the

Lord for his goodness, and his wonderful works to the children of men." I am a dull scholar in the school of Christ, and so slow to do the things that I ought, yet still I feel that the Lord is leading me, and that he maketh me to lie down in green pastures, and leadeth me beside the still waters, and that his banner over me is love. I am well assured that nothing less than the power of an almighty God could conquer this proud, rebellious heart of mine, for my heart is deceitful above all things, and desperately wicked. If I am a child of God at all, it is only by the grace of God that I am what I am.

I wish to be remembered at a throne of grace by those whose hearts are Zionward, that this body may be kept a fit temple for the Holy Ghost to dwell in. Pray for the peace of Zion, and for the prosperity of Jerusalem. In the highest sense her warfare is accomplished, and she has received double at the Lord's hand, for all her sins. As I have not language to express the beauty that I see in the all-wise judgments of our God, I will just say that I am glad that the Lord overrules all things.

With love to the household of faith, I am your sister in hope,

MELISSA CATOR.

CENTERBURG, Ohio, March 28, 1900.

BROTHER BEEBE:—I will inclose two dollars for the SIGNS, hoping to hear from you soon. I do not hear any preaching, as they exclude me for believing in the absolute predestination of all things. I see by your paper you believe it strong, and I love to read your paper, it is a great comfort to me.

I remain as ever your sister in Christ,

JULIA BOID.

## CIRCULAR LETTERS.

*The Elders and messengers composing the Delaware River Old School Baptist Association, in session with the church at Southampton, Pa., to the churches whose messengers we are: sends greeting.*

BELOVED BRETHREN:—We do not write to you as a council, or as a religious body having any authority over the churches we represent, but as brethren from neighboring churches of the same faith and order, gathered together to greet each other in gospel love and fellowship, to hear of each other's welfare as sister churches, and to unite in the public worship of God, and in attending upon the administration of the word. We feel that there is a good and a benefit to the churches in thus coming together from time to time. We do not name ourselves delegates, as though we were invested with any power or authority to legislate for, or give judgment to the churches. We do not come as a certain equal number sent from each church, but all the members who may be present from any church are equally messengers.

We confer freely with each other regarding any point of order or of doctrine, and concerning any erroneous doctrine that may be showing itself in any quarter of Zion. Our business and our delight at this associational meeting, and at any other meeting, is to speak of the doctrine of God our Savior, of his gracious dealings with his children, and of the order of the church.

It is our privilege and duty as individual churches, or as representatives of several sister churches assembled together, to consider the claims of any body of people to be recognized as a church of God, and to judge as to the validity of those claims. If we do not believe such

a church to be sound in doctrine or in order, we have a right to express our lack of fellowship for it. This expression from us as an association has no authority except such as is shown in the scriptural reasons we are able to give. If called for, such an expression would have to be given by us with reference to many churches around us of various denominations. This, or any other expression, is not binding upon any church merely because given by the association. Whatever binding and authoritative power it has is because of its intrinsic, gospel truthfulness.

“Out of Zion, the perfection of beauty, God hath shined.” All that constitutes the church, and all that pertains to it, is the work of God. His wisdom and power, and every one of his glorious perfections, are seen in it. He shines forth in the doctrine of the church, which declares the salvation of poor sinners by the grace and power of God through the perfect work of our Lord Jesus Christ. He shines forth in the ordinances of the gospel, which show forth in blessed figures the death and resurrection of Jesus, through whom life and immortality were brought to light in the gospel. He shines forth to the spiritual sight, and to the believing, tender hearts of the Lord's people, in every meeting together of the dear saints, the blessed “twos and threes,” the “little flock,” to greet each other in love, and to join in prayer and in songs of praise to his dear and blessed name. God shines forth sweetly in all these gospel things. Jesus says, “In the midst of the church will I sing praises unto thee.” How gloriously he shines forth to us when we are spiritually minded, for at such times we are hungering and seeking for him.

"We love her gates, we love the road,  
The church adorned with grace,  
Stands like a palace built for God,  
To show his milder face."

We do not always feel the light and warmth of spiritual things, but still our only true comfort is in following after them. We ought to attend to the duties and privileges of the church whether we are in the dark or in the light. That is our duty and our true work. The Lord says, "Who is among you that feareth the Lord and 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." This is a blessed promise to those who obey the voice of Jesus. But to those who are in disobedience it is a fearful time when they walk in darkness and have no light.

It is needful that we observe the laws of Christ under which we live. It is the law of the Spirit of life. If the law of any life is broken, there will be the sad consequences felt. Under Moses' law every transgression received a just recompense of reward, and "he that despised that law died without mercy under two or three witnesses." What then will be the result if one despises Jesus' law—which only his people who are under it can do—and treads under foot the Son of God, and does despite to the Spirit of grace. The apostle gives this fearful warning to the Hebrews, and speaks of "forsaking the assembling of yourselves together" as one of those terrible transgressions. (Heb. x. 24-29.) Why! the saints know that when they are in their right mind their truest comfort is in the assembly of the saints, when it is the proper time for that assembly. If we do not love to meet them now how can it be that we shall rejoice in being forever

with Jesus in the great and glorious "assembly and church of the First-born"?

"Whatsoever a man soweth that shall he also reap. 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." May we, brethren, be careful and watch well in the sowing time. Once sown the seed cannot be gathered up again, and the dreaded crop avoided. If we sow we shall inevitably reap. We do not make a thing ours by reaping it, we must reap it because it is ours. It seems easy, at times, to sow to the flesh, all the world is smiling upon us, the sun is bright and the sky cloudless, pleasant rewards appear in sight, but as sure as we are living souls, there will be sad and doleful hours of reaping, and the smiling, approving world will not be at hand then, but dark and cold and rainy will be the night of sorrow when we are called out of our pleasant beds to reap the shame and sorrow before God. Blessed be his name the sad reaping work will finally come to an end, and we shall be found humbled in the dust, low at his dear feet, saved at last, "yet so as by fire."

But how sad often appears the scene, how hopeless the work, when we are sowing to the Spirit. The world scoffs; our names are cast out as evil; we are called foolish and vile; and in our own souls arise oppressing doubts and fears. But the Spirit sweetly prevails. "He that is in us is greater than he that is in the world." We feel a blessed power of faith in our hearts, and we know in whom we have believed, and are enabled to say in the name of Jesus, "Get thee behind me Satan." Then the clouds roll back, the Sun appears, the world is under our feet, and we are, in God's own time, reaping life everlasting. That life was ours all

the time, and now we reap and sweetly taste its fruits. Let the world scoff and frown and even persecute and kill; this life everlasting is beyond its harmful reach. This we have, and we want no more.

"If Christ be mine, let friends forsake,  
Let wealth and honors flee;  
Sure he who giveth me himself,  
Gives more than these to me."

SILAS H. DURAND, Mod.

ELIJAH LEIGH, Clerk.

*The Warwick Old School Baptist Association, in session with the Warwick Church, Orange Co., N. Y., June 6th, 7th and 8th, 1900, to the churches of which this meeting is composed, sends salutation with love in the Lord.*

DEARLY BELOVED BRETHREN AND FELLOW-SOLDIERS OF THE CROSS:—Through the abounding mercy of our God, our unprofitable lives are spared, and we are blessed with the great privilege of meeting once more in an associate capacity, to mingle our voices in praise to him who loved us, and gave himself for us, and as is our custom, established by our fathers in Israel, we will endeavor to address you in an epistle of love and fellowship. We feel at present no subject can be of more interest than the inspired word of God, and its great importance. We will call your attention to 2 Tim. iii. 16, 17.

"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 apostle, at the time these words were written, was ready to be offered, and the time of his departure was at hand, and knowing the time would come when they would not endure sound doctrine, but after their own lusts would heap to themselves teachers, having itching

ears, instructs Timothy, and charges him before God and the Lord Jesus Christ, to preach the word, to be instant in season, out of season; to reprove, rebuke, exhort with all long-suffering and doctrine. And the Scriptures were to be his guide; they were given by inspiration of God, holy men speaking as they were moved by the Holy Ghost, hence they are the work of God, and are infallible; finite man can add nothing to, nor can anything be taken from them; they are the standard of truth, the scales in which everything concerning the salvation of the sinner, must be weighed; all points of doctrine, and christian experience, are therein set forth. But let us remember we are told no prophecy of the Scripture is of any private interpretation, it was written by holy men moved by the Holy Ghost, hence it is only understood by the Spirit. It is the Spirit that searches the deep things of God. First, the Scripture is profitable for doctrine, and it becomes us to adhere closely to its teachings, both in word and practice, in presenting the doctrine of Christ and his apostles and prophets. We should take heed not to advance a single word or idea unless we can bring forth a "thus saith the Lord" for it. In hearing we should never have a man's person in admiration, but give all attention to the word spoken, and should anything be set forth that we cannot in our own soul's experience say amen to, let us take it to the scales and weigh it, if found wanting, let us follow the example of Aquila and Priscilla, and go and tell the speaker we fail to find a thus saith the Lord for such expression or expressions, as the case may be, and it becomes any servant of the meek and lowly Jesus to receive such reproof and correction in the spirit of humility, and thereby be profited, all men are fallible,

and in haste or excitement are liable to mistakes. Moses spoke unadvisedly with his lips, and David says, "In my haste I said all men are liars." Faithfulness to God, and each other, is the work of the Spirit, man has sought out many inventions, but not one will stand the test, hence Jesus says, When they say lo here, or lo there, go not after them. This is not an admonition, but a command, and while we are surrounded by delusion and error, we are not suffered to be carried away by it, but are kept by the power of God, and except the admonitions are applied to us by the Spirit, we cannot heed them. So with preaching, unless given the hearing ear, there is no comfort for us in it, although we may know it is truth. We have no strength of our own to boast of, Jesus said, "The Son of himself can do nothing, but the Father in me, he doeth the works." Hence, we see the flesh of itself is, and always has been weak. Our Savior presented the figure of the vine, and branches, and as all life and fruit of the branch is of the vine, literally, so all spiritual life, and fruits of righteousness, are of him who said, "Without me ye can do nothing."

The Scriptures are of such profit that the man of God may be perfect, thoroughly furnished unto all good works; that is he, the man of God, by reading the Scriptures may be "made wise unto salvation through faith which is in Christ Jesus," beginning with the choice of God of his people in his Son before the world began, to the cross, to the tomb, the resurrection, and the work of the Holy Ghost, which followed, teaching the children all things; faithfulness and obedience, verily, are included. Jude, because certain men had 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, exhorted the sanctified by God the Father, and preserved in Jesus Christ and called, to earnestly contend for the faith which was once delivered unto the saints.

Dearly beloved brethren, our desire and prayer for Zion is, that God will give us grace to contend for this faith. May we in all things say, Salvation is of the Lord, and we fully realize where we will be taught this, like Jonah, in the belly of hell, at the bottom of the mountains, with sea-weeds wrapped about our heads, separated from self, and all fleshly powers, at the end of the earth, with no standing, no refuge, there we look unto the Lord and are saved. How can we do the works of God with the flesh when the flesh is continually warring against the Spirit? the carnal mind being enmity against God, not subject to his law, neither indeed can be, how can we with such a mind have one good thought? Hence, if we cannot have one good thought except it be of God, how shall we act godly out of a corrupt mind?

May we who are servants be enabled by the Spirit of God, to take heed unto ourselves, and to the flock over which the Holy Ghost hath made us overseers, to feed the church of God, which he hath purchased with his own blood. May his flesh be presented as meat indeed, and his blood as drink indeed, Jesus Christ and him crucified. May the oil and the wine not be hurt. Let all theories of man be put away, and may we be kept in his love and fear, and truly walk according to the gospel of Christ, living soberly, and 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, ever watching in

our journey for the old landmarks by the way, desiring nothing new, but be perfectly satisfied with the goodness of his house, heeding no notion, idea or theory, of man, but search the Scriptures which are able to make us wise unto salvation, and thoroughly furnish us unto all good works, which teach us we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Hence, God is our all in all, in him we live, move and have our being, and each godly act of the redeemed here in time, was before ordained of God. "Therefore brethren, stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." As we have begun in the Spirit, let us not look to the flesh for perfection, which is only sin and pollution, but rather look unto him who hath begun a good work in us and will perform it until the day of Jesus Christ. "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."

WM. L. BEEBE, Mod.

JOHN McCONNELL, Clerk.

### CORRESPONDING LETTERS.

*The Baltimore Primitive Baptist Association, now in session with the Black Rock Church, Baltimore Co., Md., sendeth love and fellowship to the churches and associations with whom she corresponds.*

DEARLY BELOVED BRETHREN:—We have again been blessed in meeting your messengers, and hearing them tell what they have seen, heard and felt, of the things of Jesus, and we feel and believe

that the Lord put it in your hearts to come and tell us you stand by the old landmarks, that salvation is entirely of the Lord, and is everlasting and complete, and love is the foundation of that salvation, and without this great love, wherewith God loved his people, none can be saved either in time or eternity.

Love has abounded throughout our meeting, and may it continue to abound in the churches, that life, light and joy may also abound.

We were glad to receive your messengers and messages, and hope you will continue to come in the spirit of love and fellowship, that God may be honored and glorified in all things. We miss many familiar and loved faces, but God's will be done.

Our next meeting is appointed to meet with our sister church at Tuscarora, Pa., at the usual time next year.

WM. GRAFTON, Mod.

MILTON DANCE, Clerk.

*The Delaware Association, session of 1900, Rock Springs Church, Lancaster Co., Pa., to the several associations with whom we correspond, Greeting.*

BELOVED:—We address you this, our letter of correspondence, to inform you that in the good providence of God we have been favored with another opportunity of assembling ourselves together, and have enjoyed a feast of fat things, truly, which our heavenly Father spread before us of his rich bounty. The preaching has been good, from beginning to ending, declaring to us that there is now no condemnation to them which are in Christ Jesus, being made free from the law of sin and death, by the law of the spirit of life in Christ Jesus, and not by the performance of conditions by ourselves, or according to our works, a

blessed revelation of his will, as purposed and bestowed upon us in Christ Jesus before the world began.

The attendance has not been as large as in former sessions, many of our own members being prevented from meeting with us on account of the distance from their homes, and sickness, or other infirmity. We have had a goodly attendance of ministers, who have all come to us in the fullness of the blessing of the gospel of Christ, and not with enticing words of man's wisdom.

You will see by reference to our Minutes, that there are several of the associations with whom we correspond, from whom we have not received communications, much to our regret, as our wish is to maintain the correspondence, not as a mere form, but in reality, and whenever convenient, would be greatly pleased to welcome messengers from you among us, and always are glad to receive your Minutes. We hope that your withholding your Minutes from us is not an indication of a desire on your part to withdraw your correspondence. We would earnestly call the attention of the brethren of those associations to the omission, and direct the publisher of our Minutes to forward a bundle to each of the associations named therein.

Our next session is appointed to be held with the church at Cow Marsh, Kent Co., Delaware, to begin on Wednesday before the fourth Sunday in May, 1901, when and where we hope to greet and welcome your messengers, and receive communications from each of you.

E. RITTENHOUSE, Moderator.

P. M. SHERWOOD, Clerk.

*The Delaware River Old School Baptist Association, in session with the Southampton Church, to the Associations, Cor-*

*responding Meetings and Churches with which we correspond, sends greeting in the Lord.*

BELOVED BRETHREN:—The infinite wisdom and unfailing love of God has brought us together in this appointed meeting, to unite in praise and thanksgiving for the riches of his grace, and abundant blessings bestowed on us all, enabling your messengers to come to us laden with the precious fruits of the Spirit, and bringing to us your Minutes, containing expressions of love and fellowship, and evidences that you continue steadfast in the truth, and are proclaiming the gospel of the Son of God, for the comfort and edification of his children while they sojourn in this vale of tears.

Our meetings are not called to legislate for the churches, or enact laws for their government. The highest tribunal before which any of the Lord's people can be brought, is the New Testament of the Lord and Savior Jesus Christ, and the precepts and examples of the apostles, and their admonitions and instructions to the churches, which they had established, and ministered unto while here, and if we follow them it will tend to our peace, and mutual love and fellowship in the gospel, which we trust has been demonstrated in this meeting. Ministers from several States have preached the unsearchable riches of Christ, giving God the glory of that salvation that by grace alone makes us heirs to eternal glory. Our pure minds have been stirred up, and we have set together in heavenly places in Christ Jesus.

We desire a continuance of your correspondence, and hope to receive your messengers and Minutes, with tokens of love and fellowship, at our next meeting, which is appointed to be held with the First Hopewell Church, Hopewell, Mercer



County, New Jersey, commencing on Wednesday before the first Sunday in June, 1901.

SILAS H. DURAND, Mod.

ELIJAH LEIGH, Clerk.

*The Warwick Old School Baptist Association, in session with the church at Warwick, N. Y., June 6th, 7th and 8th, 1900, to the associations with whom we correspond, greeting.*

WE hope that we feel truly thankful to God once more that it has been our privilege to meet again upon this occasion with God's dear ministers and messengers, that have visited us from far, and that have brought sweet messages of peace and joy to our souls. Their only theme has been salvation by grace, and grace alone, and God exalted high above all principality and power. It has been a season of refreshing, and we have been made to lie down in green pastures, and his banner over us has been love.

We desire a continuance of correspondence, both by messengers and Minutes, and if it is the Lord's will to meet with you at our next association, which will be held with the church at New Vernon, N. Y., to begin on Wednesday before the second Sunday in June, 1901.

"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."

WM. L. BEEBE, Mod.

JOHN McCONNELL, Clerk.

## POETRY.

### COMFORT.

COME unto me, ye heavy laden,  
Bowed with sin and sore oppressed,  
My burden's light, my yoke is easy,  
Come unto me, I'll give you rest.

My Father's house has many mansions,  
For the weak and weary child,  
For mourning ones the oil of gladness,  
And grace for those with sin defiled.

Let not your heart be sorely troubled,  
Ye believe in God, believe in me;  
A heavenly place I will prepare you,  
There my glory ye shall see.

If 'twere not so I would have told you,  
But I shall surely come again,  
For where I am ye shall be also,  
And with me ye shall ever reign.

Our Savior speaks these words to cheer us  
Through life's dark and cloudy day;  
O, may we honor, love and trust him,  
Our Strength, our Life, our Light, our Way.  
SARAH E. RUNKLE.

MACOMB, ILL.

### THE EXCELLENT NAME.

O LORD, how excellent is thy name,  
From all eternity the same.  
It far exceeds all earthly things,  
The Lord of lords, and King of kings.

And all the schemes which men devise,  
The great, the noble, or the wise,  
The world, and all that is therein,  
Are shadows when compared with him.

To think that Christ should stoop so low,  
And his dear, sovereign head should bow,  
To bring poor rebels, such as we,  
That we might his salvation see.

He makes our hearts to sing with joy,  
All earthly things seem but a toy;  
We sing the song of grace below,  
Which none but God's redeemed can know.

The thief that hung upon the cross,  
Chosen in Christ, could not be lost,  
But with his last expiring breath,  
Redeeming grace he sung in death.

Could we but have the smallest place  
Within the covenant of God's grace,  
This were worth more than treasures told  
In rubies, or in crowns of gold.

O wondrous grace that could bestow  
Such love on mortals here below.  
May we all sing in sweet accord,  
How excellent is thy name, O Lord.

MRS. WILLIAM POLARD.

IONA, Ontario.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 1, 1900.

Entered in the Middletown, N. Y., Post Office as  
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F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**PSALM LXXIII. 25.**

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

The prominent theme of this Psalm is the mystery of God's dealings with the children of men, and David speaks of it as a mystery which he could not fathom, and from which at last he must turn to the great Ruler of all himself, and say that there is none in heaven or upon earth who could fill his desire but him. It is in our mind at this time to speak of some of the things which the Psalm contains. In Jeremiah xii., we find the same perplexities expressed. He says, "Why do the wicked prosper?" &c. The language of this Psalm is common among all who are thoughtful at all. It is a common question in all hearts that fear and love God, "Why do the wicked prosper?" Perhaps there is not a child of God, who may read these words, who has not sometimes been driven to talk with the Lord of his judgments, and to ask the same question as was in the heart of Jeremiah. This was the question in the heart of David as he penned this Psalm, and he goes on to state the conflicts of mind which he felt, as he witnessed, what to him and what to us, seems so strange, viz:

that the wicked prosper, while the righteous are so oppressed.

Let us consider the conflict of soul through which he had passed (as spoken in the Psalm) until at last he was brought to the state of mind recorded in the words at the head of this editorial. He said, "Truly God is good to Israel, even to such as are of a clean heart." Thus at the very beginning of his confession of human weakness and human questioning, he states what to him had become a sure and precious truth. It is as though he would say, "I must state my faith in God and his goodness to his people, at the beginning. What I am about to say is but a confession of my great ignorance and rebellion. From all that I shall say, no one must conclude that I have any question of the goodness and faithfulness of my God. I would say that, notwithstanding all appearances to the contrary, God is good." If we do not see it so, it is not because of failure in him, but because of our finite knowledge. God is good to Israel, to those of a clean heart, notwithstanding all appearances to the contrary. He does make all things work for their good, even though we cannot see how. Our doubting does not prove anything but our great weakness of faith, and the evil heart of unbelief that dwells within us. As he said in another Psalm, This was his infirmity. It has seemed wonderful to us at times, that such should be the beginning of this wonderful Psalm of confession. As he enters upon this account of his experience, he must state the truth into which his soul had come to rest with unshaken faith. Then follows the narration of all the conflict through which he had passed, before coming out into this large place of absolute trust in God, and all this recorded conflict was needful for him, and is needful for us. If the

anchor is not tried, we cannot know that it is secure, or that its holding ground is good. There can be no victory of faith without conflict. Soul conflict proves the truth and faithfulness of God. Through the conflict we come at last up out of the great tribulation, and find our robes washed and made white in the blood of the Lamb. The outward circumstances of the people of God, as contrasted with ungodly men in the world, provokes questioning which no human reasoning can satisfy or drive away. Can it be true that God does love his people? Can it be true that he cares for them at all? Surely love would seek out better things for them. Surely God would not suffer his enemies to receive good things, while his people receive nothing but oppression and affliction. Thus the soul comes at last, through its questioning, to wonder if indeed there be a God at all, or at least, the thought is suggested, "It is vain to be righteous, and no good comes out of it in any event." This is the reasoning of the soul while looking at the things that are seen. It is not to be wondered at; still it is the expression of that unbelief which dwells in all our hearts, and which is ready to make itself known at any opportunity that presents itself. How often we are compelled to learn our own weakness, and proneness to sin against God; how often we learn that we cannot be what we would, nor believe as we would, nor do as we would.

He says, God is good, "but as for me, my feet were almost gone; my steps had well nigh slipped." That is, "I had well nigh come to losing my faith in his goodness and care toward his people that love him. I was taken up in beholding the prosperity of the wicked, and the desolation of the righteous, and my faith was faltering." He was judging after the

sight of his eyes, and not according to the judgment of faith. He was looking at what the natural sense can behold, and not at the unseen things. He, therefore, was envious at the foolish, when he saw the prosperity of the wicked. Why should the righteous suffer? Why should they not be prosperous? Mark, this was all worldly prosperity. How strongly these things strike the sense. How much, to our shame, do we prize the things that perish. Crucifixion alone can separate us from these things, and fix our love, our hope and our delight upon things which cannot perish, things which are above. He saw the wicked that they had no bands in their death, but their strength was firm, that they were not in trouble as other men, nor plagued as other men, that pride compassed them about, that violence covered them, that their eyes stood out with fatness, and they had more than heart could wish. Yet they were corrupt, and spoke forth oppression wickedly, they spoke loftily, they set their mouth against the heavens, and their tongue walked through the earth. This was their state of character, and yet prosperity was theirs. God seemed to bless them more than the righteous. This was so to human vision, it is so yet, it has been so in all ages; his people are chosen in the furnace of affliction, but to the ungodly is given all that his heart can wish. This seems so to the tried servant of God, and his heart asks to know, why? Why do the wicked prosper? Why does not God blast them with the breath of his mouth?

Then his people return hither, and waters of a full cup are wrung out to them. They not only are not blessed with the honor, wealth and applause of the world, but they suffer positive distress, and loss, and persecution. The

waters of a full cup are wrung out to them, bitter waters they are, and of full measure; the cup of the wicked runs over with blessing, and pride, and pleasure, and joy, while their cup runs over with trial, and shame, and sorrow. To the wicked is given all earthly crowns, while to them is given but the cross. It is not true that the better a man lives, the more of joy and gladness he shall have. It is true far oftener that the better he lives, the more sorrow shall be his portion. Is it of any use then to live right? And the righteous say so. Their cry is, Doth God know? and is there knowledge with the Most High? Behold these who prosper in the world are the ungodly, they increase in riches. But even here, in all the questioning of the tried and doubting soul, he does not say that the ungodly increase in any spiritual thing. It means all the riches of gold, honor, fame, friendship, which the world bestows. Why are the righteous deprived of these things? is the question, all the spiritual blessings are for the time lost sight of. How common is this experience. The soul experimentally is not now in the sanctuary, but grovels below, it has forgotten for the time that there are higher blessings, it is now swallowed up in that which is of the world, it sees things from a purely worldly standpoint, therefore it reasons, and its reasoning is the reasoning of unbelief, and of the flesh. The ungodly prosper and increase in riches, this sums the matter all up, this is all that the flesh can see. So Job's friends knew nothing of any blessings to the righteous but temporal and earthly ones, therefore they concluded that Job must have done that which was evil in the sight of God, and was cursed. Job himself did not understand the mystery of God's dealings with him, but his faith

refused to acknowledge the righteousness of the fleshly reasonings of his friends.

And now David says, voicing the thoughts of the righteous man in the temptation which is oppressing him, "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." Judging after the flesh, the righteous could think nothing else but that it is utterly vain to live uprightly, to deny one's ownself, and to serve God. It is the language of that fleshly religion, which believers have still in their nature, which labors for a reward, and which cannot see any use in service that is not paid for. And the rewards of such a religion are such as appeal to the sight of the eyes. Sects, which number their millions in membership, and whose riches are almost untold, which worship in gilded temples, and with ornate rituals, after whom the multitudes rush and wonder, must be the favored of God, is the language of all fleshly religion. Surely the poor, despised company who walk unknown and unnoticed in the world, or if known and noticed, are the objects of the scorn and hatred of the prosperous religious orders of the day, cannot be the favorites of God. How often this bitter doubt enters into fervent souls like David's, and produces torturing doubts, and sad reasonings. It is vain that I have striven to uphold truth, to live godly in the world. And when they say to this oppressed one, Where is thy God? he knows not how to answer. His soul is bowed down within him, as they say to him, Where is thy God?

To understand this was too painful for him, he could not comprehend it, the mystery of God's ways was too deep for him, and his finite reason never did comprehend it, but at last he came into the

sanctuary of God, there where faith reigns, and gains its victories, he saw their end; he saw that their prosperity must perish with the world where it lay; they were worldly, and their prosperity was but worldly; the Lord had set them in slippery places; he would cast them down to destruction, yea, they were already cast down to destruction; their prosperity was their destruction, it was a curse, and not a blessing; they were not possessed with the true riches, but with false; they stood not upon the Rock of Ages, but upon slippery places; there was no sure abiding for their feet; the Lord had placed them here; they were already cast down. Though his carnal mind thought them prosperous, in reality they were poor; though they seemed exalted to crowns of glory, they had been really cast down to earth, and groveled in the earth, the curse abided upon them, as it did on all the earth; already they were doomed to destruction, and to the vision of faith already destroyed; they are brought to desolation in a moment, and consumed with terrors, and though glorious in the eyes of men of the world, and in their own eyes, and in the carnal reasonings of even the people of God, yet despised of God, and despised of that wisdom which is godly, and which is gained in the sanctuary. How good it is when God brings his people close to himself. How differently all things appear, the contrast between him who serves God, and him who serves him not, stands out clear then. The wicked are not envied then by the soul, better things are in view, the world with all its allurements fades away, and the wicked are seen as the enemies of God, and their prosperity is but a false one. Then, one moment with God in the sanctuary is more than all the happiness of the wicked. The

soul can say, I would rather be a door-keeper in the house of God, than dwell in the tents of wickedness. It is then felt to be better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

This is the substance of this wonderful conflict as described in the Psalm. Now, as said at the beginning, David has come to see the vanity of all his fleshly reasonings, he is brought back to the one who is to him all things that he needs. The God whom he serves is more to him than friends, riches, health, or all things else. Let the wicked be prosperous, why should I care, or be troubled? God is mine, and if he is mine, then all things are mine, and I am rich indeed, and have friends indeed. He is the health of my countenance, and my God. He is my all, and in all. And so, at last, he says, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." He is experimentally redeemed unto God. He has experienced what Philip meant when he said, "Lord, show us the Father, and it sufficeth us."

Two or three things are in the subject, to which we desire briefly to call attention.

First. It is no evidence that one is not a child of God, if in death he is not happy. The wicked may be bold as a lion, not knowing his own wickedness, and supposing that he has done all that could be pleasing to God, and now he shall go to his well earned reward, he has no bands of fear, of doubt, or of unworthiness to disturb him. On the other hand, many of the humble-hearted children of God have come to the brink of the shore of death, as did "Mr. Fearing," in Bunyan's Pilgrim's Progress. The true evidence that one is prepared for the great change, which we call death, is not the degree of

happiness or of doubt which they may feel at the time of dying, but simple faith in the righteousness of Christ to save and justify an unrighteous sinner. The soul that confesses indeed and in truth, "I am a sinner, saved alone by grace, if saved at all," is the one who is prepared; prepared by grace to go into the presence of the Lord, and to go out no more forever.

Second. To the soul which feels as did David, there is no added joy in the thought of meeting friends who have gone before. The blessed Lord is their all on earth, and in heaven. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." While God is not in all the thoughts of the wicked, he is in all the thoughts and desires of the righteous. Then shall I awake in thy likeness, sums up all that such a soul believes, or hopes for. I shall be like him, for I shall see him as he is, is the exultant cry of the redeemed soul. All the appeals of religionists to people, to seek religion because they desire to meet their friends in heaven, is based upon false premises, and reduces religion to a level with some worldly society; it dethrones Christ, and puts some earthly friends upon the throne of the heart. In that world they are neither married nor given in marriage, sums the matter all up. Jesus only is the true hope and joy. Jesus here and Jesus there, is all the reward. Without him is hell; with him is heaven. What a blessed testimony is this of David, left by inspiration for us. How blessed the experience which led him up to it.

C.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### PROVERBS XXVI. 4, 5.

(Reply to Enquirer from the Regions of Doubt.)

IN this text we have two rules given for the treatment of fools, which although at first glance may seem rather paradoxical, yet on a close examination will be found perfectly harmonious, and each of equal importance. God's people, though in themselves fools, being altogether destitute of that wisdom which cometh down from heaven, which is first pure, then peaceable, gentle, and easy to be entreated, without partiality and without hypocrisy, until they are born of God and taught by his Spirit, and thereby made wise unto salvation through faith that is in Jesus Christ, are by vital union with Jesus Christ elevated above the character of fools, as our Lord Jesus Christ, who is the wisdom of God, is of God made unto them wisdom and righteousness, sanctification and redemption; and then they find by revelation of God made to them, "unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ: in whom are hid all the treasures of wisdom and knowledge."—Col. ii. 2, 3. They have received the fear of the Lord, which is the beginning of wisdom, and there is treasured up for them in Christ, an inexhaustible fullness, so that if any of them lack wisdom at any time, or under any circumstances, they know where it is hidden, and it is their privilege to ask of God who giveth liberally unto all men, and upbraideth not. Though they are all taught of God, and all know him, from the least of them to the greatest, and all have an unction from the Holy One, and know all things, and need not that any man should teach them, but as the same anoint-

ing teacheth them of all things, (See 1 John ii. 20, 29) still they have to deal with those who, however wise and prudent they may be in the wisdom and prudence of this world, are fools, or perfect idiots in regard to the things of the kingdom of God, which kingdom no man can see except he be born again; and the things of the kingdom being spiritual, the natural man receiveth them not, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

Having briefly noticed the parties implied in our text, the children of wisdom, to whom the Proverbs are addressed, and the fool, or fools, with whom they have to associate while here in the flesh, we will attempt to explain the use of the two rules laid down for the instruction of the wise.

Rule 1. "Answer not a fool according to his folly, lest thou also be like unto him."

Should the wise man give a foolish answer to the foolish question of the fool, he would thereby degrade himself, and the answer and the question both being foolish, would place the parties on the same footing; both would be alike degraded, so far as the question and the answer are concerned. In that sense therefore the wise man is not to answer the fool according to his folly, lest he should be like him. But he is nevertheless, according to

Rule 2. "Answer a fool according to his folly, lest he be wise in his own conceit." When a wise man answers a fool, he must bear in mind that he is dealing with a fool, and not with an equal in intelligence, and his answer must be given accordingly. According to an approved adage in use "A word to the wise is sufficient." But in the Proverbs of inspired wisdom we are told that if we should bray a fool in the mortar with a pestle, still his folly would not depart from him. If a fool who has said in his heart, "There is no God," should

ask of one who knows the Lord, to demonstrate the existence of Jehovah, it would not be wise in the christian to attempt to demonstrate his position, by what he has experienced of the indwelling of the Spirit of God in his own heart, for he must recollect that the fool has no knowledge of spiritual things, and such an answer would be unintelligible to the fool, and would only inflate his vain conceit that he had embarrassed his antagonist with a question that was unanswerable. But in answering him, use such arguments if possible as he can understand, point him to the evidences of the handiwork of God in the natural world, to the shining sun, the paler moon, the twinkling stars, the teeming earth and rolling seas; things which natural men can contemplate as well as christians.

In short, we should not answer a fool according to his folly, by condescending to be as foolish as he is, or by giving him a foolish answer, for then we should be like him, but we should observe the admonition of our Lord, to be as wise as serpents and as harmless as doves. If a fool, to provoke us, should ask us an insulting question, and we to retaliate give him an insulting answer, then what advantage would we have, or could we claim over him? In that case we would be truly like him. But should we in meekness endeavor to instruct such as oppose themselves, hoping that peradventure the Lord may give them repentance to the acknowledgment of the truth, this would have a tendency to humble his pride and prevent his being wise in his own conceit. We have many examples in the New Testament. The old Scribes and Pharisees often tried to entangle our Lord and Master with their foolish questions, but he answered them wisely, and in that sense not according to their folly, and yet he answered them in the other sense according to their folly,

by stopping their mouths by his well timed and pertinent replies. Much more might be said on this subject, but as we have quoted the adage, "A word to the wise is sufficient," and although Enquirer hails us from the unpleasant regions of doubt, we hope, from the nature of his enquiries, that he is searching for light, and we pray that he may be delivered from doubts in due time, and know the joyful triumphs of the faith of God's elect.

MIDDLETOWN, N. Y., October 1, 1857.

#### THE SIN AGAINST THE HOLY GHOST.

THIS subject is regarded by many of our most enlightened brethren as one of the most obscure and inexplicable subjects contained in the sacred volume. The enemy has taken advantage of our inability to comprehend the true meaning of the words of our Lord, Matt. xii. 31, 32, and suggested such interpretations as have driven many of God's dear children almost to despair. In the early experience of quickened persons, while deeply burdened with a sense of their guilt, Satan has not unfrequently suggested to them that they have committed sin against the Holy Ghost, and therefore cannot be pardoned, and christians of long experience have also been frequently harrassed by the tempter with the same cruel suggestions. The commentaries of the learned divines have almost universally had the same tendency to darken counsel by words without knowledge, on the subject. They generally decide that the sin consists in speaking or acting wickedly with light in the head, and malice in the heart, and this explanation is directly calculated to drive the children of God to despair. Who among them have not so sinned against God? The carnal mind is itself enmity against God, and as all sins are committed against God by the dic-

tation of the carnal mind, this theory would place every sinner of Adam's family in an unpardonable state. But if they mean that a person must be enlightened by the Holy Spirit, and have the light of divine revelation to qualify them to commit the unpardonable sin, then they involve the unscriptural heresy of falling from grace, for none can know the things of the Spirit of God, until born again, and taught of God. Whereas Christ has assured us that "Every one that hath heard and learned of the Father, cometh unto me," and again, "He that cometh to me, I will in no wise cast out." We therefore reject the explanations of the learned commentators, because they conflict with the testimony of the holy Scriptures.

But it may be easier for us to discover error in the views of others, than to give an explanation that is clear and satisfactory. Such views as we have however, we will submit for the consideration of all who may feel interested. The text referred to is Matt. xii. 31, 32: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whomsoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

We are informed that sin is a transgression of the law, and all who have transgressed the law of God, have sinned against God; and in the dispensation of the law, Moses has said, "Hear, O Israel: the Lord our God is one LORD, or one Jehovah."—Deut. vi. 4. In reference therefore to the ministration of that law there is no sin which is against the Fath-



er, Son, or Holy Ghost, severally or separately considered, as all violations of the law are against the One LORD, but when we consider the Mediatorial relationship of Christ to his church, we find him, in that character and relationship, occupying the place of surety for all his members. "The LORD hath laid on him the iniquities of them all." As therefore all the sins and blasphemies of his people were charged to him, as their surety, they were committed against him in a special sense, and as he has borne the penalty due to their transgressions, in his own body on the tree, and having put away their sins, he has arisen from the dead for their justification, and is now exalted to a Prince and a Savior, to give repentance unto Israel, and remission of sins, and all their sins shall be forgiven them.

Our sins included all manner of sins and blasphemy. There was therefore no manner of sins which others could commit, that were not embraced in the manner of sins which his people have committed, and these shall all be forgiven unto men, not because they were less in magnitude than those committed by others of mankind, but because they stood legally against him, and he has put them away by the sacrifice of himself. The Scriptures, to our mind at least, forbids the idea that God's people were in any wise better than others. Paul says, "No, in no wise," and he also affirms that we were by nature children of wrath even as others, and for himself he claims, that he was the very chief of sinners. In the remission then of the sins of his redeemed people, all manner of sins are forgiven unto men, that is, to all the elect of God. Hence it is written, "Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquities are pardoned, for she has re-

ceived of the Lord's hand, double for all her sins."

But all other sins, from the speaking a word against, to the revolting crime of blasphemy, is unpardonable, not because the sins of the non-elect are in the nature or enormity greater than those sins which Christ has put away from his redeemed people, but because they were not laid on Christ, as he was not a surety for them, and they did not stand in that relation to him. Instead of being against God, as a Spirit, infinite and holy, they having no Daysman, no Redeemer, no Surety to answer for them, they have therefore no redemption through his blood, and consequently no forgiveness, neither in this world, neither in that which is to come. All the sins therefore of all the members of Christ, of all the elect of God, heinous as they are, are canceled, and shall be forgiven them. But all the sins of the human family which were not put away by the one offering of the Lord Jesus Christ, shall forever stand unremitted, and never be forgiven, neither in this world, neither in that which is to come. By the term Holy Ghost, as used in this text, in distinction from the term Son of man, we understand that the invisible Jehovah, as a holy, infinite Spirit, and as he is set forth in the law, is intended in distinction from the revelation of God as manifested in the flesh. A spirit hath not flesh and bones, said the Redeemer, as ye see me have. And aside from a revelation of God in the Mediatorial personification of the Man Christ Jesus, God is only known as an infinite and invisible Spirit, which no man can see without being consumed. No man, said Jesus, can come unto the Father but by me.

## ILLNESS OF ELDER H. C. KER.

It has been the pleasure of the Lord to lay the hand of affliction heavily upon our beloved pastor for nearly three weeks. On the night of the 9th of June he was taken with what is commonly known as "an attack of gall stones," from which he has suffered most excruciatingly.

The above facts are known to many of our brethren, and as both brother Ker, and ourself, are receiving so many more inquiries from anxious friends as to the state of his health, than we can answer personally, we make the following general announcement:

At the time of this writing (June 25th) our dear brother is much improved in health, and although he has not been able to sit up but a few minutes at a time, his physician gives him every encouragement that in a short time he will be again restored to health. He wishes us to express his love and thanks to the brethren, and his high appreciation of their solicitude for his speedy recovery, and to assure them that his physical inability is all that prevents his personally answering their letters of love and sympathy. B.

CONTRIBUTIONS FOR THE  
"SIGNS OF THE TIMES."

Previously acknowledged.....	\$356 05
Mrs. Drucilla Wheeler, N. Y., \$5.00; Mrs. C. Barlow, N. Y., \$1.00; Mary A. Deffenbaugh, Ohio, \$3.00; Mrs. A. C. Hull, N. Y., \$1.00; S. S. Ward, Ohio, \$1.00.—Total.....	11 00
Total to date.....	\$367 05

## MARRIAGES.

By Elder F. A. Chick, at his residence, Hopewell, N. J., on Tuesday p. m., May 29th, 1900, Wm. F. Haines and Miss Mary A. Johnson, both of Union, Union Co., N. J.

By Elder A. B. Francis, June 6th, 1900, at the residence of the bride's mother, in Mardela Springs, Md., Cyrus Risler, Jr., of the city of New York, and Miss Edith Brattan, of the former place.

## OBITUARY NOTICES.

**Louisa C. Peterson**, daughter of Thomas and Amy Mahan, died June 22d, 1899, after a twelve days illness with typhoid flux. Our mother was born in Kentucky, Jan. 25th, 1821, and moved to Jackson Co., Ala., in 1826, then to Coosa Co. She was married to Thomas Peterson, Dec. 23d, 1841. They moved to Dallas Co., Ark., in 1849. She professed a hope in Christ at the age of thirteen years. While alone in the woods, where she had gone to pray for mercy, the first words she remembered saying were, Glory and honor to Jesus Christ, for he has brought me through. Grandmother heard her praising God, and went to her. When she saw her coming she ran to her, threw her arms around her and said, "My mother and my sister too," and told her she never knew how to love her before, as this was a twofold love. Mother first joined the Presbyterians, but in a short time having the privilege of attending the Primitive Baptist Church, and beholding their love and order, she could not stay away from them, so she united with them. When the division came between the Primitive Baptists and the Missionaries, she stood firm. After coming to Arkansas, she united with the Chapel Hill church, being in the constitution of that church. She was a loving, humble, consistent member, a pattern of good works, showing faith out of an humble walk and godly conversation, that she was taught of the Lord. Every one who knew her, loved her. She was ever ready to give the reason of her hope, giving all glory to God in all things. Nothing but sickness ever hindered her and father from going to preaching. She spent most of her time reading her Bible and the SIGNS, often remarking that one good letter was worth more than the subscription price of the SIGNS. She seemed to feel a short time before her death that the end was near, once speaking of it to me, and then said, "I ought not to have said that, it will trouble you." She was taken ill on Sunday morning, feeling dull and sleepy. About 1 o'clock I went to her bed and spoke to her, and asked if she wanted anything? She replied, "Some water." She then passed into a stupor from which we could not arouse her. Late in the evening she commenced talking, looking up, but we could not understand all she said, but often she said, "A beautiful view of heaven, beautiful, beautiful." After she quit talking she roused, and knew every one, and had a kind word for all. Sometimes she would think she was at an association enjoying preaching, and the brethren and sisters. One time she roused up and said, I have lived a pleasant life, and told her experience, saying the Lord had been with her and blessed her all through life, and he would be with her to the end. On the last morning she spoke, saying, "It is all in the Lord's hands, yes, it is all in his hands, and has been all the time, if we could only see it." She then

went to sleep, from which she never woke, but ceased to breathe near sunset. "Asleep in Jesus, blessed sleep, from which none ever wake to weep." She leaves eight children and fifty-four grandchildren, and many great-grandchildren, in all, children, grandchildren and great-grandchildren, about one hundred, and O, what an example she has left for us all, but I for one fall so far short.

LUCY A. SEALE.

BROTHER Henry J. Martin, of Oberlin, Ohio, died suddenly, Jan. 25th, 1900. He was born in Wantage, Berkshire, England, April 11th, 1811. He is survived by one son, Henry J. Martin, and two daughters, Mary and Ellen. He was in his usual health on the morning of the 25th, and accompanied his daughter-in-law to the corner near his home to see her safely on the electric car, as was his custom, after which he went to call on an old friend, Mr. Bunell, who lay at the point of death, made a short call, and started home, stopping at the home of Mr. F. Brice. He remarked as he came in, "Mr. Bunell has always said he should outlive me, but he will not." But he added, "Who can tell?" Mrs. Brice remarked, "This has quite unnerved you." He replied, "No, I do not look upon death in that way; we have to pass through death before we can have perfect happiness; the moment the breath leaves the body, that moment the soul goes to glory." He had just finished speaking when his head fell forward. Mr. and Mrs. Brice laid him on a couch near by; he looked up and smiled, and passed away without a struggle, we have no doubt, to enjoy in full fruition the fulfillment of his last words. His remains were interred beside those of his wife, in North Royalton, Ohio. I would add, Mr. Bunell outlived him about twelve hours.

The writer had known brother Martin since March, 1899, when he first came to attend our meeting in Cleveland; he led our meetings until his death, a period of ten months, and we learned to love him dearly for the truth's sake. He had been deeply taught of the Lord, and believed himself to be alone (for a time) in believing in free and unmerited grace, but did find and unite with the Baptist church before the division. His brethren, as he expressed himself to the writer, "thought they saw a gift in me, and appointed a meeting for me to speak, much against my wishes, as I was a stammerer, and it was with great difficulty I could make myself understood." He went, however, and much to his astonishment, he spoke without stammering, and was free from stammering ever after they liberated him, and he continued speaking for them until the division. He with some eight others stood firm in the truth, but as time passed, some moved away, and others died, and he soon was left alone, and he remained alone, as he could not join with the nations of the earth, in worshipping the beast. He very anxiously asked us at one

time, if we considered him sound in doctrine? We told him we did, if we ourself knew the truth. He met with us for the last time, Jan 21st. As we came in and greeted him with a warm handclasp we remarked, "I am glad to see you here," he replied, "I am sorry I am here, I am so dark in my mind I fear I can say nothing to-day." We replied, "If you have nothing to say, we will know for a certainty that what you say is given of the Lord," and he never talked better, or with greater liberty, and we little thought, as we bade him good bye, it would be for the last time. We were not at the funeral, as word did not reach us in time to attend.

JENNIE CROSS.

EUCLID, Ohio.

ENOS Titus passed away from earth, at his residence near Lambertville, N. J., March 31st, 1900, in the 68th year of his age. He had been sick and failing for about ten months. Much of that time he had suffered greatly, but yet was most patient and submissive, and at all times spoke of a desire to be submissive to the will of God, and again and again said that all was right. He was married to Mary A. Dalrymple, Jan. 27th, 1858, by Elder Gabriel Conkling, then pastor of the church at Kingwood, N. J. Our brother was baptized into the fellowship of the First Hopewell church, the last Saturday in August, 1869, by Elder P. H. Hartwell. He remained a faithful and steadfast member of this church until he was called to the better world. We had known him but a few years personally, but had learned to hold him in high regard for the truth's sake. He and his dear companion, though living a long distance from the church, were yet always present, when it was at all possible, at their meetings. They loved the courts of the Lord's house, and were glad when it was said unto them, Come, let us go into the house of the Lord. Brother Titus was a man of few words, but still a most pleasant companion. While saying little himself, he loved the conversation of his brethren concerning the things of the kingdom of God. A good and faithful man has passed away; we shall all greatly miss him from our assemblies, and from our homes. He leaves the companion of many years, who is herself in feeble health, two children, and brothers and sisters, to mourn their loss.

The funeral services were held at his residence, on Tuesday, April 3d, and were conducted by the writer. A large concourse of friends were present, testifying to the esteem and regard in which he was held by all. We can but pray the blessing of God upon all who are bereft, and especially upon the bereaved companion.

ALSO,

ON May 27th, 1900, Harriet Ives, daughter of the late Elias H. and J. Minton Vanwinkle, of Newark, N. J., at the residence of Dr. John Thorne, Baltimore city, Md., aged 68 years. Her death was very sudden

and unexpected to all. A gastric trouble was the cause. She leaves one sister, who feels bereft and lonely.

The funeral services were conducted by Elder J. T. Rowe, her pastor, on Tuesday morning, May 29th, from the home of brother Thorne. We have known sister Vanwinkle for many years, and knew her to be a lover of the truth, and of true men. She was decided in her views concerning all things. She was a warm and faithful friend to all those whom she loved. We have in the past years had many pleasant hours in her company, conversing of the things which were dear to her. We can but say that we feel to have lost a personal friend. She had the interest of the church at heart, and loved to hear the word faithfully and clearly presented. We can feel no doubt that she is at rest. We think she leaves no other near relatives beside the sister to whom we have referred, but she had many friends in Hopewell, where she was a member for many years, and in Baltimore, where a few years since she became a member. She was baptized by Elder Hartwell many years ago, into the fellowship of the church at Hopewell. For the past fifteen years she has most of the time been a member of the family of brother Thorne, where many of our brethren came to know her intimately. And many will be grieved to hear of her sudden death. C.

PLEASE publish in the SIGNS OF THE TIMES the death of our lovely and precious daughter, **Mrs. Mattie V. Evans**. She was born in Monroe Co., Ga., June 27th, 1875, and departed this life June 6th, 1900, making her age 24 years, 11 months and 9 days. She was married to J. M. Evans, March 17th, 1896, and moved to the city of Macon, where they were living at the time of her death. She was in feeble health, and brother Evans decided to take her to his father's, out in the country, to stay awhile, and then spend some time with us at her old home. We went to Mr. Evans' to see them, and found them improving. We returned home, and brother Evans returned to his work in Macon, which was on Saturday. In the evening of the same day she was taken very violently with something like congestion, or inflammation of the bowels, from which she suffered beyond expression for twenty-four hours. We went to see her again on Tuesday morning, and found her seemingly better, but alas, it was only in appearance, the dreadful disease had done its work, and she passed away about 3 o'clock Wednesday morning, the 6th inst. She was conscious to the last, and was enabled to bear her sickness with great courage and fortitude; she seemed to be perfectly resigned to the will of the Lord. I do not think that the thoughts of death was any terror to her, she was so quiet and pleasant all the while. I believe she was fully aware of her condition, and perfectly reconciled to it. She leaves a kind husband, two little children of her own, a little

girl, and infant boy, and also two little boys, children of her husband by his first wife, with father, mother, one sister and five brothers, together with a host of friends, to mourn their loss. "Bunch," as we always called her, was a good and model woman, and the better known the more loved. She never made an open profession of Christ, but we believe she had a good hope in him as her Savior. The evidence she has left gives us the happy assurance that she now rests with him in glory, and that our precious child is not dead, and her change was only from a world of sorrow and affliction, to one of peace and eternal happiness. These manifestations are a source of great comfort and consolation to the dear husband, and relatives, in their sad condition. The day she set to come and stay with us we brought her, but she was cold in death. After resting awhile in her old home with the grief-stricken ones, her mortal body was laid away in the family cemetery, in the presence of a large congregation of sympathizing relatives and friends, there to await the resurrection morn, when the graves shall give up their dead, and this mortal shall put on immortality, and forever be with Christ. The flesh is very weak, and we feel almost heart-broken at the loss of such a dear and dutiful child as she was, but we believe what God does is right, and we try not to be rebellious. May he remember the dear husband, and little children, together with us all, in much mercy, and give us supporting grace in all of our trials, bless us with his holy Spirit, that we may walk in obedience to all his commandments, and finally meet the loved ones that have gone before, in that sweet bye and bye, where there will be no more parting, and sorrow will not be known.

D. G. MCCOWEN.

FORSYTH, Ga., June 15, 1900.

AGAIN we are called upon to record the death of another one of the dear, old, faithful followers of Jesus, a mother in Israel, sister **Caroline B. Turner**, who departed this life March 23d, 1900. She was the daughter of George and Sarah Ringo, and was born Feb. 12th, 1826. She was married to the late Joseph B. Turner, Oct. 7th, 1851, and entered upon the duties of wife and stepmother. No mother was ever more honored and beloved than she was by her stepchildren. She was the mother of eight children, four sons and four daughters; seven of the latter, and three of her stepchildren, survive her; she leaves two sisters, sister Archer, of Indianapolis, Ind., and sister Ransdell, of Missouri, and I think one or two brothers, in the west. In early life she experienced a good hope through grace, and was ever after a firm believer in that all-absorbing theme. She gave abundant evidence of the effectual calling, by her orderly walk and humility of soul. While she was a firm believer in the doctrine advocated in the SIGNS, she honored it by her walk and conversation; she received

it and believed it with all her heart. She united with the Sulphur Fork church, many years ago, and lived a faithful, devoted member. Their home had ever been a home for her brethren and friends. She, as well as the late brother Turner, was given to hospitality, an example worthy of all lovers of truth. Since the death of her husband she only seemed to stay, and not live. While she was loved, and had every care by her children, she was lonely, and had only one thought: to leave this world of sin; to leave this tenement of clay. She was taken with a chill, and only lingered two or three days, when her great desire was granted; she fell asleep in Jesus.

Her funeral was largely attended at her home, near Turners, Ky., and a comforting discourse was preached by her pastor, Elder J. G. Eubanks, with some brief closing remarks by the writer, when the casket was borne by six of her children, to the family burying-ground near by, and the mortal committed to the dust, to await the resurrection.

May the dear children be enabled by grace to live as she lived, and to die as she died, in the full triumphs of a living faith in Jesus.

P. W. SAWIN.

SHELBYVILLE, Ky.

My dear uncle, Roland M. Burbridge, departed this life at his home in Mt. Sterling, Ky., Feb. 21th, 1900. He was born in Bath Co., Ky., in 1837. His death was from heart trouble, produced by "la grippe," which he had about one year ago, most all of the time he was confined to his house. He bore his sufferings with great patience, and had a strong desire to get well, to be with his family, but often said if it was the Lord's will to take him, it was all right. He was baptized in the fellowship of the Old School Baptist church at Bald Eagle, Bath Co., Ky., twenty years ago, and remained a faithful and steadfast member up to the time of his death. He was united in marriage to Elizabeth Jones, daughter of the late Elder Samuel Jones, of Bath Co., Ky., in the year 1867. His wife, three daughters and one son, survive him.

Elder J. G. Eubanks spoke to the bereaved family and friends at his residence, after which his remains were conveyed to the Owingsville Cemetery, there to await the resurrection morn.

Truly a good man has passed away. He was always of a cheerful disposition, and was a good man, a kind neighbor, a true husband and loving father. He always filled his place in the church; how sadly he will be missed. His family and friends did all that could be done for his comfort. It was the will of the Lord for me to be present when he breathed his last. He sweetly and calmly passed away, ever to be with his Maker and Lord.

May the Lord comfort the bereaved family, is our desire.

T. J. RATLIFF,

Mt. STERLING, Ky., June 11, 1900.

DIED—At her late residence, Kingwood, N. J., Sarah P. wife of Cyrus Risler. Brother Risler has for many years been a deacon of the Kingwood church, and his home has been a prominent place of entertainment, and of unbounded hospitality. Sister Risler was a faithful companion and helpmeet, and her cheerful presence and kindness will be remembered by many who have enjoyed the hospitality of this Baptist home. She was baptized in company with her husband, by Elder Gabriel Conkling, May 25th, 1861, remaining in the fellowship of the Kingwood church for thirty-nine years. She had been in feeble health for some months, and finally passed away May 31st, 1900, aged 66 years, 1 month and 7 days. That meek and quiet spirit which is in the sight of God of great price, shone conspicuously in all her life, and the doctrine of God her Savior was exemplified in all its blessed fruits. The breach in the family, and the loss to the church, will long be felt as breaches never more to be healed.

The husband, four children and several grandchildren, are left to mourn this sad bereavement. May the Lord comfort them.

E. RITTENHOUSE.

STATE ROAD, Delaware.

SISTER Sarah Holbert, widow of the late James Holbert, died at the home of her daughter, Mrs. H. E. Bradtke, in Deposit, N. Y., last Thursday afternoon, aged 85 years and nineteen days. Death was chiefly the result of gradual decay of the physical powers incident to advanced years, though a contributing cause was doubtless an unfortunate accident a few weeks ago, when she slipped and fell upon the ice, breaking the bone of one of her hips. She was born in Florida, Orange County, but has been a resident of Deposit for the past fourteen years. Sister Holbert united with the New Vernon church, and was baptized by the late Elder Gilbert Beebe, Sept. 6th, 1874, and remained a faithful member until called home. She was a woman patient under affliction, and of a kindly nature, best known in her home, but wherever known, highly respected.

She is survived by two sisters and one brother: Mrs. Julia Finch, of Warwick, N. Y., Mrs. Mary Hunt, of Fort Dodge, Iowa, and Jesse Randall, of Chester, N. Y.; also four sons and one daughter: Aaron Lawrence, of Seattle, Wash., Frank Lawrence, of Missouri, William Lawrence, of Chester, N. Y., Richard Lawrence, of Warwick, N. Y., and Mrs. H. E. Bradtke, of Deposit, N. Y.

The funeral was held at the home of her daughter, Monday, at 12:30 p. m., and the remains were taken to Chester, Monday afternoon, on train 2, for burial.

DIED—At her home in Loomi, Ill., April 8th, 1900, sister Rachel Alice Gardner. Her maiden name was Pyatt. She was born in Fayette Co., Ill., July 25th, 1862, and was the youngest of a family of four broth-

ers and six sisters. She was married to Dr. N. B. Gardner, Sept. 29th, 1899, and settling at Stonington, Ill., but afterward selecting for their field of labor Loami, Ill. She has followed her Master in a life of self-sacrifice, which was her greatest joy, truly having a conscience void of offense. She passed quietly away at 10 o'clock on Sunday morning. She joined the Old School Baptist church in Christian Co., Ill., when quite young, and was baptized by Elder J. H. Ring. She lived a life of faith, always ready to give a reason of the hope within her. She was a christian wife, and was always ready to welcome her brethren and sisters to her home. She leaves one sister, and a husband, upon whom the hand of the Lord falls most heavily, while her many relatives and friends feel the loss to be irreparable.

Her precious remains were followed by her singing class in Loami, to a Baptist church in Christian Co., a distance of thirty miles, where they were met by their old schoolmates and friends, where, after a discourse delivered by the writer, from a text chosen by herself, Revelation vii. 13-17, and the singing of her favorite hymns, "A little while to wait," "From over the sea," "The home beyond," and "In that city," her body was consigned to the earth, in the beautiful burying-ground, to await the second coming of her blessed Jesus, in whom she had so great faith.

It was said that her funeral was the largest that had ever occurred in Christian Co.

W. A. THOMPSON.

SPRINGFIELD, Ill.

BROTHER William R. Morris was born in Wicomico Co., Md., the 14th day of February, 1830, and died in the same County, (having spent the most of his three score years and ten in his native County) the 17th day of March, 1900, being 70 years and 31 days old. He was a faithful and consistent member of the Nassaongo church for thirty-two years, having been baptized in the year 1868, I suppose by Elder George W. Staton. He leaves a widow, our highly esteemed sister Morris, also a member of the Nassaongo church, two sons and four daughters, besides a large connection, and a host of friends, and the church, to mourn, but not as those who are without hope, for we believe our brother has been called to an heavenly home, where he shall be forever at rest. His death came without the least warning; he had been a healthy, strong man all his life, and at the time of his death was at work hauling wood, and died on the way from the woods to the house, where he had gone for a load of wood. It was a severe shock to his family, and they are deeply grieved, but it is a mercy thus to be spared a long term of painful illness, that falls to the lot of many.

The funeral was largely attended on the 19th, when the writer tried to minister the consolations of the gospel of Christ to the sorrowing ones. They have my sympathy in this sad bereavement.

May God sustain and support them in this hour of trial.

A. B. FRANCIS.

DELMAR, Del., June 15, 1900.

### CHURCH CONSTITUTED AND ORDINATION OF DEACON.

IN compliance with a request of the brethren and sisters located near the lower Dublin schoolhouse, in Hardin Co., Ohio, Elders G. N. Tusing, Adam Shoemaker and L. E. Thomas, with the deacons and brethren of the Rockey Fork church, of Marion Co., Ohio, and of the Eagle Creek church, of Hancock Co., Ohio, assembled at the lower Dublin schoolhouse, on June 2d, 1900, and proceeded to organize as a body, to examine the Articles of Faith and Rules of Decorum, presented to them, to ascertain our standing, as to being in order to keep house.

Elder L. E. Thomas was chosen Moderator, and G. W. Hissong, Clerk.

The Articles of Faith were then presented, read and accepted by the body as being fully warranted of being Primitive Baptist doctrine.

The Elders, deacons and brethren, then extended the right hand of fellowship, and we were duly constituted as a church.

The name of Fairview, was given to our church.

The council then adjourned.

After intermission of one hour for dinner, the Elders and deacons proceeded to organize for the purpose of ordaining our deacon.

Elder L. E. Thomas was chosen Moderator, and H. O. Blue, Clerk.

Brother Silas Buckingham was chosen our deacon, came forward, and ordination prayer was by Elder Adam Shoemaker, and the laying on of hands by the Elders and deacons, after which Elder G. N. Tusing gave the charge.

Council then adjourned.

The Elders and brethren met again the next day, and had an all day meeting, which was one long to be remembered by all present.

Brethren, pray for this little band, and when convenient, come our way.

H. O. BLUE.

PATTERSON, Ohio, June 5, 1900.

### ASSOCIATIONAL.

THE Spoon River Association will convene (the Lord willing) in her sixty-ninth session, three and one-half miles southeast of Farmington, at or near the residence of brother C. E. Prior, on Friday, August 31st, at 10 o'clock a. m., and continuing over Sunday. All trains will be met on Thursday evening, at Farmington. None will be met on Friday, except the early train on the C., B. & Q., from the south.

All are invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

MEETINGS.

A YEARLY meeting will be held, the Lord willing, with the Clovesville Old School Baptist church, of the Lexington Association, on the first Saturday and Sunday in July, (7th and 8th) 1900.

Those coming by rail will be met at Fleischmann's, on the Ulster & Delaware Railroad.

A cordial invitation is extended to all lovers of the truth, to meet with us.

O. F. BALLARD, Church Clerk.

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 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
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AT TWO DOLLARS A YEAR.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68.

MIDDLETOWN, N. Y., JULY 15, 1900.

NO. 14.

## CORRESPONDENCE.

### WONDERS DONE BY FAITH.

I AWOKE from troubled sleep in the midst of most peculiar and terrible weakness. I was not conscious of any affright, as though, like Job, I had been scared through dreams, and terrified through visions, but as I awoke my whole life seemed to lie spread out before me as in the sight of God, and in it all I saw nothing but sin and evil, with not one redeeming, meritorious feature. I was as one brought before his king, in whose service he had been specially engaged in important matters of trust, and whom he had professed to love and honor, charged with unworthy motives and traitorous acts, which he could not deny, and yet who was himself the most utterly surprised by his own guilt, having been unconscious of any crime, or even of any evil intent, but on the contrary who had thought he loved his king so much that he would have given his life in his service.

This but imperfectly intimates the kind of weakness which possessed my soul as I awoke that Sunday morning. It is impossible for me to describe the exercises of my mind in that condition; the deep

sinking down of my soul under the sense of being myself what I most loathe, and of falling infinitely below what I most love and revere; the surprise at recognizing in myself the crimes I most hate, and of which I was before unconscious, and of standing under them before the Lord without defense; the sore hurt of the wounds that sin has made, and of the fiery darts of Satan, felt through all my being; the panting of my soul after God, and the hopeless cry unto him even in the shudder and tremble of death; the gathering, as it were, before me of all the elements of trouble and weakness, and all the bitter touches and tastes of sorrow that I had felt, and awaiting in the dull amazement of grief the coming of that deeper night whose darkness must soon be upon me.

How long this feeling lasted I do not know; there is no measure of time in this condition. It seemed but a moment when out of the very darkness and trouble of my soul these words seemed to come forth most mysteriously, and to place themselves before my wondering sight: “OUT OF WEAKNESS WERE MADE STRONG.” It was indeed amazing. I cannot describe the wonderful appearance of the

words, my surprise that they should appear, nor their transforming power. They were inexpressibly beautiful to me, and their sweetness filled my soul with holy and wondering delight. I thought of Paul when that terrible night of sorrow and pain was lighted up by the dear Savior's words, "My grace is sufficient for thee."

These words, "Out of weakness were made strong," were my text that day, but I could tell but little of what they were to me. I had nothing to do with bringing them to my mind, nor in producing the wonderful change which they wrought in my feelings. In a moment light seemed to shine out of the very darkness I had felt, and I felt strong in the sense in which I had been weak before. I was not strong in myself, no stronger in myself than before, but "strong in the Lord, and in the power of his might." The strength seemed to appear out of that very weakness which had been so distressing. I had been made to feel, as I had many times before, my weakness before the Lord, being absolutely without defense in myself against the charges of sin and iniquity, and so had been brought to the end of the earth, to the end of earthly strength, when through these precious words Jesus appeared as my defense, and I was at once strong in him. He had satisfied the claim of the law, and removed it from me forever, and so in him I had "righteousness and strength." I did not make myself strong, but out of weakness was made strong, and yet it was the work of faith.

This precious sentence occurs in the midst of a rich cluster of such sentences, each giving examples of wonderful things done by faith. It had not been especially familiar to me above the other sentences, yet now it came by itself alone, as

though taken out from among the others and handed to me for mine. This experience, then, of the love and grace of God, in making me strong in him, was to be shown to me as my own work by faith; for the apostle is telling of works done by the faith of the people of God, to their own wonder and amazement. The works of faith which they are thus said to have done, appear to themselves as far from being their own work as would be the opening of their eyes if they had been born blind, or as is the rising of the sun upon us in the morning.

It is of the peculiar character and mysterious work of faith that the apostle is speaking in all this connection. He points to examples and witnesses of the experience of faith as "the substance of things hoped for, and the evidence of things not seen." Those things which God has provided for his people cannot be seen by the natural eye nor understood by the natural mind, 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 those that love him: but God hath revealed them unto us by his Spirit."—1 Cor ii. 9. These heavenly things are revealed to faith. (Romans i. 17.) It is thus that the faith which is the substance of things hoped for, is also the evidence of those same things which are not seen by the natural sight. Being thus hidden from the wise and prudent, from the natural wisdom and understanding of men, and revealed only to babes, these gospel things can only be understandingly talked about by those babes, who have mutual faith. (Matt. xi. 25.)

In all these examples which the apostle has given to illustrate the meaning and power of faith, things which are impossible with men, but which are experi-

enced by them, are said to be their own work by faith. Thus Enoch's translation that he should not see death, was the work of God, yet the apostle says that by faith he was translated. So, "By faith women received their dead raised to life again." These women did nothing by which they recovered their children from death, but the faith which God gave them, and Enoch, and all that great cloud of witnesses, laid hold upon the purposes and power of God, and caused them to see and believe and earnestly desire and pray for what the Lord purposed to do. So Jesus said to the sorely afflicted father, who besought him to heal his son, "Believest thou that I can do this? All things are possible to him that believeth." The belief has no effect upon the work, no power to produce the desired result. The purpose and work of God are not caused by the belief, but the belief is because of God's purpose and work. The women who received their dead raised to life again, and the father who received his restored son, from the hand of Jesus, did nothing to bring to themselves such unspeakable blessings, yet they were not passive in the work as a piece of wood or stone is passive under the hand of the workman. They were mightily wrought upon by the unseen power of faith. That faith given to them had power to penetrate into the mysterious purposes of God, to discover his will, to know what he had determined to do, and thus that faith, as the evidence of things not seen, caused them to believe and to pray. It was such faith that caused Elijah to pray earnestly that it might not rain, a thing he could not have desired as a man, but which he earnestly desired when it was revealed to his faith as the purpose of God to bring this judgment upon his rebellious people. He had nothing to do

in causing the rain to be withheld, nor afterward in causing it to be sent upon the earth; yet he was not passive under the power of that faith to which was opened up the things of God, but urgently moved to pray for what God had designed to do. The apostle says that by faith Daniel stopped the mouths of lions, and by faith the Hebrew children quenched the violence of fire. But Daniel said the Lord sent his angel and shut the lions' mouths, and the heathen king recognized the power of God in saving those whom he had commanded to be thrown into the fiery furnace from being burned by the fire.

#### GREATHER WORKS.

At this point I will, following out the same subject, refer to the words of the dear Savior in John xiv. 12: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." I have many times been asked for my understanding of this declaration, and have written briefly concerning it in private letters, and once or twice for publication. I think they are to be understood in the light of these examples of the character and work of faith referred to by Paul in the eleventh chapter of Hebrews.

Many have tried to discover and explain how believers in Jesus can do such works as he did, and especially how they can do greater works than he did. Those who esteem the power of men as prominent and paramount in the work of salvation, will readily indorse the sentiment that Jesus so started the work of salvation, and so laid out his plan, and so instructed his disciples, that they should continually advance in power and effectiveness, and so attain unto results far beyond what Jesus attained unto while

here. They will illustrate this view by referring to any great enterprise in worldly business, in which the one who begins and establishes the business is far outstripped by those who succeed him in prosecuting it, as each successive generation improves upon the implements, methods and power. So I heard a preacher say, years ago, "The least christian now can save more souls than Jesus did when on earth, for he only began the work, and laid out the plans, which have been improving and growing ever since."

This, of course, was consistent with the doctrine that Jesus began the work of salvation, and left it for his followers to carry on. Those who regard the subject in this way, do not know anything of a salvation begun and finished by Jesus, and revealed unto his people by his holy Spirit in this gospel dispensation. But sometimes we see those who do know the gospel of God's grace, trying to explain how his people do the same kind of works that Jesus did while he was here in the flesh, and how also they do even greater works than he did.

But the dear Savior did not say that those who believed on him should do *such* works as he did while he was in the flesh; neither did he say that they should do greater works than he did. A comparison of men and their works with Jesus and his works, in this sense of being less or greater, is never made by him or his apostles. He speaks of himself being greater than Solomon and Jonah, but only as the reality is greater than the type. He does not compare his works with men's works, nor himself with men, as in the sight and estimation of God, for no man but himself is ever regarded with favor by the Father, nor can appear commended before him; nor are the works of any man but Jesus ever accept-

ed and approved by the Father. All that appear before God at any time must appear in the name of Jesus, and all that ever are accepted of the Father are accepted with Jesus, and in his perfect, finished work. All who come with any works but his to plead, are pronounced workers of iniquity.

Jesus said of him who believed on him that he should do the works that he did; not works like them, but the very same works. He gave his apostles power to do miracles, but those are not the works he is speaking of here. That was a special power which he gave personally to the apostles. Also there were signs that should follow them that believed upon the preaching of the apostles, which were fulfilled, and are still fulfilled in a spiritual sense. It is to be remembered that in the name of Jesus all those wonders were to be done, and in that name they are still done as signs. But that name must be, not upon the lips, but in the heart, and then the power of it will be manifest. It is not the will of the man that is wrought by the power of this name, for by that will he would, like Simon, desire the power for his own gratification; but it is the will of Jesus that is wrought by the power of his name.

The work that Jesus did, and the work that the believer did, were not two similar works, but the same work, as the work of God in closing the lions' mouths, and the work of Daniel, who "by faith stopped the mouths of lions," was the same work. It was only upon the believer that Jesus did works of healing. In one place he could do no mighty works because of their unbelief. If some should think that in some sense the faith, and the belief which results from faith, are ours to exercise according to our will,

then let him consider why only two since the world began have gone from this world without dying. Surely if faith can be exercised at the will of any man, many, very many, would have been translated like Enoch, that they should not see death. By faith the eyes of the blind were opened, the ears of the deaf were unstopped, the long sick were healed in a moment, the touch of the hem of Jesus' garment caused the issue of blood to be stanchd in an instant, and all the wonderful works of Jesus were experienced by the poor and needy. It was his work in their behalf, and it was also their work by faith. He ascribes the power and salvation to their faith. "Thy faith hath saved thee," yet he gave that same faith. "He is the author and the finisher of our faith." In the case of the dead raised to life, the faith was not in the dead, but in those who mourned their death, and who received them raised to life again. Martha must acknowledge that she believed, before Lazarus could be raised. The poor souls who sought the healing power of Jesus did not know of that great riches of faith in them until Jesus told them of it, and showed them its fruit; and it is the same to-day. The poor lepers who are, in their soul's experience, at Jesus' feet, acknowledging his power, and beseeching his mercy to heal them, do not know that the blessed faith of the Son of God is in them. If they had not that faith they would not, could not, mourn on account of their sins, nor pray for mercy and healing. They may seem to hear Jesus say, "I am not sent to you," yet they will worship him, and say, "Lord, help me." They may seem to hear him say, "It is not meet to take the children's bread and give it to dogs," and they will say, That is just what I am, "But the dogs eat of the crumbs that fall from the

master's table. I crave a crumb, and that is all I ask." Faith was there all the time, urgent, persistent, never-failing faith, and the work is done. Jesus did the work, and the poor, believing soul has done it also by that faith which is the gift of God.

Jesus did not say, "He that believeth on me shall do greater works than I can do," but greater works than these that I am doing now. He was still in the flesh, and under the law. The works that he did then were all works that could be seen by men. They were great and wonderful, but were only figurative of the greater spiritual works which he must do before he could go unto his Father. He must die because of the sins of his people, and thus fulfill the law and destroy death; he must rise from the dead and show his risen body to witnesses chosen before, and then ascend up on high, carrying captivity captive. Then when he went unto the Father he would send forth his light and his truth, and lead his people to his holy habitation, the church of the living God. When he went unto his Father then would all his work of salvation be made manifest in his people; and how much greater are these works in bringing his people to a knowledge of himself than the works he did while in the flesh for the healing and comfort of the bodies of his people, only they who have experienced them can know.

To raise one to life again, who had died, is a great work, but how much greater the work when death itself is destroyed, and they who were under its dominion are raised up to die no more. To command the winds and waters to be still, and cause a great calm on the sea that was in terrible commotion, was the work of an infinite God, but it is a greater work to cause peace and quiet in the soul.

that has been in trouble on account of the storms of wrath against sin. To open the eyes of one that was born blind, and to unstop the deaf ears, are great works, but to open the eyes of a poor sinner spiritually, and unstop his ears, so that he can see the glorious works of salvation for himself, and hear the voice of Jesus declare his sins forgiven, are infinitely greater works, greater as eternity is greater than this short life in time, and higher as the heavens are higher than the earth.

All these greater works of Jesus in his gospel, are works which his people do by faith. His works are their works. By faith in his name the lame walk and the lepers are cleansed. By faith they destroy death and overcome the world. By faith they resist the devil, and overcome the wicked one. By faith they quench his fiery darts, and gain the victory through the name of Jesus.

Those who are in the habit of thinking of the Lord's people as doing works in their own name, or as distinct from Jesus, must remember that in all that pertains to salvation they are one with him, as he became one with them in bearing their sins and suffering in the flesh. The mystery which was hid from the former ages and dispensations, but is now made manifest unto the saints in the gospel day, "Is Christ in them the hope of glory." It is his power within them by which they work. He works in them both to will and to do of his good pleasure. His Spirit works in them mightily when he will accomplish his will in them. Our works are not wrought by us and then submitted to him for judgment, but all our works that are acceptable are wrought in him. All other works are works of the flesh, dead works, works of iniquity, and in the judgment which is upon us

when Jesus appears those works are condemned. We are condemned for fleshly works, and the fire of God's word burns them up; but we are not praised or rewarded *for* spiritual works, although there is a sweet reward felt in our souls *in* them, for to Jesus the praise is due for every good work. By his power and grace, and in his holy name alone, could we ever possibly do good works; therefore to him the thanks abound for them. But always our God is our exceeding great reward, sweetly felt when we are enabled to walk in the light of his countenance, but known and felt to be such also when we walk in darkness and have no light.

What a blessed thing it is to feel this holy oneness with Jesus; to feel that we are accepted *with* him and *in* him; to feel from time to time the victory given unto us over every enemy through his dear and blessed name; to feel that we are new creatures in him, not by any work or power of our own, but "the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

How blessed and full of delight are these "greater works" of the gospel which are now made manifest to our faith, and become ours by faith, to be done by us as the need for them comes upon us, *because Jesus went unto his Father*. It is a risen and glorified Savior who dwells in the believer, working in him "all the good pleasure of his goodness, and the work of faith with power." Therefore "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." The "greater works" of Jesus are not known by the natural man, who could see the works he did while here in the flesh, but they are only known as they are manifested in and through poor sinners redeemed by his precious blood, and given faith in his name, by which his power and salvation become experimentally theirs. They are hid from the wise and prudent, and revealed to these babes. It is only by faith, and not by natural sight or wisdom, that these babes see and know these greater works, and that they know Jesus who wrought them, though he dwells in them and walks in them, and will make his strength perfect in their weakness. It is only as flesh and heart faileth them from time to time, that they are fully prepared to know and experience that the Lord is the strength of their heart, and their portion forever. (Psalm lxxiii. 26.)

SILAS H. DURAND.

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ZEPHANIAH 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."

These words have just come to my mind with strong force and some comfort, and are undoubtedly the words of inspiration, and words that are well calculated to comfort the poor, afflicted people, that are called the children of God.

Sometimes I wonder at God's people being called poor, for they are certainly the heirs of an inheritance that is of more value than this world with all its treasures. Ask some poor, weary, dejected, child of God, who may hardly know where the next meal will come from, what he would take for his hope in Christ? He may perhaps have been lamenting that his hope was almost gone, but this

suggestion to barter it away seems to fill his heart with thoughts of the value of his little hope, and he cries out, O, I cannot part with my hope, small as it is, for all this world can offer, for Jesus is my hope, my only hope, and if Jesus leaves me I must sink, sink into endless despair; I must, he cries, cling and look to Jesus, and cry to him for mercy; O, I am the worst of sinners, but Jesus is the sinner's friend and Savior. Is this descriptive of one of this poor people, that the prophet of the Lord points out? If it is, how can such characters be called poor, when in another place they are described as possessing all things? Well, they are both rich and poor. Some one who has not this experience may say this is a direct contradiction, and so it is as far as the natural mind can understand, but this poor and afflicted people are made to realize that it is the truth. They may be poor or they may be rich in worldly possessions, but this has nothing to do with the condition of the people mentioned in this declaration of Scripture. They may be the noblest and wealthiest in the land, or the poorest beggar that wanders on this earth, it matters not, as to their condition before God and in their own experience, one is just as poor as the other, because this poor people spoken of have nothing, absolutely nothing. It is a great affliction naturally to be so poor that you have nothing to call your own, and know not how you can get your next meal, and so it is in an affliction spiritually to be made so poor that you cannot help yourself in any way, and feel that you are bound down under the holy law of God by the dreadful bondage of sin, which you have tried to break away from with all the power of your being, only to find the bondage more grinding than ever, and sin becoming more and more

sinful as you strive against its power, only to feel more and more enslaved by it till you feel all hope is about gone, poverty and distress has overtaken your soul, though you may be living in the palace of a king, and you feel that you would willingly exchange places with the poorest beggar on the earth, if you could only have this load of sin removed that is pressing you down, down, as you feel, to endless woe and perdition, so that now you can be numbered among this poor and afflicted people. It may be a long, bitter experience to bring you to absolute poverty, or it may be brought about as in the case of Paul, in an instant of time, but the result is the same, and each one is led in all these things just as God has purposed, for each has to learn that "It is not in man that walketh to direct his steps," or they would not travel on such a rough, thorny road, but nevertheless each one is brought to feel that all the way the Lord has led them has been the right way, and at times are made to feel they would not have it different if they could, and can say with one of old, He has led me by the right way, but they never can or do see the way ahead of them, for the Lord says he will bring this blind people by a way they knew not, so that if they could plan and carry out their own way, they would lose the evidence that they are among this poor, afflicted and blind company that God is leading through this time state, to their eternal home with him in glory. O but, says one, If I only knew that I was one of God's afflicted people, and that I was being led of him, I could bear my trials and afflictions so much better. O yes, poor, afflicted one, if you knew all this you would not have any trouble, for you would be walking in the light of God's countenance, and when that is the case,

sorrow and sighing flee away. Why the three Hebrew children in the furnace had no pain or trouble, because their God was with them, and so it has been all along down the pages of time, that this poor, afflicted people could praise the Lord under any circumstances if he only lifted upon them the light of his countenance, for then as the poet beautifully expresses it, "Prisons would palaces prove, if Jesus would dwell with me there." You could not call them a poor and an afflicted people if they were always rejoicing in hope of the glory of God; O no, they must be like Jesus' people of sorrow, and acquainted with grief, and often feel they have not where to lay their head, no resting-place, and sometimes feel they have not a friend on earth or in heaven, no one to whom they can tell their sorrow and trouble, with nothing but the blackness of the deepest darkness filling their mind and soul. The poor, unworthy writer has lain on his bed many, many nights, trying to think on the name of the Lord, and have some meditations on his word, but nothing but gloom, darkness and infidelity, could I see, till I would be almost in despair of ever seeing the light of the Sun of righteousness again. And why are God's poor, afflicted people thus tried? First, because God does as seemeth good in his sight with all his creatures, and he giveth account of none of his doings to mortal man, and second, because by this experience this tried people are taught to trust in the name of the Lord, and in him alone. "And they shall trust in the name of the Lord." Can we infer from these words that they shall trust in the name of the Lord for some things, and for some things they may trust in themselves, or in some other name besides the name of the Lord? Why no, it is so plain that he



that runs may read. It is written in the experience of this poor and afflicted people, as well as in the Bible, and thus the truth is confirmed in their hearts, which Jesus told his disciples, that without him they can do nothing, and though they often feel cast down and humiliated at their failure to accomplish some good works of themselves, yet when the Lord bestows upon them the light of his countenance, enabling them to rejoice in the salvation of God, they can then sing, Not unto us, but to thy great name be all the glory. At such blessed seasons as these they do not want any of the credit for their obedience, or any of their good works, for they can say in feeling and in truth, "For thou hast wrought all our works in us," and if kept from evil and from running after the many erroneous delusions that are so prevalent in this religious age of the world, they do not claim any credit for it, but can say with the apostle that they are kept by the power of God through faith unto salvation. This is the "time salvation" that this poor, afflicted people do delight to rejoice in, and there are no conditions in it either. The covenant of grace does not say, If you do so I will reward you for it, but O, the blessed reverse of this, "I will be merciful to their unrighteousness, and their sin and iniquities will I remember no more." O, how suitable such words are to one who is terribly afflicted with evil, like the unworthy writer, who is so hateful and depraved in every part of his being that were it not for the merciful intercession of our great High Priest, Jesus, I feel I could not stand a moment. O, do not give me conditions, for my soul is sick and weary, trying to live and walk as an humble follower of Jesus, in my own strength. O, the numberless resolves and reresolves my heart

has made to do better, live better, and watch over my deceitful heart, but O, what has the harvest of this sowing been? It has been as one of old said, "A heap in the day of grief and of desperate sorrow." Sometimes it seems I must give up in despair, but when Jesus comes in the visits of his love, sorrow and sighing flee away, and the poor, afflicted soul is once more made to rejoice in the salvation of God, and at such times it has been my experience that I feel more unworthy than at any other time, and never dare I say, neither do I ever feel, that it is a reward for obedience. O, dear child of God, who perhaps may have been drawn aside from the truth by the specious and perhaps plausible arguments, or reasoning, of those who are claiming that time salvation is conditional on the acts of the creature, just stop for a moment and say to yourself, could I stand before God and say, I thank thee, O God, that thou has rewarded me for my obedience and good works, and has given me that peace and comfort that I have earned by fulfilling the conditions required of me? Would not such language be abhorrent, and even presumptuous, in the ears and heart of this poor and afflicted people, whose trust is in the Lord? I feel it would be as a stink in their nostrils, and little short of blasphemy, and yet would it not be consistent language in one who believes in a system of reward for obedience and good works? I cannot help but wonder how any one who has had an experience of the love and mercy of God toward them, and been made to realize their poverty and vileness, and utter helplessness, can be carried away from the doctrine of grace, but when I turn to myself, O, I know not where I would wander, if God's hand did not keep me every moment of my life,

so I have to conclude that God works in a mysterious way, and does as seemeth good in his sight, nevertheless the foundation standeth sure, having this seal, The Lord knoweth them that are his.

Do as you think best with this.

I had not thought to write any more, but taking up the Bible I opened it at the sixteenth chapter of John, and read the chapter without much solemnity of mind till I came to the last verse, which reads, "These things have I spoken unto you, that in me ye might have peace," &c. Poor, afflicted, tried child of God, I ask you, Is there peace anywhere else but in Jesus? O, the blessed peace and rest there is in him when we are made to rest from all our own labors, and made to realize that he of God is made unto us, righteousness, sanctification and redemption. It is in Jesus alone that we have peace that the world can neither give nor take away. Jesus says, My peace give I unto you, not as the world giveth, O no, but a peace that no power in heaven or earth can disturb. "That in me ye might have peace." I feel words cannot express the depth of these solemn, comforting words.

#### FOLLOW ME.

THESE words, both impressive and expressive, are often felt in the experience of the children of God. In his dealing with those whom he hath saved in Christ, he calls them with an holy calling, which is not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began, which purpose and grace is now made manifest, as he deals with them by the appearing of their Savior Jesus Christ, who hath abolished death, and hath brought life and im-

mortality to light through the gospel. Therefore the gospel is to such as he thus deals with, the power of God unto salvation, in order that all the seed of Israel should be justified, and should glory in him. If they be Christ's they be Abraham's seed, and heirs according to the promise, and this promise is made in Jesus, for God spake not unto Abraham of seeds, as of many, but as of one, that is Christ, saying that in him (Christ) all the kindreds of the earth should be blessed. What a revelation of this blessedness, when one is born again, or brought forth in a new life, even the life of God, or into eternal life which is the gift of God through Jesus Christ their Lord. So if one is a child spiritually, that one is an heir of God and a joint-heir with Jesus Christ, and such an one is capacitated to receive instruction from him, who teaches as never man taught. The words that he speaks unto them are Spirit and life.

Here is a reversing of the old order of things, with the heaven-born and heaven-taught, and here is a solution to the query, Why was that first which was natural, or the righteousness of the law, and afterward that which was spiritual, or the righteousness of God through Jesus Christ? The first demanded doing to live, while the second required living in order to do. So the dear Redeemer could say, "He that liveth and believeth in me, shall never die."

This was also spoken of by Paul, before King Agrippa, as a promise made to the fathers, into which promise our twelve tribes, serving God day and night, hope to come. The prophets and the law were until the spiritual Elias was come. And the law was the teacher of the spiritual Israelite until Christ came, and it was unrelenting in its demands; every jot and tittle must be paid; Jesus must magnify

and honor the law, even restoring that which he took not away. The following of Jesus by the twelve, had nothing to do with their calling. Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Is it not wonderful that the sayings and acts of these twelve men, gathered as a flock, should be so complete a fulfilling of the Scriptures? All that he and they did, was the fulfilling of the Scriptures, even to his betrayal by Judas, the amount of money which was paid him, the use to which the money was put, and the words of him who was no longer to be known after the flesh, "I thirst." And they gave him vinegar to drink. This was all according to the Scriptures; there was a must needs be for it. Our God was doing his will, and has been doing it ever since, through Jesus and his chosen followers, and he has lost none, save him that betrayed him, and this, that the Scriptures might be fulfilled concerning him. As these first disciples followed and developed their character, so the real true condition of all who follow Jesus, has been developing ever since. Much of the fruit borne by these twelve men while with their Master, was characteristic of the natural man, called by grace to see the law's condemning power, yet led by nature, and left to themselves, that it might be proved conclusively that "that which is born of the flesh, is flesh." But the exhibition of almighty power in sovereign, reigning grace, on the day of Pentecost, both in the chosen followers of Jesus, and in those listening to their words, fulfilled the word by which he said that he would make them fishers of men. And now I come to my own personal knowledge and experience, I must speak of the liability of myself and others

of the church of God, to err in judgment, as to what following Jesus means.

First. I will say that if I have any membership in Christ, it came about in a way to cause me to desire to be a burden-bearer with my brethren, in all that pertains to their needs, with my heart, and hands, and feet, and tongue, and even with my money, if I have any. But I will leave those who are best acquainted with me, to judge concerning this. I will go on to say what I intended. Being called with an holy calling, does not imply that the Spirit is striving with us to try to win us over to Christ, as a condition with which we must comply, or forfeit salvation. This is not the beginning of the dealings of God with us, except in manifestation. Salvation has been perfected before, or the death of Christ was in vain. In this holy calling, the demands of the law are made known, and the real condition of a lost sinner is brought to view first. Thus the dead are made alive, and now living they see their dead state as it is, and discover that they are hopeless and helpless, and that the preparations of the heart in man, and the answer of the tongue are both from the Lord. This every believer in Jesus must fully know before they are prepared to bring forth fruits meet for repentance, or can clearly testify that Jesus is the Son of God.

When I was awakened to a sense of my lost condition, I was led to cast about for deliverance. If my own arm could have effected this deliverance, I should have obtained this salvation, as I expected it would come, which was "by falling in with the overtures of mercy," as men say, reforming, and complying with certain conditions, or biblical requirements, and I should know that I was a christian, and I should have something of which I might

boast and be proud. I learned however that it must be by grace that salvation should come to a lost sinner, such as I felt myself to be, and the grace of God which brought this salvation to me, taught me what I know of denying ungodliness and worldly lusts. I saw that I could not hope to obtain deliverance by my own works, and could not therefore be an Arminian in faith. I learned that believers must cease from their own works, as God did from his, and I trust that I thus entered into rest, and now a new trouble began, I was restless in another and new sense, the love of God had been shed abroad in my heart by the Holy Spirit given unto me, and my love for Jesus Christ passed all my understanding; I wanted to be a follower of him, because of what he had done for me, a poor, miserable sinner; I as yet knew nothing of his commands, only as the law had made its demands against me, causing me to labor and be heavy laden, and now the law of the spirit of life in Christ Jesus had made me free from this law of sin and death, and I trust that I was a new creature in Christ. And many times since I have tried to impress upon the minds of the children of God that they are not new creatures in themselves, apart from Christ, and that neither have they any light or salvation separate from Jesus. It is wholly of faith, and their life is hid with Christ in God, and so every act of a true, spiritual nature, is from the promptings of the Spirit of God, and is the effect of the reign of grace, and so it is said that it is by the grace of God that they are what they are, or do what they do in following Jesus. As they love him will they keep his commandments; he is to them the chiefest among ten thousand, and the one altogether lovely, and in following him who

was a man of sorrow, they also must be made acquainted with grief, else how shall they be healed with his stripes? In all their afflictions he was afflicted, and the angel of his presence saved them, and not the work of their own hands.

The performing of some condition does not save them. Thus salvation came to me. Therefore the truth which is in Jesus makes us entirely free from the just demands of the law, and as Christ is the end of it to the believer, for righteousness, conditions have no place, as though we could deserve a reward. The type is held up to our view, and we are not to cast away our confidence in God, or let slip the things which we have heard. The recompense of the reward in believing in God alone, and not neglecting the day of salvation, leads us to try the spirits, instead of believing every spirit, for there is but one Spirit that is true; by this one true Spirit God walks in his people, and it is the Spirit of his only begotten Son, and without this they are none of his. "As many as are led by the Spirit of God, they are the sons of God." And he that dwelleth in love dwelleth in God, and he that dwells in God, will not question his eternal purpose, or look for reward in keeping his commandments, or in following him; that is, they will not follow him for the reward, yet there is such heaven-felt rest in their souls, and such sweet peace in doing what he has commanded them to do, but after all they will feel that they are but unprofitable servants, having done but what was their duty to do, even if all were done. I think that I know the path, for with me every inch of the way has been contested, the flesh has lusted against the Spirit, so that I could not do the good that I would, and when I would have done good, evil has been present

with me, and the evil which I would not, that have I done. This does not mean, on the one hand, doing to some person some good thing, or doing on the other hand some evil thing to some one, by taking away that which is his, or breaking some earthly law, it has all been within me, rather than without. This is the word of Paul, and it is my experience for the past forty years that I hope God has led me, there have been varied experiences. Good active brethren, and preachers of ability, have had different views in regard to the duty and actions of christians as followers of Jesus; some have gone along very close to the Arminian border, on the conditional theory, some have claimed that preaching was the means of stirring up sinners to a sense of their lost condition, some that in the work of the new birth some part of the sinner was made sinless, some that the sinner in the new birth was the recipient of a spiritual child which came down from God, some that we would know our friends in the resurrection, and some that there would be no resurrection of the body. I do not speak of these things to occupy space, or develop my poor talents, but because it has all come under my observation in the past forty years. None of these things have any place in following Jesus, for first and last, as one has received Christ Jesus the Lord, he is to walk in him. In him that one spiritually lives, and moves, and has his being. Love is the propelling power, the drawing chord. Life that goes before action has produced faith as the fruit of the Spirit, out of which all true worship and following have come. I have known of no one yet, who began to worry over the mysteries of Christ's kingdom, who has not reaped more or less of a crop of corruption. To be an humble follower of

the meek and lowly Jesus, is to be exalted with him to the right hand of God. Though sinful, weak and unworthy as they feel themselves to be, they are made willing to follow him in the day of his power, and they know that it is given them in behalf of Christ, not only to believe on him, but to suffer for his sake, and they trust alone in him, and committing their all to him, they have abundant peace. Surely such as these, whether ministers or members, are not expecting rewards for obedience, but they feel if the will of God be so, that it is better to suffer for well doing than for wrong doing. Such look alone to Jesus, who is the author and finisher of their faith, who for the joy set before him endured the cross, despising the shame. The Father of our Lord Jesus Christ wrought all his works in him, and so he has wrought all our works in us, and then we work them out. But how? Only by the grace of God that is in us. How wonderful is this grace; by it I am what I am; by it I keep my body under, and am light in the Lord. If hatred, or any of the vile fruits of the flesh lead me, I show the same natural man in action, and that I abide in darkness, and cannot see the way that I go, because that darkness has blinded my mind.

May the Lord ever make me a humble follower of Jesus.

Dear brethren, do with this as you like.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y., Jan. 31, 1900.

DOVER, Mo., April 20, 1900.

DEAR BROTHER CHICK:—Through the care of a kind and covenant-keeping God I have been kept to the ripe old age of seventy-one years, if I live to see the 10th day of June next, and I am still enjoying many of the rich blessings of our God,

both in mind and body, for which I hope that he has given me a thankful heart. I have come through many trying seasons with doubts and fears, but often the assurance comes to me with comfort that our God is the ark of safety, and why should I doubt? But the flesh is so prone to go astray.

I inclose an article for publication in the SIGNS, written by my dear husband, several years before his death, as some of the readers of the paper in this State wish it published. Remember me in your prayers, that I may be kept low at the Master's feet.

Your sister,

ELLEN F. STARTZMAN.

THE long experience of the christian church would be pronounced upon common principles of reasoning, impossible. She finds in every man a natural and inveterate enemy. In order to encounter and overcome she boasts no political stratagems, no disciplined legions, and no outward coercion of any kind, yet her expectation is that she will live forever. To mock this hope, and to blot her memory from under heaven, the most furious efforts of fanaticism, the most ingenious arts of statesmen, the concentrated strength of empires, have been frequently and perseveringly applied. The blood of her sons and daughters has streamed like water, the smoke of the stake, where they wore the crown of martyrdom in the cause of Jesus, has ascended in thick volumes to the skies. The tribes of persecution have rejoiced over her woes, and erected monuments, as they imagined, of her perpetual ruin. But where are her tyrants, and where are their empires? The tyrants have long since gone to their own place, their names have descended upon the roll of infamy, their empires

have passed like shadows over a rock, they have successively disappeared and left no trace behind them. But what has become of the church? She has risen from her ashes, fresh in beauty and might, and celestial glory has beamed around her. She has dashed down the monumental marble of her foes, and they who hated her have fled before her. She has celebrated the funeral of kings and kingdoms who plotted her destruction, and with the inscriptions of their pride has transmitted to posterity the records of their shame.

How shall this phenomenon be explained? We at this present moment are witnesses of the fact, but who can unfold the mystery? The book of truth and life has made our wonder cease: the Lord her God is in the midst of her, is mighty, his presence is a fountain of health, and his protection a wall of fire; he has betrothed her in eternal covenant with himself. Her living Head, in whom she breathes, is above, and the quickening Spirit shall never depart from her. Armed with divine virtue, his gospel secret, silent and unobserved enters into the hearts of men, and sets up an everlasting kingdom; it eludes all the vigilance, and baffles all the power of the adversary; bars, and bolts, and dungeons, are no obstacles to its approach; bonds, and tortures, and death, cannot extinguish its influence. Let no man's heart tremble nor fail him for fear, let no man despair in these days of rebuke and blasphemy against the christian cause. The ark is launched indeed upon the floods. Though the tempest sweep over the deep, and the billows break upon her on every side, yet Jehovah, Jesus, has promised to conduct her in safety to the haven of peace, she cannot be lost, unless the Pilot perish.

NATHANIEL STARTZMAN.

NEWARK, Del., May 5, 1900.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I have been much comforted in reading a precious letter on the book of Ruth, published in the SIGNS OF THE TIMES in the year 1876, and written by brother S. B. Lockett, of Corydon, Ind. It is so beautifully written, and so full of gospel truth, and of that which comforts the Lord's people, that I have since reading it felt a great desire to speak of it, and to share my comfort with them. They are precious to me because of the truth which is with them, who are chosen of God and precious, and who through the Holy Spirit given them, testify one and all, to the same glorious truth. What a blessed people. "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." "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." "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." The language of the psalmist is, "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." "O love the Lord all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. Blessed is he whose transgression is forgiven, whose sin is covered."

Dear brother, how full of comforting things are the thirty-first, second and

third Psalms. How clearly the sovereignty of God is shown in the thirty-third Psalm, is it not? And how comfortingly, and how wonderfully plain the precious gospel truth is shown in the forty-sixth chapter of Isaiah. May the Lord give his dear ones understanding in the precious gospel word. May he lead them in paths of safety for his dear name's sake. May he be with his dear servants, that they may be strong to proclaim the glorious truth of the word. O my brother, how great is the solemnity of the calling wherewith we are called. How much we are all in need of reading the admonitions contained in the letters of the apostles, and of being reminded of them at all times, in conversation and in letters, and especially by our ministers, according to the word of God. The apostle has said, "Walk as becometh saints." "Walk worthy of the vocation wherewith ye are called," with all lowliness, and meekness and long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and in you all. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

As I write of these precious truths, I wonder how it is possible that there should be divisions among brethren of one faith, having fellowship one for another, and understanding in these precious gospel truths, and knowledge of the grace of God to sinners, whereby Israel is saved in the Lord, according to his great mercy. All have the same experience of hungering and thirsting for righteousness, and all are brought by the Spirit of God to the same precious Savior, who is

all and in all unto his body, the church, and who is made unto them wisdom, and righteousness, and sanctification, and redemption. He is made known to them by one Spirit (his Spirit) and they are buried with him in one baptism, and they have one God and Father, the Father of our Lord Jesus Christ. All is of his grace. Surely there can be no difference in these precious things. There is union in the Spirit, which we have all found to be true in our experience, and except this Spirit, which makes us one, is manifest in what is spoken and written, it will profit us nothing. Surely that church which is walking in the order of the gospel will be found satisfied with the goodness of the Lord's house. As they walk in the unity of the Spirit, and in the love and fellowship of the gospel of Christ, there will be no striving about words to no profit, but to the subverting of the hearers, and then in meekness will they instruct those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. I often think what such strivings and unprofitable discussions must be to the babes in Christ, who desire the sincere milk of the word, and who live among the churches where these divisions are. Surely there is little of Christ talked or preached at such times, or if much is said about him, it would seem to be but mockery in the face of the fleshly feelings which are manifest usually at such times. It is easy to detect the faithful follower of Christ at such times, such contend earnestly for the faith once delivered to the saints, and endeavor earnestly to keep the unity of the Spirit in the bond of peace, the Spirit of Christ is manifest in their walk and conversation, and these look to the Lord for guidance.

I think often of your visit to our house

last spring, I was much comforted by it. The fellowship of the brethren and sisters is so precious and comforting to me. It was especially so to me at that time, as I was feeling within myself many doubts and fears of my right to a place with the dear brethren and sisters in the church. It is very easy to see the evidences of the new birth in the dear ones who come to us, but many times I am troubled, and cannot feel satisfied about myself. It is so comforting to me to think that perhaps others, and especially our dear ministers, can find evidence in me, so that they can feel to call me sister, and talk to me of the things of the kingdom, which are more precious to me than all things else. How unsearchable are the riches of Christ. I have felt a desire to write a little for the SIGNS OF THE TIMES if no more than to send a little message of love to the many dear ones, who have so greatly comforted me through its pages. They through the grace of God which is given them, are enabled to write precious words of comfort to the church. If the Lord will, I may try to write a little some time. May the grace of God be with you and all his dear ones, and especially with you in all your labors among his dear people. How can I better close, than with the words of the apostle, "But my God shall supply all your need, according to his riches in glory by Christ Jesus"? "The grace of our Lord Jesus Christ be with you all. Amen."

Will you please pardon this letter? I have felt constrained to write it. It is many times, a comfort to me to write.

From a little sister, in a most precious hope,

LAURA A. HAMILTON.



APRIL 2, 1900.

EDITORS OF OUR DEAR, FAMILY PAPER, THE SIGNS OF THE TIMES:—After a delay in remitting for the SIGNS, I am seated in my sitting-room, and will try to talk in my feeble way to those of like precious faith, hoping that the divine Master will guide my pen so that I shall say nothing that is not in accordance with divine truth. I have of late been in deep mire, where there is no standing. It has pleased the good Lord to afflict and bring me very near the grave, as it were, and also to remove my home to a distance. So for the past winter I have been situated so that I could not meet with the dear ones in the sanctuary, but on the second Sunday and Saturday before, I was permitted to attend once more. What pleasure it gave me to listen once more to the gospel of grace. What joy and heavenly pleasure to sit in the heavenly places, it is all the delight of my soul, to drink of the sweet streams. As we grope on our way, weary and cast down, footsore and thirsty, how pleasant to sip of the living water of God's everlasting truth, as it falls from the lips of the servant of Jesus, and also to hear from the dear kindred in Christ, by way of the dear SIGNS. They have been all the preaching that I have had all this past, cold, dreary winter. When the first paper came to my new home I could but shed tears to think how good the dear Lord was to me, in granting me the sweet privilege, in this distant city, of reading its dear pages. I read them with much pleasure, and watched for their coming eagerly. I have read with special pleasure the words which came from the pens of Elders Bartley, True, Durand, Keene, Ker and others, and the dear pen of brother Chick is fraught with love and sweet peace, for the beloved Zion of God.

O, may I ever stand aloof from the "lo heres and lo theres," and while this poor body remains, may I ever stand for the heavenly and God-given truths of the holy Scriptures, in which I do most surely believe the God of the whole earth has taught me. Yet I am a very disobedient child, if one at all, yet I do love the truth, that King Jesus is supreme, ruling over men and devils, and unlimited in power, and ruling all, whether we can understand it or not. Let us as dear children remember to bear with the dear ones who may see otherwise, being sure that God will reveal even this unto them. God grant us to live as we should in this evil world; may we ever stand in defense of the truth, not with carnal weapons, but with the sword of the Spirit. O may he come into this poor heart of mine, and abide there.

With love, your little sister,

M. P. LEWIS.

WARWICK, N. Y., July 6, 1900.

DEAR BROTHER:—In reply to your request for a statement of my condition, I will say, I am confined to the house with an attack of jaundice, from which I have been suffering for more than three months. I have not been able to preach since April 22d. My attending physician gives no encouragement that I will be well for some time, but he thinks the disease will give way after a few weeks. To day, for the first in nearly a month, he allowed me to have a little meat and potatoes.

Thanking my many kind friends for their inquiries about me, I am unable to say more at present.

As ever, affectionately your brother,

WM. L. BEEBE.

(Written by my daughter for me.)

PHILADELPHIA, Pa., March 28, 1900.

DEAR BROTHER RITTENHOUSE:—I expected to hear that you went to Cow Marsh last Saturday and Sunday, and I am glad you could go. I am sure it would have been a great disappointment both to you and to the congregation, had you not gone. The love and fellowship and church relationship between yourself and those three churches of which you have been pastor so many years, is surely all that a pastor or church could expect or hope for. Looking at it from my standpoint without the circle, I see much to admire and to rejoice over. Trees of God's right hand planting. The flock of Bozrah sheltered under their friendly branches; cooling streams and green pastures, for the sustenance and refreshing of the hungry and thirsty. A faithful under-shepherd, favored of God indeed, with a wonderful variety of rich, dainty and wholesome viands from the exhaustless store-house of the King of saints. A people "saved by the Lord," yielding the precious fruits of God's matchless love in an orderly walk and godly conversation, and of whom it can be truly said, they love their neighbor as themselves. It is pleasant to me to look over the different fields of our spiritual Boaz, especially when I am given discernment to observe how that the difference in the result of the harvest is only in the amount of the fruit yielded, and not its quality, and also to observe that all that transpires in all the fields of the kingdom of God's grace is just as it was ordained of God in his secret counsel chamber, with his beloved Son, in the ancients of eternity. Those things we see, and sometimes smart under, are for a wise and useful purpose.

APRIL 2, 1900.

Nearly a week has elapsed since I tried

to find time to write to you; since that time I have had another letter from you, dated March 30th. I am glad you are so much encouraged, and I sincerely hope your foot will so improve that you can visit the churches yet a long time.

We are looking forward with much pleasure to the meeting in Wilmington, next Sunday, and hope to see you there. I had a letter from brother McConnell last week; he expects to be on hand at the meeting. We expect Elder Meredith to preach for us on Wednesday evening; we will reserve the third Sunday in May for you, and hope it will be that you can come. I am still very busy, but now hope to get to Wilmington Sunday. I am sorry I cannot write you a longer or more interesting letter this time. We all send love.

Affectionately your brother,

B. F. COULTER.

#### I TIMOTHY I. 15.

"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."

The inspired apostle claimed to be the chief of sinners because he persecuted the church, and in his blind zeal, he no doubt thought he was doing service to God. Indeed he says, he verily thought he ought to do these things. He thought that he ought to persecute all who believed and trusted in Jesus as alone able to save all who came unto God by him. But after his conversion, he immediately preached the faith which he had once vainly endeavored to destroy. He said that he labored more abundantly than they all, and in all his labors he claims no merit on his part, but he always gloried in the grace of God which had been given to him. He desired that he might be found in Christ, not having his own righteousness which is of the law, but that which is of God by

faith. Christ came to save sinners, and the testimony of the Scriptures abundantly proves that he has saved all sin-sick sinners who have trusted in him for life and salvation, and who have no confidence in the flesh. Such vile sinners know that none but the great Physician can give relief; he alone can bid us live, for he alone has the words of eternal life; he fulfilled the holy law of God, in all its jots and tittles; he paid all the debt which was charged against his people, his bride, the church of God; he died, the just for the unjust, "that he might bring us to God," and all his shall be brought, they are all securely sealed as the heirs of promise. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. This is that glorious highway which the vulture's eye hath not seen. Carnal reason is meant here, and in this way the lion's whelp hath not trodden, and there is no salvation in any other name, this is the only name given under heaven and among men whereby we must be saved; there is no other name save the name of the Lord and Savior Jesus Christ. Our souls are weak, and helpless, and poor, in Christ alone is salvation, and the kingdom is his. May the dear Lord keep us from pitfalls and snares, from all foes of every name, and most of all from ourselves.

WM. F. SLOAN.

HEMPRIDGE, Ky., Jan. 31, 1900.

[PAUL testified that he was not fit to be called an apostle because he persecuted the church of God. When he said that he was the chief of sinners, it is not our understanding, that he referred to the past at all, for he said, I AM chief of sinners. He felt this NOW to be true. Every true child of God feels to say the same. So we are sure does our brother.—ED.]

WOODSVILLE, Texas, Feb. 2, 1900.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—I have been thinking for some time that I would write you a few lines and acknowledge the receipt of your kind favor, in sending me the SIGNS, for which I am thankful. I read the SIGNS when I did not know of any other paper published in the interest of the Primitive Baptists. I loved the doctrine which it set forth about the time of my first reading of it, which was twenty-seven years ago. At that time I felt to say, amen, to the doctrine which it contained. Since then I have read the first volume of Editorials with deep interest, and can say that I have read no book to which I could come nearer giving every word a hearty approval. Elder Gilbert Beebe was a man of God, and the founder of the SIGNS, but he is gone. I never had a doubt that the great God raised him up for the very purpose which he fulfilled, and when he had filled up his measure, he was taken away, but our God still takes care of the SIGNS. To me it speaks right, it declares salvation by grace. I read that all Israel shall be saved in the Lord, with an everlasting salvation, and Christ is a Prince and a Savior, to give repentance unto Israel, and the forgiveness of sins. I know of but one Savior, he was a Savior in eternity, and is manifested in time, to them who are the subjects of grace. As for me, I feel just as dependent upon the Lord for grace to keep me day by day, and to lead me in the way of truth, as I did for mercy to deliver me from the power of sin in the first place. I can do nothing of myself that would be pleasing in the sight of God.

There is an idea, in this part of the country, that after regeneration a man has the power in himself to obey. Now

I am not able to believe that. Man is just as dependent upon God to lead him in the way of truth, as he was upon the Lord for mercy, when he was under conviction, to deliver him from condemnation and sin. Therefore I believe in one salvation. It is faith that works by love, and purifies the heart, and prepares the children of God, and makes them meet for the service of God.

Now will Elder H. M. Curry give his views, through the SIGNS, upon Hebrews ii. 14, and oblige one who wants the truth, and nothing but the truth?

In hope of life beyond the grave, I remain your brother,

B. F. STEWART.

LANCASTER, Ohio, March 19, 1900.

DEAR BROTHER BEEBE:—Another year has rolled around, and I am still blessed with the privilege of writing again to send in my renewal for the SIGNS, I would also like to send some words of encouragement, if I had the ability to express myself as all the able writers do. It seemed especially so, when I read the number for March first, in which sister Runkle, sister Terry, brother James, and brother McConnell have articles, and the editorial also. I always seem to get more comfort out of what others tell, than what I feel is the case with me. It seems that I am a castaway, but the dear brethren have told my experience better than I can myself, they are nearly all perfect strangers to me, yet my love goes out to them, and I would like to meet them and take them by the hand. Whence came this love? Were it not for the love that I hope God has shed abroad in my heart, I would give up all hope of being saved. I get very fearful and think that I must be a hypocrite, and I ask myself the question,

Why do the brethren care to be with me? Then, as Bunyan has it, I must go back and hunt up my roll which is lost, and which I trust Christ gave me in the revelation that he was my Savior. Then I still try to hope that I have a hope, and go hobbling along, but I am a great cripple, in the matter, and do know that if I am saved at all it is of grace, from beginning to end. I do also believe in good works, which are surely of God, for without him we can do nothing. What did Paul say? It was that he might give all gifts, and yet if he had not charity, it would profit nothing. He says in plain language, that our works, without the love of God, will be of no profit. I, for one, am so poor that I am ten thousand talents in debt, and have not one farthing to pay. My great trouble is that I cannot do the things that I wish to do. It is a source of great grief to me that I can do no better. O, I never can expect anything but the rod, for my works are all so miserably poor; the world, the flesh, and Satan, they do beset me so. I never felt in all my life that our God would or ought to reward me for anything that I have done; what I do, I feel it my duty to do, and I am an utterly unprofitable servant, if one at all. My prayer to God is to keep Zion, and build up her waste places.

Your sister in a precious hope,  
SARAH B. PEARCE.

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### EDITORIAL NOTICES.

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#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denotes the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

## P O E T R Y .

## G O D I S L O V E .

THE saints of the Most High  
Are often at a loss  
To know the reason why  
They cannot bear their cross.

The warfare seems to be  
So hard to understand,  
They often fail to see  
The working of God's hand.

And if a glimpse is given,  
Of his mysterious way  
That leads our thoughts to heaven,  
We then in dust do lay.

If left to self, then lo,  
That which the Spirit moves,  
The flesh would fail to do,  
And all our weakness proves.

What poor, deluded ones,  
To think that they can earn  
A righteousness their own,  
Such dross would surely burn.

The flesh and Spirit strives,  
Each one to have its say;  
The christian has two lives,  
And none can change the way.

This company in one,  
Vexes the christian's mind,  
So that he feels undone  
And good he cannot find.

The mystery is great,  
And none can comprehend,  
To enter the strait gate,  
Or understand the end.

For God is manifest  
In all his works of love,  
And will not let them rest,  
Who seek the home above.

And while he measures out  
This love to all his saints,  
He still holds back a part,  
That they may feel the strait.

And often then we feel  
How keen the smarting rod,  
When God with us doth deal  
As sons, and he our God.

When God appears to us  
In revelations pure,  
We see his righteousness,  
And count ourselves impure.

We can but cry, forgive,  
With mercy from on high,  
O Lord, that I may live,  
A sinner such as I.

If I am lost, 'tis just,  
For I can nothing do,  
And I am naught but dust,  
And must for mercy sue.

Behold, he answers prayer,  
Reveals himself in love,  
And he appears all fair,  
With graces from above.

How precious then his name,  
When first his love appears,  
Our thoughts are not the same,  
Love moves in place of fears.

And while we are thus kept,  
We only think of him  
Who in the garden sweat  
Great drops of blood for sin.

Our Jesus died for us  
While we were not yet born;  
It was for our sakes thus  
His own dear flesh was torn.

The cruel nail was driven,  
The spear thrust in his side,  
And his dear life was given,  
And we in him abide.

Thus we rejoice, and sing  
His praises to the skies,  
For he has died to bring  
Each one that to him flies.

Rejoice, ye saints on earth,  
Your Captain's entered in  
Where you, through second birth,  
Shall enter without sin.

Rejoice, I say, and sing,  
Praise God, praise him above,  
The everlasting King;  
Praise God, the God of love.

While confined to the house on account of a snow storm now raging, and being in rather a dull frame of mind with regard to the things of the kingdom of God, I felt impressed to pen some thoughts as they might appear to me, and unexpectedly they ran into verse. The Lord is good, his mercy endureth forever. My wife suggests that they be published in the SIGNS, but I had no such thought. I will send them to you, and unless you see clearly some good in them, withhold them, I have no pride in the matter as I am aware, it is only the sentiment.

MILTON DANCE.

GITTINGS, Md., Feb. 17, 1900.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 15, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**JOHN VIII. 36.**

"If the Son therefore shall make you free, ye shall be free indeed."

Freedom and liberty are words used often by the blessed Master, and by the apostles, in the New Testament. Paul tells the brethren at Galatia that they have been called unto liberty, and he exhorts them to stand fast in the liberty wherewith Christ had made them free. The prophet Isaiah declared that it was the work of Jesus to proclaim liberty to the captive, and Paul to the Corinthians says, "Where the Spirit of the Lord is, there is liberty. James speaks of looking into the perfect law of liberty, and Peter speaks of the brethren to whom he was writing, as being free. Paul, in Romans, tells those who are justified freely by grace, that they are free from sin, and that sin shall not have dominion over them. He also says that they are free from the law of sin and death. These, with other expressions of holy writ, set forth this liberty or freedom, and inform us of what sort it is.

It is in our mind to call attention to some thoughts which seem to us to belong to this important matter. In the connection of the text quoted at the be-

ginning of this editorial, the Savior plainly shows what the thing is from which he should deliver his people, and also the nature of the liberty which he promised, and then settles the matter that this freedom can be obtained only as he gives it: in him alone is true freedom to be found. In verse thirty-two, he said to those who as his disciples should continue in his word, that they should know the truth, and the truth should make them free. Falsehood of every sort brings the man who believes it into bondage; truth alone is free, and can confer true freedom. How important then that we should know the truth. In these days it is a common thing to speak lightly of what men believe; it is said often that it is more important that men should live right, than that they should believe right. There never was a sadder mistake, there can be no right works without right faith; what men believe in natural things always determines their life; it is so in things which are spiritual also. The daily affairs of this life go on only because of what men believe; in the spiritual life, if there be any fruit, any line of right conduct followed at all, these things are but the result of truth believed on, and loved in the heart. This truth which makes free indeed, is not the mere theory of things held by the reason to be plausible and true, but it is knowing the truth, knowing it by an experience of its power to save, and comfort, and help. We know things by experience only. And so Jesus means here, the truth known because of having been brought home to the heart and conscience in time of need, when the soul in its great straits must have a source of refuge and comfort, and has then found what it needed in the truth. The truth thus known and felt is but the revelation of Jesus himself to the soul, as a Savior,

friend, helper, sovereign, and as having in himself the fullness of him who is the God of truth. In verse thirty-two, Jesus says, The truth makes free, and in the text quoted at the first, he connects himself with the truth by saying, If the Son shall make you free, &c.

But they said in reply, "We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?" If they meant simply that they had as a nation never been in bondage to any other people, they simply were guilty of falsehood, for even now they were servants of the Roman power, and once they had spent seventy years in bondage in Babylon, and in the time of the Judges, they had often been servants of the nations round about them, and needed deliverance, which had again and again been vouchsafed to them. But this was not what Jesus meant, and their reply was but a sort of willful subterfuge on their part. Now Jesus speaks plainly, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." It is with sin that Jesus had to do, and it is with sin that Jesus has to do now. He did not come to interfere with human institutions, or to change human governments, except as those who have his grace and life dwelling in them, shall become true, and upright, and just, and kindly in their relations to their fellow man. He did not sit as a judge when one came to him and said, "Speak to my brother, that he divide the inheritance with me." He said, "Who made me a judge or divider over you?" Yet if his Spirit should enter into, and dwell in the hearts of the two brothers, both that of him who came to him, and of the other, it would cause that each would only desire justice, and right, and then at once their quarrel would be settled. So of all human bon-

dage and government, if he dwells in the heart, men will be better masters and servants, and better governors, and better magistrates. So he did not speak here of servitude to the Roman power, but of servitude to sin. "Whosoever committeth sin is the servant of sin." The form of the word "committeth," signifies a continuance in sin, as of one who loves it, and follows it, and rolls it as a sweet morsel under the tongue. He did not mean that he that stumbles, and falls into sin, and is overtaken in a fault, as the children of God all must confess they often are, is the servant of sin. Over such, the statement of the apostle shows, sin does not reign. He said, "Sin shall not have dominion over you." Sin cannot have dominion over a man, when that man hates it, and abhors it, and cries out against it, but he that loves sin, and loves not righteousness, and the God of righteousness, is the servant (or slave, as the word means) of sin. What a man hates he is not the slave of, though it may often plague him, and distress him. Paul was not the servant of sin when it hindered him from doing the good that he would, because he cried out against it, and abhorred it at the same time. But sin reigns and enslaves a man when it so controls him that he loves it, and seeks after it, and hugs it to his bosom as his most precious treasure. When a man, in short, chooses righteousness, and yet sin hinders him from following after it as he would, he is not the slave of sin, but when a man chooses sin, then he is its slave. How many of the people of God are troubled because they cannot do the good that they would, and so are led to think they are still in bondage to sin, but they have come to realize the bondage of it, and to abhor it, and so its bondage is broken in them. The bondage of sin

shows its completeness in man, in that it so enslaves him that he does not even know that he is enslaved. It seems to him that he is walking at liberty, when he is yet bound hand, and foot, and heart, and will. How complete must be the slavery which causes a man to think himself free, when he is bound. Now to that man the first step toward liberty must be to make him feel his slavery. Then the struggle for liberty will begin in his soul, and not before; then, and then only, will he become aware of the hopelessness of his bondage; then, and then only, will he be driven to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But here are men who commit sin, that is, continue in it, who love it and delight in it, and yet do not know that this is the most hopeless of slavery. These are indeed, as Jesus said, "The servants of sin." This leads us to remark, What folly to talk of such a man being free, or having anything about him that is free. In such a man the soul, mind, spirit, will, imagination, body, in short, every power and faculty of his being, is enslaved by sin; he is a slave through and through. How utterly absurd to talk about free will, with relation to such a man, he is not free, and how then can his will be free? He thinks he is free, but God knows that he is a slave. He does what he wants to do, but this is not to be free. The servants of sin who commit sin think that they are free, but Jesus says that they are not, but in bondage instead. And the first step in the work of grace working in their hearts is to convince them of their slavery. Whether Adam was made free in the first place, it is not needful to discuss, now, at least, Adam is not free, sin is his master, and he reigns in him unto death, and it so reigns, as said before,

that it has control of all his affections and desires. We may say that a man is free if he can do unhindered what he desires to do, but Jesus characterizes this as the most abject slavery.

On the other hand the apostle speaks of being the servants of righteousness. (Romans vi. 18.) Here the original Greek word is precisely the same as when he speaks of servitude to sin. It is literally "slave" to righteousness, and here also the completeness of the servitude to righteousness appears in the fact that grace has caused such servants to desire the service, and to love it, and seek it; here also the completeness of the servitude is found in the fact that those who are servants do not feel any bondage in the service; they feel at liberty, and yet God calls them slaves to himself. How perfect is the servitude of that man who thinks he is walking at liberty, even while he is a servant. And this is the liberty of the gospel, this is that liberty of which Jesus, in the text, has spoken, "If the Son therefore shall make you free, ye shall be free indeed." Freed from the bondage of sin, and brought into service to God, and here also the service is not the service of a free man. He was a servant to sin, now he is a servant to righteousness; he was a lover of sin, now he is a lover of righteousness; then sin reigned unto death, now grace reigns, the man does not reign at all, either then or now, but is reigned over all the time.

But how shall that man who was the servant of sin come to be the servant of righteousness? How shall the slave of Satan become the servant or slave of God? If what we have before said of his bondage be true, it is at once manifest that his deliverance cannot begin of himself, for he does not want to be made



free, and does not know that he is a slave. If such a man struggles at all, it will be to continue in that state where he is. His deliverance cannot come from the deeds of the law, such as are of the deeds of the law, only confirm their bondage. Even when he has been awakened to know his true condition, he cannot free himself; this such an one comes to realize fully before the work of the law is finished in him; he cannot break one sin, and walk free from it. If in his outward life he makes a reformation, it avails not, for here on the heart, and in the very nature of the man, sin abides; he cannot dam up the fountain, though he would fain do so, and so cause that the streams shall be pure; deliverance is not of himself. It is not needful that we should urge more in this line, because we are sure that most of our readers know this for themselves. There is a bondage of sin, or to sin, and there is a bondage to the law, from both Jesus came to deliver his people. In this text and connection we understand the Master to be speaking of the bondage of sin and uncleanness which the Jews were under, notwithstanding they were the greatest sticklers for the law, and the traditions of the fathers. While professing righteousness and all godliness, they were yet but whited sepulchers, they were slaves to pride, covetousness, envy, hatred, malice, and every evil emotion and work; all their works of righteousness did not avail to make them free in the true sense of the word. They did indeed boast of their freedom from uncleanness of all kinds, and despised others who were unclean, yet they were still slaves to the vilest passions, but this they did not feel or know, therefore they did not want deliverance from these things. These were the things which Jesus came to deliver

men from, and this they did not want. No wonder that they would have none of him. When the time should come that any of them should feel the burden of sin, and sin should become exceeding sinful, then they would come to him and find freedom in him, but not until then. And Jesus gives freedom, and mark, he has freedom, because he is a Son. We ought to emphasize the expression, "If the Son shall make you free." It is in the Sonship of Christ, and as in union with him, we become sons of God, and are made free. The children are free. Wherein do the children of a household differ from the servants? Is it not that they are children, and as children are united in feeling with the house? It, and all in it, belongs to them. They abide in it forever, as the Master says. The sons of God are then free from that bondage which has constraint in it, compelling a man to do things against his desire, but they are so completely the servants of righteousness, that they want to abide here forever, righteousness so reigns that they love it; Jesus loved righteousness and hated iniquity, and so do they who partake of his Sonship; he cried, Abba, Father, and so do they; he found it his meat and drink to do God's will, and so do they. They do not cry out against being bound to God, and being the servants of righteousness, but they do cry out against sin, and desire deliverance not only from the bondage, but also the presence of sin. Willing servitude is complete servitude. How many earthly masters would have rejoiced, could they have so controlled the affections of their servants, that the servants should choose the servitude, and love it better than all things else. What man cannot do, sin did at the first, and now grace does with us. Once we were willing slaves to sin,

now we are willing servants to God ; we were the sons of Satan, now we are the sons of God ; here is the source and un-failing fountain of loving, glad, willing service. The Son has made us free, because he has made us to be sons with him, and being sons, we love the God we serve, and serve the God we love. When the believer serves God at any time he is walking at liberty indeed, he is free indeed.

The question is not about his freedom to serve God if he desires to do so, but how comes he to want to serve God in the first place? Yesterday he did not want to love God, to-day he desires this above all things. Whence this miracle? Is it not a miracle of grace? Is not the answer found in this word of the Savior, "Whom the Son shall make free shall be free indeed"? But these Jews would not come to Christ that they might have life, or might be made free. The reason was that they did not know their death, nor the bondage. First they must be shown this, and the impossibility of making themselves free, and then they will come to Christ. None of these things are left to the choice of men, if they were, then none would ever live or be free. Men are made alive, and then are made free. What a blessed salvation! What a blessed freedom! Free from the thrall-dom of sin, and free from the law. They are now servants it is true, but servants as sons are servants, loving the service, because they love him whom they serve. Who but the Son could give this free service of Sonship? This is true freedom, and each believing heart feels that the more closely his heart shall be bound in the cords of love to this service, the more free he shall be. This is not that spuri-ous freedom, of which men boast so much, which has not God, nor Christ, nor life,

nor grace, nor faith in it, but only self; this is a sweet binding, because it binds the believer to what he wants above all things else, and he cannot cease to want this.

"Let me love thee more and more,  
If I love at all, I pray;  
If I have not loved before,  
Help me to begin to-day."

How blessed this service. Who would choose the service which looks only to a reward, if he has once experienced this loving, free service, which is its own reward. Here is the reward *in*, and not *for*, obedience. C.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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HEBREWS VI. 4-6 ; JUDE 6.

(*Reply to Sister Mary Poston.*)

BEFORE we notice the passages on which our sister has asked our views, we will attend to a previous request in her letter, in which she has desired us to instruct her, and teach her the way. From the distinct manner in which the Lord has enabled her to pronounce the Shibboleth, we have unquestionable assurance that she is a pupil in the school of Christ, and a class-mate of those of whom it is written, "And thy people shall all be taught of the Lord," and of whom the blessed Redeemer has said, "Every one therefore which has heard and learned of the Father, cometh unto me;" and again, "And he that cometh to me, I will in no wise cast out." Taught of God, she knows that Jesus Christ himself is the Way: no man cometh unto the Father but by him. As Jesus said to the disciples, "And whither I go, ye know, and the way ye know." But if our sister desires, in the language of the spouse, to inquire, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why

should I be as one that turneth aside by the flocks of thy companions?" perhaps the best response will be found in the next verse, (see Cant. i. 7, 8.)

The text in Hebrews vi. 4-6, is urged by the inspired writer as a reason why the saints should leave the shadows of the old covenant, which could make nothing perfect, and go on to perfection, which is found in the new covenant, or gospel kingdom, wherein dwelleth righteousness: not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection from the dead, &c. Under the old covenant, when offerings were made for sins, there was a remembrance again made of sins, every year, and new offerings were required from time to time, under the Levitical priesthood, but now, under the superior priesthood of Christ, the one offering which he has made, presents the only foundation for the doctrine and institutions of the gospel. Instead therefore of our attempting to lay a new foundation, we are to remember, that other foundations can no man lay than that which is laid, which is Jesus Christ, for should this one atonement which he has made, fail us, we would be hopelessly, and forever lost. "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance," &c. That is if those who have passed from death unto life, who are born of God, and are led by the Spirit, in all the experience of the saints, if they, if christians, should fall away from their interest in the blood of Christ, no blood of beasts, offered on Jewish altars, could reclaim them, or afford for them a foundation

for repentance, or faith, for they were but figures in the first place, and now even as types of good things to come, they are abolished, and to renew one for whom Christ has died and arisen from the dead, again to repentance, if it were possible they could lose that interest, or fall away from that foundation, would require that to be done which it is impossible ever to be done, namely, the crucifixion of Christ again.

There was in the first place no other way for the sinner to be justified before God, only that which is through the redemption that is in Christ Jesus, and if he has died for any of us, redeemed us from all sin, and freely justified us from all things, and as an evidence of having done all this for us, he has quickened us, and enlightened us, made us partakers of Christ, who is the heavenly gift, and made us partakers of the Holy Ghost, fed us on the good word of God, which is of itself both spirit and life, and given us a foretaste of heaven, now if it were possible that a saint should lose his interest in all this, would he not, in order to be saved, require the same display of matchless power and grace, as in the first instance? If in the first there was nothing short of the blood of Christ that could cleanse him from sin, nothing short of the crucifixion of Christ could satisfy for him the penal demand of the law, could anything less than the crucifixion of Christ again, the shedding of his blood anew, and the whole work of redemption again performed, renew him, or restore to him what Christ's one offering had done for him?

The impossibility then of saints falling from grace, and being restored again to a gracious state, is perfectly absurd. And the inspired writer in this text, instead of representing that a saint can or may so fall, and be again renewed, most emphatically declares that it is impossible, and as reason why he declares it is impossible, he

shows that it would require that Christ should again suffer and be put to open shame, and that can never again be done. And the holy Apostle says, in verseninth of the same chapter, "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

"Better things."—Better things than what? Better things than they should fall away from the foundation on which God has built them. And why was he thus persuaded? Because, "When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchizedek."

Well might these considerations persuade the apostle better things of the saints than that they could ever fall away from Christ, their foundation, for before they can fall, the two immutable things wherein it is impossible for God to lie, must both change and fail; the promise and oath of God, must fail, the strong consolation given to heirs of promise, must fail; the hope which they have as

an anchor to the soul, must cease to be either sure or steadfast, and the everlasting priesthood of Christ must also fail, for these are the things which accompany salvation. But some have supposed that our text describes an almost christian. Such a thing as an almost christian never existed either in heaven or earth. We are either christians or we are not. We are either dead in sins, or quickened together with Christ; we are either born again, or we are not born again; we love God or we hate him; there is no middle ground or intermediate place. Those who were once enlightened, are made alive from the dead; for "in him [Christ] was life, and the life was the light of men." Therefore until quickened by immortal life in Jesus Christ, we are under the power of darkness, and it is impossible to see the kingdom of God, or the things of his Spirit, until we are born again. Christ is the heavenly gift; he is the unspeakable gift of God, for God has given him to be head over all things to his church. The gift of God is eternal life, and John says of Christ, "This is the true God, and eternal life." And Christ says they that eat his flesh and drink his blood, or who eat of him as the bread that came down from heaven, shall never die. None but saints are partakers of the Holy Ghost. "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." Again, "As many as are led by the Spirit of God, they are the Sons of God." But all men have not the Spirit of God. When the promise of the Holy Ghost was made to the saints, it was in these words, "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."

"And have tasted the good word of God." Christ says, "The words which I speak unto you, they are Spirit and they are life." "To whom shall we go? thou hast the words of eternal life." "Being born again, not of a corruptible seed, but of an incorruptible, by the word of God, which liveth and abideth forever." Can any but God's children taste of that word? Certainly not; neither can any others taste of the powers of the world to come. If there are now living on the earth any who have any other evidences, over and above those stated in our text, we have never met with them, and the Scriptures, unless we have sadly misread them, point out no other or stronger evidences of being in a gracious state. Let us, while we rejoice then that our God has made it as impossible that these shall fall away, as it is that Christ should be crucified afresh and put to an open shame, take heed to the admonition, to leave the rites and legal ceremonies of the old covenant, in which were embodied the principles, elementary parts, or first lessons, the types and shadows of good things which were to come, but which have now come, and go on to perfection, for the law made nothing perfect, but Christ in the gospel, or new covenant has, as our High Priest, by one offering perfected forever them that are sanctified.

We would be glad to help the mind of sister Poston on the text in Jude; but have only room here to say that we understand the angels here spoken of, to be the same of whom Peter speaks in 2 Peter ii. 1-4, as false prophets or teachers, who are represented in Revelations xii., as forming the train of the great red dragon, and who made war with Michael, and pre-

vailed not, but were displaced from the church, and cast out into the earth; these are held under chains of darkness. God has hidden from them the things of his Spirit, and though they attempt to make a science of divinity, and may be ever learning, yet shall they never be able to come to the knowledge of the truth.

MIDDLETOWN, N. Y., October 15, 1857.

## OBITUARY NOTICES.

**Deacon James Thomas**, in the 95th year of his age, quietly passed away from this life on June 20th, 1900. Brother Thomas has been a life-long resident of Philadelphia; he was baptized in the fellowship of the Second Baptist Church, before the division, about seventy years ago. Since that time the church has passed through many changes, and severe trials, yet the dear brother proved his faithfulness by continuing in an orderly walk, seldom absenting himself from the regular appointments of the church, except by reason of infirmity in the last few years of his life.

Thus, one by one, the followers of Jesus are gathered together as lively stones to perfect the building of God in the heavenly Jerusalem.

B. F. COULTER.

PHILADELPHIA, Pa., July 4, 1900.

**DIED**—At the home of her son, in Hopewell Cape, Albert Co., N. B., April 29th, 1900, our highly esteemed sister in Christ, **Mrs. Mary Crocker**, wife of the late Hemen Crocker, aged 87 years. She professed faith in Christ over fifty years ago, and was baptized by Elder William Sears, who was pastor of the church at that time, to which faith she remained a worthy and consistent member until death. She leaves several sons and daughters to mourn their loss, but what is their loss, is her gain.

The writer attended her funeral, and spoke a few words of comfort from Psalm cxvi. 15. A large gathering of relatives and friends assembled to pay their last respects to one they esteemed so highly.

ALEX BARNETT.

EDGEETS LANDING, June 25, 1900.

**Nancy Walker** was born Nov. 3d, 1869, died June 23d, 1900, at home, after a lingering illness of about five months. Her conversation, as related briefly to the writer, was a comfort, and we felt that she spoke in harmony with those who declare that "they seek a better country, that is, an heavenly." She never united with the church, but received a hope about fifteen years ago. She was reserved and cautious about her words. It seemed to me that she was one

of those who are "slow to speak," and "swift to hear," catching in a measure the truthfulness of the statement that "If any man offend not in word, the same is a perfect man." She was enabled to talk to her mother awhile before she took her departure, and said she was going to die, and begged her not to weep; she told her that she was going to heaven. To express the assurance she had received fifteen years ago, she could say nothing less. Thanks be unto God, who always causes us to triumph through Jesus Christ our Lord.

Submitted in hope by

T. D. WALKER.

DUNLAP, June 29, 1900.

**CHURCH HISTORY.**

The meeting appointed for three days, at Turner's Station, Ky., commencing second Saturday in June, 1900, came off, with Elders P. W. Sawin and Isaac Sawin present. We had some excellent preaching. This church seems to be in a prosperous condition; there has been eleven additions in the last year. Two were baptized during the last meeting. They are indeed a little band knit together in a bundle of love. This church called Cane Run, is in Henry Co., Ky., situated about forty-four miles east of Louisville, and was organized by Isaac Malin and James Dupes, in 1813, and Isaac Malin became its first pastor in 1822. W. D. Ball emigrated to Henry Co., Ky., and united with this church. He was born in Fauquier Co., Va., in 1799, and baptized at seventeen years of age. He was licensed to preach, by Cane Run church, in 1832, and ordained by Hugh Montgomery and Isaac Malin, in 1835, and became their second pastor. He died in 1862. The third pastor was Elder Samuel Jones, or "Uncle Sam," as he was known and beloved by all. He was excellent company, a natural born poet, as he could readily compose on any subject you might give him. He served this County for many years as school superintendent. He died about ten years ago, aged about 80 years.

Elder N. A. Hunston moved to Henry County, and joined Cane Run church by letter from Union Forge church, Shenandoah Co., Va., second Saturday in April, 1849, and was ordained by the same church, the second Saturday in July, 1854, by Elders R. W. Ricketts and W. D. Ball. He served the church faithfully until his death, Jan. 26th, 1890.

Elder P. W. Sawin, the present pastor, was born Jan. 2d, 1844, and began preaching in 1861, ordained at Conns Creek church, Shelby Co., Ind., November, 1863, and is now living at Shelbyville, Ky., and walking in the footsteps of his blessed Master, of unwavering faith in his religious views, and guarding against dissensions among the household of faith.

Your brother in hope,

E. F. RANSELL.

**CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."**

Previously acknowledged.....	\$367 05
Jennie Dunlap, Illinois.....	1 00
Total to date.....	\$368 05

**ORDINATION.**

MOUNT OLIVE Primitive Baptist church, situated near Philippi, W. Va., convened at her regular day of meeting, June 23d, 1900, to set apart her beloved brother, F. A. Cleavenger, to the full work of the ministry, by ordination according to gospel order.

The ordination sermon was preached by Elder J. N. Bartlett, from 2 Timothy iv. 1-5.

Elders J. S. Corder and J. N. Bartlett being the only ministers present, they proceeded to the ordination.

The candidate was called upon by Elder J. N. Bartlett, to relate his christian experience, and his call to the ministry, also his views on the cardinal points of Bible doctrine and church order.

The presbytery, with the church, being fully satisfied, the ordination prayer and charge was given by Elder J. S. Corder, and the right hand of fellowship given by the same.

Done by order of the church, at her regular meeting, date above written.

J. S. CORDER, Moderator.

W. C. THOMPSON, Clerk.

**ASSOCIATIONAL.**

The Spoon River Association will convene (the Lord willing) in her sixty-ninth session, three and one-half miles southeast of Farmington, at or near the residence of brother C. E. Prior, on Friday, August 31st, at 10 o'clock a. m., and continuing over Sunday. All trains will be met on Thursday evening, at Farmington. None will be met on Friday, except the early train on the C., B. & Q., from the south.

All are invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

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THE  
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 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
 PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.  
 AT TWO DOLLARS A YEAR.

BY GILBERT BEEBE'S SON,  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., AUGUST 1, 1900. NO. 15.

## CORRESPONDENCE.

GLENWOOD, Texas, Feb. 7, 1900.

DEAR BROTHER BEEBE:—I send you herewith a letter written by our dear sister Laura Strong, which I think will be of interest to the tried children of God. It was not written for publication, but I have her consent to send it to you, for you to examine, and if you think best, to publish.

Yours in hope,

I. M. SCARBOROUGH.

HENDERSON, Texas.

MISS MAY SCARBOROUGH—MY DEAR FRIEND AND SISTER IN CHRIST, AS I HOPE:—I feel satisfied that you are one of the redeemed of the Lord, and I sometimes feel to hope that I myself have been called out of darkness into light. If we are what we sometimes feel to hope, children of God, purchased with the precious blood of Christ, we are related in spirit, and nothing can separate the relation. If it pleases God, who works all things after the counsel of his own will, to enable me, I will now try to scribble you a few lines, but I need the guidance of the unerring Spirit of God, whether I talk or write, of the glorious

things which pertain to the kingdom of God. I desire, if my treacherous heart deceives me not, to speak of the goodness and mercy of God, he has bestowed upon me great and many blessings, all the days of my life, and I am not worthy of even the least of them, he has blessed me with spiritual blessings also. When I can realize how greatly I have been blessed, and remember what great things the Lord has done for me, the thought comes into my mind, What is it all for? Is it for my righteous acts, or anything good that I have done? No! I have never done anything good. It is alone according to his goodness and mercy. You remember, we read in the prophet Jeremiah, “I loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.” Thus it is through his loving-kindness that he blesses us, and it is not for righteousness that we have done. I can speak for myself, and say that I have never done anything good, but have done evil continually. I have learned this by experience, and I learn more about it every day; our righteousness is in Christ. The prophet speaking of him, says, “And this is his name whereby he shall be called, The

Lord our righteousness." He is the righteousness of his people, he suffered, the just for the unjust. As to whether I am a child of God or not, I cannot tell, but it does my soul good to hear the servants of God speak comfortably unto Jerusalem, crying unto her that her warfare is accomplished, that her iniquity is pardoned, through the suffering and death of Jesus. He came down from heaven not to do his own will, but the will of him that sent him, and when he had done the will of God on earth, he was nailed to the cross, and bowed his head and cried, "It is finished." The salvation of all God's people was finished, and weak mortals can add nothing to it. O, what a consoling thought it is, to know that our eternal salvation is worked out. This is the doctrine that I love, and this is what I believe. There was once a time with me that I was blind to it, and believed there was much that I must do to be saved, and that if I did not do it, I would be lost. Isaiah said, "I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." I feel to hope, my dear sister that this is the way in which I have been led; I see things quite differently from what I once did; I have been made to see that the worldly pleasures which I once enjoyed, and desired to enjoy, are nothing, and that they will all soon vanish away. The only real enjoyment that I now have, is when I am in the Spirit, and in meditating over the glorious things of the kingdom of God, and in hearing the people of God tell of their travels, of how they were taken up out of the horrible pit, and the miry clay, and their feet set upon a rock, and of how a

new song was put into their mouth, even praises to God. How greatly we can be changed! I am not writing as I thought I would.

This Scripture is on my mind now, "Blessed are they that mourn, for they shall be comforted." Can you not look back over your life, and remember a time when you were not a mourner? I can remember that in my childhood days these things did not trouble me, and my only desire was to enjoy the things of this life. I was blessed with good health, and could walk and go where I pleased, until I was a little more than twelve years of age; I had no troubles nor trials, but enjoyed worldly pleasures. But the time came when I was made to realize that I was a sinner, I believe that it pleased God to show me my sinful condition, and I also hope that the time came when he comforted me, and this was when I was on a bed of affliction, I was as an infant, no one was in the room, and the comfort came unexpectedly to me. In this room, where I was born naturally, born in sin, and as the psalmist said, shapen in iniquity, it was here, on a bed of affliction, suffering untold misery, that I trust I was born of God spiritually; here it was that Christ was revealed to me as my Savior, if indeed I have ever seen him as such, and I was comforted and made to rejoice with joy unspeakable and full of glory. Ah, my sister, when we are brought down to the place where we can do nothing for ourselves, and others can do nothing for us, then we learn what weak mortals we are. I think that I have been there. Were it not for that evening, and the happiness that I felt then, it seems to me that I would be without hope in the world. When doubts and fears arise, and I am cast down, my mind runs back to that time, and I look at the spot,

and the words of the poet comes to my mind,

“Where is the blessedness I knew,  
When first I saw the Lord?  
Where is the soul-refreshing view,  
Of Jesus and his word?”

Blessed indeed are they that mourn. I had lain upon my bed day after day, and night after night, and had often wet my pillow with tears, while mourning over my lost condition, but I believe that I was comforted, but I am a mourner yet, I mourn day and night, on account of sin within me, I desire to do what is right, but cannot find the way. I can say as did Paul, “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 that I would not, that I do.” I am as sinful as ever I was, and the longer I live, the more I see what a great sinner I am, but I do hope that there is a spirit in me that causes me to desire to know, and do the things of God, but I am so far from doing what I think a child of God would do, that I often think it is all imagination, and all of the flesh, and that I am deceived, and that others are deceived in me. O, how often am I made to ask myself the question, Am I indeed a soldier of the cross? The old soldiers know what a soldier has to pass through, but we never know anything really, except as we are taught it by experience.

I have learned that we are not to be carried to the skies on flowery beds of ease. We must pass through trials and tribulations while we are in the world; in the world ye shall have tribulation, but be of good cheer, Jesus has overcome the world. Thanks be unto him from whom every good and perfect gift cometh, that his people though tried, and often cast down, are not destroyed; they are

not left without a remedy, Christ is their remedy, for him hath God exalted a Prince and a Savior, to give repentance unto Israel, and the forgiveness of sins.

Well, I must bring this imperfect letter to a close, it is strange that one so little and unworthy as myself should ever try to write or talk of these things, but it is as you said, they get on our mind, and we cannot help it, and we write for relief of mind. We learn obedience by the things that we suffer. I have not written what I thought I would, but have followed the dictates of my mind.

Yours in hope of eternal life,

LAURA S. STRONG.

[THE above letter though very good, was very lengthy, and we have culled extracts from it. It is, as we believe, a narrative of true christian travel. We feel to deeply sympathize with our sister in her afflictions, and feel sure that through affliction the Lord has taught her to know more of his grace, than she could otherwise have learned. May God bless and comfort her, is our desire.—ED.]

KEITH, Okla. Ter., 1899.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I am much pleased with brother Chick's editorial upon the prophet who went back and did what the Lord told him not to do. I fear that I am very much like that yielding prophet, also I am pleased with brother Lively's article exhorting the brethren not to be afraid to preach the truth for fear of hurting the feelings of some one, for we are told that he that seeketh to please men is not the servant of Christ. My mind is on the language of David, recorded in Psalm cxxxix. 15, 16, which reads as follows: “My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts

of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." We are told in Acts xv. 18, that all the works of God were known of him before the foundation of the world, and Paul, in second Timothy says, that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Now if the above Scripture be true, well could David say, "My substance was not hid from thee," "For known unto God are all his works from the foundation of the world," and we are told in Isaiah xlvi. 10, that God had declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. This shows that God had a purpose from all eternity. Isaiah said again, xiv. 24, "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." Now the purpose of God is an eternal purpose, which he purposed in Christ Jesus our Lord. (Eph. iii. 11.) When David said, "My substance was not hid from thee," I understand him to mean the whole church of Christ. Isaiah again said, lxvi. 8, "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." I understand Isaiah and David to mean the same thing, both have the church under consideration.

"When I was made in secret." The church was made in secret, because she was chosen in Christ before the foundation of the world. Was not that very secretly?

Before all worlds were formed, she, in his purpose, was made according to the divine arrangement, and was curiously wrought in the lowest parts of the earth. I understand yesterday, and to-day, and forever, to be one eternal now, with God. The earth had not yet been actually created, yet the church was curiously wrought in the lowest part of the earth, in the purpose of God. "Thine eyes did see my substance, yet being imperfect." In Gal. iii. 8, Paul says that our God is a fore-seeing God, thus he saw the church, being yet imperfect, which I understand to mean, in her undeveloped state, that is, in the eye of every one save his own. He adds, "In thy book all my members were written." When were they written in his book? John on the isle of Patmos says their names were written in the Lamb's book of life from the foundation of the world. Go to most of the religious meetings of the day, and you will hear men teaching that the names of men are registered in the Lamb's book of life when they give themselves to Christ, but divine inspiration says their names were written in the Lamb's book of life from the foundation of the world. Which is true? Jesus said, "All that the Father giveth unto me shall come unto me."—John vi. 37. It seems then from what our Lord said about the matter, that the Father gave them to him, instead of its being true that they gave themselves to him, as most of the modern preachers say about the matter. In John x. 29, Jesus is recorded as saying, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Thus we see the testimony of Jesus in two places, both times affirming that the Father gave them to him, instead of their giving themselves to him. I think that the preachers of the

day ought to show at least one passage of Scripture to sustain the idea of the sinner giving himself to Christ. Jesus said again, "I came down from heaven not to do mine own will, but the will of him that sent me, and this is the will of him that sent me, that of all that he hath given me, I should lose nothing, but should raise it up again at the last day." Thus in three places we see that his testimony is that the Father gave them to him. It does look that if it were true that the sinner was to give himself to Christ, he would have said so at least one time somewhere in the Bible, but the Lord did not say so, and I do not believe that the preachers are correct.

"In thy book all my members were written." This was long before the sinner had an actual existence in the world. Now these members were fashioned in continuance when as yet there was none of them; not one of the church of Christ had an actual existence when they were written in the book of God. Then, dear child of God, must it not be of grace from first to last?

"Grace first inscribed my name  
In God's eternal book;  
'Twas grace that gave me to the Lamb,  
Who all my sorrows took."

Then after we were born according to the course of nature,

"Grace led our roving feet  
To tread the heavenly road,  
And new supplies each hour I meet,  
While passing on to God."

How did grace first lead our feet to walk the heavenly road?

"It first gave us sight to view him,  
For sin our eyes had sealed,  
Then he bade us look unto him;  
I looked, and I was healed."

He gave each to feel his need of a Savior, and the poor sinner instead of having anything to do with his name being registered in the book of life,

is as helpless as a child; he is given to see himself undone, and that he is lost, and that God is just in his condemnation. But how plain the plan of salvation looks to them when by the eye of faith they view their blessed Advocate hanging upon the cross for their cruel sins, and hear him say, Let them go free, for I have found a ransom. This ransom was his precious blood which was shed to cover all their sins. Through Christ they see all their sins blotted out, and believe certainly that goodness and mercy shall follow them all the days of their life. They feel themselves quite free from pain and sin. They think their enemies are slain; they have no doubt that all is well, and Satan is cast down to hell.

"But 'tis not long before they feel  
Their feeble souls begin to reel;  
They think their former hopes were vain;  
Again they're filled with grief and pain.

O foolish child, why didst thou doubt  
In the enlargements of thy coast?  
Why didst thou think to fly away  
Before thou leavest this poor clay?"

These same people all have their trials and temptations to encounter in the world. Our blessed Master said, "In the world ye shall have tribulation." Then do not think it strange if you meet with trials and tribulations here; Jesus has overcome the world, and bye and bye he will come and take all his people home too, that where he is they may be also. It will not be long, dear brethren, before we shall be discharged from this world of sorrow, toil and pain, and shall be taken where sorrow, pain and woe, shall never be felt, but we shall be forever at rest in the bosom of our beloved Savior; then we shall see Jesus and all the holy angels; there we shall be gathered among the great multitude with Jesus at the head, he who is our Captain, Husband and elder Brother; there we shall see

with wonder that innumerable company whom no man can number; there we shall enjoy heaven with all that heaven means.

"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."

Dear brethren, remember me, a poor, lone pilgrim, at a throne of grace. I am less than the least of all saints, if one at all.

Your brother in hope,

J. M. DULEY.

[THE above good letter has been mislaid in some way, and so has been delayed in publication. Only recently we have found it, and now give it to our readers. We hope that our brother will except our excuse, and not think hard of us.—ED.]

SOUTHAMPTON, Pa., March 1, 1900.

DEAR BRETHREN:—I feel sure this letter of sister Attie Curtis to sister Bessie, will be refreshing and cheering to the readers of the SIGNS, and so I ask for it a place in your columns, feeling sure that sister Attie will not object. The doctrine of God our Savior is good at any time, and however presented, but it seems to come nearer to us, and have a clearer light, and a sweeter fragrance, when it comes directly from the heart, told in the exercises and experiences of the daily life, than when presented in a purely argumentative form. Lovers of the truth love to see the rock, and to hear the sound of the hammer ringing upon it, to show how firm and solid it is, but they love still more to also suck honey out of it, and oil out of the flinty rock. There are many of the dear, scattered family of God who have the same love for the church that sister Attie expresses, and the same joy in the assembly of the

saints, and the same comfort in conference with them, and in joining in prayer and songs of praise to the dear Lord, and the same sweet and abiding trust in him, but not many have the gift to speak of these things, and tell these exercises so fully. Such a gift in one is for the good of all. Let them share it; nothing is sweeter than to hear one's exercises told by another, unless it may be sometimes the telling of them to those of like precious faith, who have the same.

Your brother in hope,

SILAS H. DURAND.

LAWRENCE, Mass., Feb. 23, 1900.

MY DEAR SISTER BESSIE:—I did not think so long a time would pass and my pen be silent, for you have been in my mind many, many times, and a desire to write of "thy comforts" which delight my soul. Something has seemed to prevent me each time, and it is with a sweet satisfaction, and a real pleasure, that I find the opportunity and desire present, and nothing to hinder me from having a long chat with you. I have been home two months, and have not been feeling very well; I had a cold, and it settled in my ears so I have been quite deaf, and although I am better, I cannot hear as well as I did before the attack. I hope it will be the Lord's will to give me hearing, for I should miss so much in not hearing the gospel proclaimed, and the conversation with those of like precious faith. I would like to tell you all about my visit in Maine, how pleasant and enjoyable it was. When I tell you I expected to be gone six weeks, and was away five months, and did not get all my visits made even then, you will know I must have had a delightful time. They all gave me such a warm welcome in their homes, and did so much for my

comfort and pleasure, I could not help feeling at home. I attended the associations, and enjoyed them very much. I received your welcome letter while in Whitefield Saturday evening after a conference meeting, and I read it to the loved ones, and we were all edified and comforted. I was present at every conference and meeting in Bowdoinham, and lost only one Sunday meeting, as it was such a severe snow storm. But I was at brother and sister Clough's, so our conversation part of the time was concerning spiritual things. I felt I was richly blessed in being permitted to assemble with the saints, and since I came home the memory of the meetings and visits have been so pleasant, I have had a peace of mind which the world knows not. If I could remember and write all the conversation with the saints, the theme would be Jesus, the Savior of sinners; nothing outside of Jesus, for it pleased the Father that all fullness should dwell in Jesus. It has been such a sweet comfort to me in times of distress, and when mourning over my sinfulness, and unworthiness, to have my mind in an instant led to see that all I needed was treasured up in Jesus Christ. How quickly the new song was put into my mouth, "even praise unto God." He has been mindful of me every moment of my life, and his goodness and mercy have followed me all my days.

"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!"

"When trouble, like a gloomy cloud,  
Has gather'd thick, and thunder'd loud,  
He near my soul has always stood,  
His loving-kindness, O how good."

I am enjoying the beauty of these words of David, having them brought forcibly to my heart in a personal experience:

"In the multitude of my thoughts within me, thy comforts delight my soul." If I could express clearly some of these comforts which God alone gives, you would have an interesting letter to read. The sweet evidences which are mine at times that Jesus is formed in my soul the hope of glory. The love for the people of God in exercise in my soul, shows I have passed from death unto life. I mourn for sin, and realize I do the things I would not, and in the midst of it I behold Jesus "mighty to save." He is no longer as a root out of dry ground, and I never can tell how beautiful he appears as the Savior of sinners. The song of redeeming love springs up in my heart, and is sweetly sung there if not a word escapes my lips. There never could have been such a sweet strain sung by sinners, if it had not been in God's plan for sin to come into the world. He needs none of his creatures to try to vindicate him, his ways are above our ways, and his thoughts above our thoughts; he has all power in heaven and earth, he is holy, just and good, too wise to err, too good to be unkind; all things were made by him, and for his pleasure they were created. When we have a view of the Lord God omnipotent, and that he reigns, and will be our guide even unto death, what a blessed rest and peace is felt in our hearts.

"Thy ways are little known,  
To my weak, erring sight;  
Yet shall my soul, believing, own  
That all thy ways are right."

In all my ways I must acknowledge him, and how wonderfully he has blessed me. I find his name is a strong tower, and have run into it, and experienced that safety which none can know only in that way. We cannot tell it to one who does not know it, so they can understand it, any more than we can make them see the

salvation which is of grace. It comes only by revelation. It has never entered the heart of man, the things which God hath prepared for them that love him. They are revealed by his Spirit. "All we can boast, till Christ we know, is vanity and toil." "Without me, ye can do nothing," is just the same to-day, as when Jesus spoke those words to his disciples. It is a sweet experience when felt in the heart, and we are filled with meekness and humility. His name is precious to those who believe, and when my heart rejoices and is glad, I find myself singing or repeating some hymn, or a verse of a hymn, which has the word Jesus in it. O, how precious God's comforts are as we travel the journey of life. He has given me the consolation of the gospel in times of sorrow; he has enabled me to see Zion, and her walls, which are salvation. He brought me to that "quiet habitation," and has been "a place of broad rivers and streams." He has given me the assurance that because I dwell in the secret place of the Most High, I shall abide under the shadow of the Almighty. No evil can befall me. My flesh and carnal mind will often say, Evil has come, for they are enmity against God. If I seem to faint and fall by the way, and think I shall be overcome and perish, when it is the Lord's will, he will enable me to see that I am still abiding under the shadow of the Almighty. I shall be taught again that nothing good can be found in my flesh, and that I am dependent upon my God for everything. I feel that I am feebly expressing the comforts which have been given me, and my pen can never bring out their fullness, your own sweet experience of them will give you the fullness.

I did not get to Florida, as my friend was not able to go. I hoped to attend

the associations, and meet many loved ones this spring, but no way seems open. God knows what is best for me, and does all things well. I desire above all things to be made reconciled to his will. It is pleasant here in my new home, and we have had a mild winter. I hope you and yours are all in usual health. I shall be very glad to hear from you when you have time to write. My love to you all, and perhaps it will not be long before your brother will have to read a letter from me. I hope to go to North Berwick, to meeting, soon, and see the loved ones there. Remember me to those of like precious faith when you meet with them.

Your loving sister in hope,

ATTIE A. CURTIS.

GARDEN CITY, Minn., May 13, 1900.

EDITORS OF THE SIGNS—DEAR BRETHREN:—I feel this morning to say, "I am not ashamed of the gospel of Christ: for it [this gospel] is the power of God unto salvation to every one that believeth;" that is, the power of God to save every believer. Believing that "all Scripture is given by inspiration of God," written or dictated by the Holy Ghost, I am forced to believe what I find there recorded. Jesus says, "They testify of me." I find from the declaration of John, who leaned on Jesus' breast, the loved disciple, that "In the beginning was the Word, and the Word was with God, and the Word was God." Since God is unchangeable, that Word who was in the beginning with God, and was God, has ever been, and is, and will be God, to all eternity. Hence, when I speak of the word of God, I want to be understood to mean the Lord Jesus Christ.

We learn from Paul's letter to the faithful brethren at Colosse, i. 16, 17, "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." Now, brethren, enumerate and see what is included here. If there is anything left out, it comes under the title of nothing. Not only is this the fact of creation, but infinite wisdom knew, and hence was able to "declare the end from the beginning," with precision, thus testifying that every event, small and great, was fixed in the economy of God's providence. Creation for a purpose, every part thereof for a purpose, and God working therein "all things according to the counsel of his own will," "in the armies of heaven, and among the inhabitants of the earth;" "no power but of God, the powers that be are ordained of God." Nothing made in vain. The antidote for sin, the sinner's Savior, prepared and "stood as a lamb slain" before Adam had an existence, or the "good seed" was "sown in the field." In prophetic vision it is declared, "All thy works shall praise thee, O Lord! Thy saints shall sing praises unto thee." "And God saw everything that he had made, and, behold, it was very good."—Gen. i. 31.

Now, brethren, I want to ask a few questions.

If God "worketh all things according to the counsel of his own will," (Eph. i. 11,) how much do men, devils or "free agents," vary from fulfilling the sovereign, eternal will of an immutable Jehovah? His law given "that the offense may abound," or be made manifest, is violated, and redemption effected, eternal redemption, according to God's own salvation plan, and the objects of his love are freely "justified from all things,

from which they could not be by the law of Moses." Now, "The law of the spirit of life, which is in Christ Jesus, having made them free from the law of sin and death," the subjects of grace have a duty to perform to him "who has died for them, and rose again." Now, brethren, in the God-given light of your own experience, I ask, Does the will or power to perform these duties, or any part thereof, arise from the flesh? "The works of the flesh are manifest."—Gal. v. 19. The apostle tells you what they all are, and that "in his flesh dwells no good thing," but "it lusts against the Spirit," and *vice versa*, and that the carnal mind is enmity, and cannot be subject to the law of God, but the other kind, the fruits of the Spirit, are love, joy," &c. (Gal. v. 22.) What bears this fruit? "The Spirit." Then "His glory he will not give to another, nor his praise to graven images." (Isa. xlii. 8; xlvi. 11; Psalm cxv. 1.) No, brethren, "the talents" are the Master's goods, not ours. (Matt. xxv. 14.) The Master's portion is his "own with usury," (verse 27,) the "interest" is not ours. Jesus said that at a certain time the kingdom of heaven should be likened unto ten virgins, and declares "five were wise," and "five were foolish." I find no vessels for the foolish, and I do not see how human wisdom, or human effort, could change what Jesus has said should be. We firmly believe that the prayer Jesus taught his disciples to pray is, has been, and will be eternally answered, and surely believe God's sovereign will is done "in earth as it is in heaven." "Knowing the terrors of the Lord, we persuade men," but how often have our exhortations been unavailing, yet we must "reprove, rebuke and exhort, with all long-suffering," knowing that it is God works in the hearer, as well as the

speaker, "to will and do of his good pleasure." God knows what is best for his children, and even the worst phases of what we call evil, he assures us "work together for good to them that love him." We serve in exhortation because we feel "necessity is laid upon us," but if willingly, we have our reward. Yet the apostle says some will charge that we say, "Let us do evil, that good may come." No, my dear brethren, we only teach that our God gives the will, as well as the power, and is entitled to all the glory, and that men are no more "free agents" after the "new birth" than before. After Jacob was "turned about," the Lord "kept him as the apple of his eye," and all his little ones we learn are "kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." We learn that upon Jesus the Spirit was put "without measure," so that he fulfilled the law, every duty, every obligation, (John iii. 34,) but it pleased the Lord to afflict, to bruise him, he hath put him to grief. The servant is not greater than his Lord. Since all acceptable service of God must be in the Spirit, the fruits of the Spirit, may he who alone can give the knowledge, will or power, enable us to ask aright, for that inestimable gift, that we who have named the name of the Lord, may depart from iniquity, that living in the Spirit, we may walk in the Spirit, worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, that the Zion of our God may "arise, and shine the glory of the Lord being risen upon her."

Your brother in gospel bonds,  
GARRETT MURPHY.

SCHOHARIE, N. Y., Feb. 3, 1900.

G. BEEBE'S SON—DEAR BROTHER:—I inclose a letter to you, requesting its

publication in the SIGNS OF THE TIMES, should you deem it worthy a place in its columns. It was written to the church on Schoharie Hill, by a daughter of the late Elder Lambert Gass, and although not intended for publication in our family paper, she will not censure me very harshly for the liberty I take in forwarding it to you. So many of her brethren and sisters live so far from their home church, that they do not get to meeting very often, and being readers of the SIGNS, will by the publication of her letter be enabled to hear of one they all hold in high esteem for the truth's sake.

Yours in fellowship,  
P. S. KINNEY.

EUCLID, Ohio, Jan. 25, 1900.

DEAR BRETHREN AND SISTERS AT THE DEAR HOME CHURCH:—I have been feeling for some time that I must again try and address you by letter, but if the dear Lord does not give me a word of comfort for you it is in vain I take up my pen to write. What vain and foolish creatures we are by nature! How often we feel and say, If I could talk like this one, or write like that one, it would then be a pleasure to talk and write. But should we not rather be willing to exercise the gift (be it ever so small) that the dear Lord has bestowed on us, for he is all-wise, and what to us may seem insignificant and worthless, in his sight is precious, for he has formed nothing in vain, and if we are a part of the spiritual building, we have been chosen, and prepared, and fitted, for the very place we occupy, and the building would not be complete without the smallest stone. Yes, dear ones, I do often feel how ignorant and worthless I am, if indeed I am a part of this spiritual building at all, I surely must be the most inferior part,

but should I murmur if I am? No, no, but rather thank God that he has (as I hope) chosen me at all, and I have by his grace been enabled at times to feel willing to be anything, or nothing, just as he wills. This morning, while meditating on his love and goodness, such a sweet feeling of confidence, and rest, and trust, came over me, I felt as secure as a little child in its mother's arms; I felt whether living or dying, I am the Lord's. What a glorious hope to be bestowed on such vile sinners. But we are freely justified through our Savior Jesus Christ, he has borne our sins in his own body on the tree, has satisfied the law, died, was laid in the tomb, and arose a victorious conqueror over death, hell and the grave. When he, the Head, arose, the church, the body, arose with him, so we with confidence can sing, "O death, where is thy sting? O grave, where is thy victory?" With all this assurance of our eternal union with Christ, yet still we are led to mourn when we see this fleshly nature so prone to sin, daily leading us into all manner of evil, and we find ourselves doing the very things we hate, and we are made to cry over and over again, "O wretched man that I am! who shall deliver me from the body of this death?" Now if we are freely justified from all our sins, why must we still be plagued by them, and caused to stumble and fall so many times by the way, and groan and cry under the burden of them? Ah, my friends, it is a blessing in disguise, it is to teach us that our sufficiency is all in him; were it not for this thorn in the flesh, we would become puffed up, and glory in our strength, and forget to look unto the hills from whence our help cometh. We have to learn over and over again, "That which is born of the flesh, is flesh, and that which is born of the

Spirit, is Spirit." So the warfare between the flesh and Spirit will continue as long as we remain in this tabernacle. "In every believer two armies are seen; the new man of grace, and the old man of sin," but believe me, dear ones, the victory is ours, not will be, as I used to think, but is ours. Yes, thanks be to God who giveth us the victory through our Lord Jesus Christ. So with this glorious hope in view may we all be enabled to go patiently forward in the paths marked out for us, sweetly trusting in his wisdom to deal out to us our allotted portions of joy and sorrow, remembering he has said, I will never leave nor forsake thee.

"The soul that on Jesus doth lean 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."

Our little band still meet twice a month, and God blesses us with his presence. One of the number told me these were the best meetings they had ever had. How I felt to thank God for his goodness to us. We now expect Elder J. Eubanks, of Kentucky. I first met him last February, in Canada. He is a very tender preacher, and I hope his visit will be blessed to our spiritual comfort.

May God bless and keep you all for his name's honor and glory. I have a great desire to meet with you all once more, and join you in worshipping the only true God, but his will be done.

Farewell. Be of good cheer, the victory is ours through the blood of the Lamb.

Yours in the bonds of the gospel.

JENNIE CROSS.

EAST DIXFIELD, Maine, April 5, 1900.

ELDER F. A. CHICK—DEAR BROTHER  
IN CHRIST:—Yours of March 6th was received in due time, and was gratefully

read, and I was made glad by it. At that time I was quite poorly from a severe cold, and my spirits were much depressed. Yet in a comforting way I felt the promise of our dear Redeemer, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." You wrote that my letter was most comforting to you in every way. How I rejoiced at that, and that I was able in any manner to comfort others with the comfort wherewith I myself am comforted of God. I have dwelt much of late upon this portion of the Scripture, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." "He is the same yesterday, to-day and forever." How securely we can rest, when cast down and perplexed, having the assurance that it is all clear with him who knoweth the end from the beginning. While at Bowdoinham I remarked to Elder Keene in conversation, that it seemed to me that I had as clear views of the wisdom and holiness of God, when I was of the age of his little daughter, who was by our side, as at this time. He asked, If that did not imply predestination? It surely did, but at that early age I could only think that God was supreme.

In looking over my life I cannot recall a time when I did not believe that he had all power in heaven and in earth. You often allude in your letters to the joy of the morning with you, and in a way, it has brought to my mind some passages of my own, but I fear that I shall disconnect and omit very much, for it seems dim and a long way off. With a view of God's holiness there was also a view of my own unlikeness to him, and I tried the various ways, which the con-

victed sinner always does, to span the abyss. This I found I never could do of my own merits. I think I have read from your pen that you believed in the power and efficacy of Christ to save, before you felt him to be your Savior. This was my situation. If I could but touch the hem of his garments, or, as was often said, only believe. But time passed on until I was twenty-seven years of age, when at a public gathering which I attended, and which was opened by prayer, the Lord was pleased to show me the justification which is in Christ, and that I could approach him in the spirit of adoption, and could cry, Abba, Father, my Father and my God. I have heard people say that at such a time with them all nature seemed to be rejoicing and praising God. In all my previous life nature to me had seemed to be showing forth the praise of God in all his works, but man did not praise him. At the time I speak of, the manifestation to me, as I raised my eyes, was the clouds of night, with a rift in them, and a solitary star gleaming. Of late I often think of it, so unlike any one of whom I ever heard, but that star was to me as a nail in a sure place, and now, if my Father hides his face, I feel that he is my Father still. At that time I made no mention of this. About a year passed when I attended a meeting held at North Jay, by Elder Wm. J. Purington; he preached from the text, "He that believeth and is baptized shall be saved." So I found that a believer was called to follow Christ, and come out from the world, and be separate, and I still think so. I have said that it was a matter of rejoicing that no hindrances debarred me from the church of God. There is no propitiation for sin, but the blood and righteousness of our Lord

Jesus Christ, and he will make his people willing in the day of his power.

As the years go by I feel more and more the need of the healing of the great Physician, and believe more and more firmly that his blood cleanses from all sin. This is but a meagre view of the leadings of my mind, but as I said before, it seems a long way off, and new vistas open from time to time. As peculiar as the manner of the gift of faith was to me, it yet was to me the gift of God, and when I hear brethren speak of a dim or little hope, I think at once of that scene. The High Priest who has forever perfected them that are sanctified, and has entered into the holy of holies, is my soul's bright morning star, and my rising sun.

I fear that I have written you a very unprofitable letter, but it always seems to me that in writing to me you always supply so much, and understand so much better what I mean than I do myself. I know this, that you are always generous, and I crave and need your generosity.

May God bless and keep you, with all the redeemed, is the prayer of your sister,  
ELIZA WHEELWRIGHT.

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MATTHEW XXIII. 9.

"CALL no man your father upon the earth."

[SOME little time since we received a request from brother Geo. N. Hartsough, of Lauraville, Ohio, for our views upon the above text. A few days later the following letter written by Elder Samuel Trott, to sister Harriet I. Vanwinkle, more than forty years ago, was handed to us by her sister, having been found among her effects after her death, which treats upon this very subject, and as it expresses in full our own views, and expresses them much better than we could possibly do ourself, we publish his letter, believing that it will prove more satis-

factory to brother Hartsough than anything we could write, and beside that it will be read with deep interest by many who either knew Elder Trott, or were familiar with his writings in the SIGNS, many years ago. Elder Trott passed away more than thirty-three years ago, but the fruit of his labors in the gospel yet remains. A good portion of the letter is occupied with other matters than upon the text named, but we will transcribe it all, as it is all interesting.—ED.]

FAIRFAX Co., Va., Nov. 11, 1859.

DEAR SISTER HARRIET:—Your interesting letter of Sept. 15th, came to hand in due time, but I have been much from home since, and have really had no time to attend to correspondence. Indeed, owing to infirmities of mind incident to age, writing has become a real task to me. When I get home after my journeys I feel more like resting or being composed, than using that exertion of mind which is necessary to writing.

You address me as father, and then ask my views upon the propriety of calling any man father. I am not partial to the term in addressing any man, or in being addressed by others. There is certainly a certain sense in which we should call no man father, or our Lord would not have forbidden it. In the very sense in which I understand him to forbid it, popular preachers in every age have been ambitious in being called father. This has tended to render my mind averse to the use of the term, excepting with relation to natural parentage, but the Scriptures justify the use of the term with respect to age, as 1 John ii. 13, 14, and as perhaps in the case you quote from 1 Cor. iv., where it is used to denote the persons having been instrumental in conveying gospel truth first to our mind, but

when, by the use of the term, we would acknowledge any person or thing, such as Sunday Schools, Tracts or other things, as that which produced in us spiritual life and light, we entirely transgress our Lord's instruction, and contradict the truth of the case. For if we have ever been begotten again, begotten to a spiritual existence, our God sovereignly and independently has done it, and not any preacher. Again, if we receive and rest upon anything as religious truth, because any man has taught it, and not because we have an internal evidence that it is God's revealed truth, we acknowledge that man as our father, or the father of such truth, or rather sentiment, and thus go contrary to our Lord's instruction.

Still further, our Lord's instruction upon this point was designed to guard his disciples from looking to men, or to any man, for spiritual instruction, instead of looking to God alone, that they might be taught of him. When God teaches us, though he may make man instrumental in conveying to us the truth taught, we shall receive it, not as the word of man, but as the word of God, and shall thus rest upon it as God's truth, feeling that God has enlightened our minds to know the truth.

You complain of feeling very sinful in all your ways, and express fears on this account that you may have been deceived. If you did not feel, and thus know your entire sinfulness, you might well doubt your having been taught or enlightened of God. We know from God's word that we are altogether depraved, that the heart is deceitful above all things, and desperately wicked, and if therefore God has ever taught us the knowledge of ourselves, we shall not only know this to be the truth in theory, but we shall also feel it to be so. Where there is life there is

feeling, as well spiritually as naturally. If there is anything good or lovely in us, it is the spiritual man or Christ in us, and not the old or natural man changed. Love to God, love to his people and cause, love to the truth, and a desire to be holy, and live to God, these things are good, as well as faith in Christ. And it is our having this knowledge of God, and his love shed abroad in our heart, that makes us truly feel our sinfulness, and loathe it. Hence it is that we have no confidence in ourselves, nor in our doings, and that we come to trust alone in Christ for acceptance with God. These are evidences to others, and ought to be to ourselves, that we are born of God, and are therefore his children.

There are thousands of religionists about us, whose religious knowledge is derived altogether from men and from books, and who look to these to be taught, these are therefore the disciples of men, and may well call men their fathers. These do not feel themselves to be sinful and vile, but have a good deal of confidence in themselves, and in their own doings, and think that they are better and more holy than others, who do not say their prayers, &c.

There is something mysterious in the ways of God toward your family, that your grandmother, mother and yourself, should be Old School Baptists, and yet have been located so far away from all with whom you can have fellowship. It must be that God had some use for witnesses to the truth there, either for condemnation, or for good to those around you, or he would not in his providence have placed you thus far from your brethren. It is at any rate a witness to the sovereignty of God's grace, that he can by his grace constrain whom he will to profess and to contend for the truth,

how much soever alone they may be in their faith, and how much soever they may be surrounded with opposition. Surely it may be said, "what hath God wrought," in keeping your grandmother, and mother, in the faith, and in bringing you into it, under the circumstances in which you all have been placed. Had you followed the leadings of nature, or been influenced by worldly considerations, you would have embraced some of the systems of religion around you, and found plausible cause for it, rather than to have separated yourselves from all the influential and learned people around you. So God's placing you in this isolated condition, affords to you and to others, a strong testimony that your profession is not only sincere, but that you have been constrained by a higher influence than that of self, or the world, and that the love of God must have constrained you.

But I will close. Mrs. Trott wishes to be remembered to you. My love to you and the whole family. Write again when you feel like it.

Yours,

SAMUEL TROTT.

2 TIMOTHY IV. 7.

"I HAVE kept the faith."

The faith here spoken of is the faith of God's elect, peculiar to them, and possessed only by them. Paul does not use it here in the sense that he himself had done all these things, as the world has it, but that the "faith" was still with him, for he well knew how weak he was, and the strength of faith, and how strong it had made him at times; he knew that the power was in the faith, and not in himself, which seems to be illustrated in the reference by our Savior to the meal and leaven. The leaven, which represents

the Spirit, was put in the meal, so God puts his Spirit "within you." The meal does not work the leaven, but the leaven works the meal. So the power is in the faith, and not in the creature; faith works the child, instead of the child working faith. Paul does not here mean, he had treasured up faith, as though it was some little piece of treasure which he had to be careful of, and his life depended on his holding on to it, but he means, I have got it yet; I received it that day before Damascus, I have had glimpses of it, and felt the working of it in me powerfully until my hope was raised, that the whole would be leavened; and I have it yet: even now. Paul kept the faith, because he could not help it: he had to keep it. He kept it, because God who gave it to him, and put it in him, predestinated that he should keep it; it was foreordained from the foundation of the world that he should keep it. God "thought" he would keep it, therefore it was impossible for him not to keep it. God thought everything would be just as it is, because he predestinated all things to come to pass just as he thought. "As I have thought so shall it come to pass." It does not come to pass before he thinks it, but he thinks it, and it comes to pass.

But the peculiar comfort in the text to me just now, is in another line of thought, which it seems to me comforted Paul also. He knew Jesus said, "He that shall endure unto the end shall be saved."—Matt. x. 22; xxiv. 13. And he himself had told the church, "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—Heb. iii. 14. Our enduring unto the end does not save us, but our being saved causes us to endure unto the end; our holding on does not make us partakers of Christ, but having been made partakers

of Christ, makes us hold on. Much importance was attached to this by New Testament saints. Paul knew how easy it was to make a fair show in the flesh, in the vigor of youth or manhood, for selfish motive; he knew that hypocrites were described as numerous and necessary; he knew the Savior spake of the stony-ground hearer, and he had been fearful all the time that it might turn out at last that he was one of these; sometimes he was sure of it, and cried, "O wretched man that I am!" Thus he went on day by day, looking forward to the end, hopeful that it would be well with him then, yet fearful of the end; bringing his body into subjection, lest he should be a castaway. (1 Cor. ix. 27.)

The faith in him made him do this way, because it is God's wonderful way of keeping his children by his power. So it is in our daily experience, when we feel our weakness and sinfulness, and do so little like what we think a child ought to do, and so much of the things which we hate and abhor, we are afraid of the end. Paul knew it was important how one died, and he had written sweetly of the Old Testament saints, what they did by faith, and then he said with much satisfaction to himself and others, "These all died in faith." Will I die in faith? If I am in faith now, and have faith in me, I will die in it, but at times I am fearful. I fear, and this very fear is God's fear, which he puts in his children's hearts, like he does the "faith." No fear in the world like it, the world does not have it, nor have any use for it.

But now the end is near, in sight, I have kept the faith: and then what? There is a crown laid up for me. Not because I kept the faith, but my having the faith now at the end, assures me there is a crown, that that hope which I have

clung to all these years has not been a delusion, it was real, and I shall depart and be with Christ forever and ever.

FRANK McGLADE.

WAGRAM, Ohio.

CUMMINSVILLE, Neb., Feb., 1900.

DEAR BRETHREN IN THE LORD AND SAVIOR JESUS CHRIST:—I will try to write a few lines for the SIGNS, but I do not know that it will be of any interest to the readers; if you think not, throw it in the waste-basket, and all will be right with me. My husband and self belong to the Old School Baptist church at Deer Creek, in Madison Co., Neb., but we now live fifty miles west of there. Elder J. S. Ham is our beloved pastor; we all love him for the truth's sake. When we go to hear him we hear the truth, he is faithful to the sheep of this place; he comes sixty or seventy miles, once a month, to preach to us; he comes rain or shine, and very seldom misses an appointment. I wonder many times how he endures going all the time, but he never complains. We feel thankful to the Lord for our worthy minister, and hope to keep him. I was down at Deer Creek church, at the January meeting, it is held on fourth Sunday, and Saturday before, in each month. We had a delightful meeting; Elder I. Wagner, from Mason City, Neb., was also there with Elder Ham. I enjoyed the meeting very much, and felt that the Lord was with us, and that it was good for us to meet together. If we could only meet oftener it would be better for us, it adds brightness to our lives, at least it does to me; I would like to be with the Baptists all the time. I have much to contend with, but perhaps I have no more than many others; I try to forget my trials all that I can, and when I can get to be with the people of God I



do not study about them so much. When the blessed word of God is preached,

"'Tis music to the sinner's ear,  
'Tis life, and joy, and peace."

I feel many times that I am not worthy to be with so good a people, but whither can I go?

"There is no other pool,  
Where streams of virtue flow,  
To make a sinner whole."

I am too unworthy to speak his holy name; I cannot claim to serve him, but still I try in my weak and stammering way. I am so cast down at times that I cannot even sing a song and see any beauty in it; at other times, any of them seem beautiful, and speak my feelings, then I am lifted above all earthly things, and can scarcely believe that I ever shall grieve nor ever suffer again, but alas, I do not remain in this frame of mind for any length of time, then I find myself again back in the low grounds, begging for mercy, or for some evidence that I am a child of God. This comes to me with great pleasure at dark times, "We know that we have passed from death unto life, because we love the brethren," yet the experience of others seems so much brighter than mine, but our blessed Master has promised never to leave nor forsake us. But was that promise to me? Then I think, I once did not worry about the matter, why do I now? I then think the world does not have this warfare of doubts and fears. Yet often I feel as though I am deceiving God's humble poor, still I must be with them, if they can bear with me; it is hard for me now to be so far from them. We are all the Baptists, of whom I have any knowledge, for fifty miles around, and very few settlers or neighbors. I did not know how to appreciate being near to the church until we moved away. I hope that in the future my lot may be cast nearer to them, but we feel the presence

of the Lord here as well as there, and we rejoice sometimes in his presence. What a happy thought it is that he will never leave us nor forsake us. But I long to hear the truth, and mingle with those whom I love, so many can tell my feelings better than I can myself, I think then that I am not alone. Dark and thorny is the desert through which the pilgrims pass, but if God be for us, who can be against us? How often we wonder if we are not left out, as we are so little; at times we can hardly lift our eyes toward heaven. I have been told by some who profess to be christians, that they have never doubted that they were saved, but I cannot say this, or I would be happy all the time. I do not expect to reach heaven and happiness by my own good doings, one so weak and sinful as I would come far short of that blessed abode if it depended upon myself, or my works; if I ever do reach that home, it will be by grace freely bestowed upon me because of his great love where-with he loved me even while I was dead in sin. We are begotten to a lively hope, through the resurrection of the Lord and Savior, it is not then by works of righteousness which we have done, it is the gift of God; he has called us with an holy calling, and has made us free from the law of sin and death.

Now, as to our duty, I believe that there is much for us to do; we should be obedient children, but all that the Father gave him are his, and he will bring them off more than conquerors, sin shall not have dominion over them. He says, I will write my law in the heart, and put it in the inward parts. I will be unto them a God, and they shall be unto me a people.

I remain your unworthy sister, if one at all,

MRS. ANNA B. HARPER.

YEBO, Texas, May 21, 1900.

ELDER F. A. CHICK, AND THE MANY READERS OF THE SIGNS:—I am a poor, little, weak, ignorant, blind and unworthy worm of the dust, with many fears, doubts, trials, crosses and temptations, and sore conflicts to bear, and with foes within and without, until I am almost ready to sink in despair. O, how I love to hear the SIGNS read, for if not deceived, I do love to hear the glorious doctrine of salvation by grace, which is so ably advocated and defended by the editors and writers. I feel that no other theory of salvation will reach my case, only that of salvation by free, sovereign grace, which flows from the throne of God, and exalts him above all else; his everlasting love to his people, and his power, is their trust. O, dear ones, when my poor, weak mind begins to meditate upon the wondrous works of God, I often ask, Can it be that I, a poor, old sinner, can have any interest in his grace? By grace I am what I am. I know the total depravity of my heart by nature and by practice. At times I feel that I love God and his dear people; I then ask, Why is this, and what is the cause? and I begin to search for the cause. First, I search my natural and fleshly feelings, and I find that these are not the cause of my love to God and his people, my natural feelings leads me to stay at home with my dear old parents, but then a feeling of love and power, which exceeds all natural love, seems to take hold of me, and bids me go to the house of God, and meet with his people. O yes, this love far exceeds all other love, and I do firmly believe that this is the work of grace. Grace first caused me to think on my ways, and grace brought me to the throne; I was a sinner without hope and without God in the world, and grace made me weep and mourn over my

sins, and grace enabled me to cry for mercy; then grace pardoned all my sins, and applied the blood of Christ to my poor, guilty soul, and gave me to hope in him as my Savior; grace showed me the church, and made me love it with a love which exceeds all other love; grace also caused me to desire a place in the church, and grace gave me the strength and courage to come and ask a home there; grace gave the Lord's dear children fellowship for me, enabling them to bid me a hearty welcome to a home with them; grace has made me to feel the sweet fellowship of the Lord's people, giving me many precious comforts, and enabling me to spend many pleasant seasons with them; grace has enabled them to always bid me a hearty welcome, and made them willing to show their love and forbearance to me. In all my travels, grace has moved my poor, hard heart, and bent my stubborn will to his, enabling me many times to bow submissively to his sovereign will, and to bow my knee, confessing my sins before him, who is a sin-pardoning God, and to beg for more grace, that I may be enabled each day of my life to thank and adore him more and more, for his many mercies so freely bestowed upon me. I am but a poor, rebellious, stubborn man, unmindful often of his love and many mercies to me.

I reflect over the past eighteen years, which have been filled with sore trials and afflictions, which only those who have traveled the same road can know; I have suffered both in body and mind, but amidst all the eternal God has been my refuge, and has imparted grace which has enabled me to trust him for all things. Grace alone can enable his children to serve him; grace can bring the high, the lofty and the rich down on a level with the poor, the halt, the lame and the

blind; grace, yes grace, enables all these characters to worship God in Spirit, reposing in Christ Jesus, and having no confidence in the flesh. Thus we ascribe the work of eternal salvation to the eternal God; he is a God of will, purpose and power, and all worlds and governments are under his control, and all is fixed and decreed by his own wisdom, and based upon his will. His wills and shalls are the irrevocable decrees of him who speaks and it is done, who commands and it stands fast. O, what a glorious theme is free, unmerited grace, all treasured up in Christ, the Head of the church. Although blind, weak and ignorant, when I feel that he gives me grace to preach him as the way, the truth and the life, and the only salvation for his people, for time and for eternity, I feel it to be the highest, most sacred and most exalted position, that mortal man can ever occupy. May the Lord keep me by his grace, and give me the strength to bear this heavy responsibility, which at times seems more than I can bear.

Now, in conclusion I will say to all who may read this, when you bow at a throne of grace, pray for me, an unworthy servant of the Lord.

With love to all the faithful in Christ Jesus, I am, as I hope, your brother in affliction,

W. R. HUMPHREYS.

Mr. ROSE, N. J., April 1, 1900.

DEAR ELDER CHICK:—I have been thinking of writing to you for some time, but have felt myself to be too great a sinner, but I will now try. I feel that I have been, and am, so worldly minded; I am barren and lifeless spiritually so much of the time. When I hear others tell of his great love I can rejoice with them, and I can witness with those who are in

the valley of Achor, but if the Lord loves us, who can change his mind? Paul said, I am persuaded that neither life, nor death, nor any other thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. The clouds may be dark, as they seemed to me when the Lord took my loved ones away from me, but though the bud be bitter, the flower shall be sweet. How many nights I have watched by the bedside of my dear, sick children, and other friends, when my heart would be almost breaking with anxiety and grief, and then it would be such a comfort to think of Jesus knowing and sympathizing with my every sigh and groan. As my son John was having a bad hemorrhage, and I stood by him wiping the blood out of his mouth, to keep him from choking, I asked him if he feared death? He said, "No, for the Lord is my Shepherd," and then repeated the twenty-third Psalm. What a comfort that was to me, and I often heard him repeat that Psalm through the night. O, if I could but feel as he did then, how happy I should be, but I am down in the valley of gloom most of my time, I am so prone to sin, and my mind wanders to the ends of the earth. The sixth and ninth hymns suit my case better than I can write it. I often fear that I have never been born again, so many things beset my path, and it is often the language of my heart,

"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 go so far astray, can I deem myself a child? But what little hope I have I would not exchange for the world, nor part with for gold, if it does seem but a small spark. I feel it to be true that "There is nothing in me to merit esteem, nor give the Creator delight." I seem to be

so far from God, I often say, "O, is there any one like me?" How merciful he has been to me, such a repining worm as I am; O, that I could look to and trust him more; he has proven to be a very present help in every time of need. When my son Elijah died I did not think that I could live long without him, but I am spared yet. I thought that what you said to-day about taking care of sick children was so true; indeed, we do not demand payment, for our love itself pays us. I hope you will pardon me for writing you; I have written two letters before, but did not send them; I will however send this to let you know how my mind rambles. I am but a poor writer, but hope that you can make this out.

As ever your sister,

SARAH BLACKWELL.

[If we know anything about the matter, the above letter speaks forth the travel of one of the pilgrims of Zion. How true it is that the more one is conformed to the image of the Redeemer, the further away from that likeness they will feel to be. There is no surer evidence of a spiritual mind than to feel that our mind is not spiritual, and to mourn over it. Growth in grace is always growth out of all self praise, or confidence. The way the Master trod was a sorrowful way, and so must it be with all who follow him. Our dear sister writes out of heartfelt experience, and it will reach heartfelt experience in others.—  
ED.]

WOODSTOCK, Mich., March 26, 1900.

TO THE EDITORS OF THE SIGNS OF THE TIMES:—I am reminded that my subscription to our family paper, the SIGNS OF THE TIMES, is past due; many thanks for bearing with me so long. I do not know how I could do without the paper,

it seems to cheer me by the way, and I feel like thanking all the dear ones who write for its pages; I feel to thank Elder H. M. Curry for his good sermon in Jan. 15th number, on "The Fulfillment of the Scriptures." O, how good that did seem to me, I read it three times over, and I thought that a wayfaring man, though a fool, need not err therein. How many times after reading such good sermons I have a mind to write, but a feeling sense of my incapability has kept me from it. Many times I have wanted to cast in my little mite, but have feared to do so. Of late I have felt rather cold in mind; I do not like to be in those dreary places, but the dear Lord knows best, and I desire to leave it all to him. During this past week the following verse has been in my mind almost constantly.

"Do not I love thy precepts, Lord,  
And long to see thy face?  
And yet how slow my spirit moves  
Without thy saving grace."

I will add that the SIGNS advocates just what I believe to be the truth as it is in Jesus; it is the good old way, and I love it. Praise the Lord, O my soul, praise his holy name forever. May you live long to tell the blessed news to poor sinners, is my prayer. Forgive me for taking up your precious time.

I remain your little sister, as I hope, with love to all; farewell.

MRS. NETTIE KELLEY.

[THE humble bear such testimony as this with gladness, and the humble who hear it are also glad. How often it was said in the New Testament that such and such things were done that the Scriptures might be fulfilled. Mysterious as it may seem to our finite reason, many of the things concerning which this was said, were evil, and came out from an evil design in those who did them. How often do the words apply, "Ye meant it for evil,

but God meant it for good." God has so linked cause and effect in the affairs of men that one thing cannot be selected and declared to be useless. If one event be taken out from the rest, multiplied millions of events would be disarranged. How completely does the purpose of God cover and fix bounds to all events, and to all men. Like our sister, we can but rejoice that it is so.—ED.]

GROVER, Pa., Jan. 21, 1900.

DEAR BRETHREN AND SISTERS:—I hope that I may be permitted thus to address you. It has been on my mind for some time to throw in my testimony to the editors and writers of the SIGNS OF THE TIMES. I think I can never be able to express the comfort and consolation that they have been to me. Having read the SIGNS from my earliest recollection, which is perhaps forty years, I think that I can say that they have ever been the same, setting forth the truth as it is in Jesus. Sometimes, within the past two years, I have thought they were better than ever, then again, I have run across a copy several years old, and have found the same clear and able testimony, then I have been led to say as in the text at the head of the able article from Elder Keene, in No. 18, Vol. 67, "They that are joined to the Lord, are one spirit." Wonderful indeed it is, that writers who passed away many years ago, wrote the same beautiful truths that the younger writers now are sending forth, and some of those grown old in the service of God, are still able to send the glad message to fainting hearts eager to receive the crumbs from the Master's table.

As I read Elder Keene's article, my mind went back to my first experience, when I was anxiously asking myself all those questions, yet never finding any

satisfactory answers. Then when finally I was enabled to say, "My Father, who art in heaven," with a feeling that he was my Father, and that I could go to him as a Father, how my heart was lifted up with joy and love to him, for what he had done for my soul. And now, after twenty years, I can still say that, "Like as a Father pitieth his children, so doth he pity them that trust in him." As was said in the article just mentioned, there have been many times with me when I seemed to be so far from what a dutiful child should be that I have felt as it were, separated from the Father, and hardly dared to call him by that endearing name, but then when I have been enabled to remember that he is faithful to forgive those who put their trust in him, my heart is lifted up again to him in prayer, that I might never forget that it is the blood of Christ which cleanses from all sin, and that he ever liveth to make intercession for us.

After reading this over, I can hardly think it worth sending, yet I will leave it with you, use your better judgment, and all will be right with me.

Your unworthy sister, if one at all,  
NANCY M. OWEN.

NORTH HENDERSON, Ill., Feb. 26, 1900.

EDITORS OF THE SIGNS—DEAR BRETHREN:—I am reminded by the little pink slip, that it is time for me to once more renew my subscription for the SIGNS, please find inclosed three dollars, two of which credit to my subscription, and one is for a contribution for the support of the SIGNS.

Your paper is much liked by my brother in London, I often send it to him. I must thank the writers who write for its pages, they are all of so much comfort to me, as I have much to contend with.

I have met a few of those who so ably write for the SIGNS, among them, Elders Curry and Bartley. I was very much cast down this month, I felt that I was alone in that world, I felt as though I was unworthy to even read your precious paper, but God put it into the heart of dear sister Sarah E. Runkle to write me a very comforting letter, as she told of the trouble of her soul. Then I read Elder Vail's letter about Jonah, and I found out that I had been doing like Jonah, what the Lord did not bid me to do. Yes, there was where my trouble was, I was trying to serve two masters, and I am now quite sure that when we do this, we shall find ourselves in the belly of hell. I know men tell us that if they believed as we do, they would take their fill of sin, but they are blind leaders of the blind. I have read the first and second volumes of the editorials of the SIGNS, I think it would pay all who have not got them, to obtain them for their children to read when they are gone. Now, dear brethren, I think that the world is getting worse; I read to day where one "D. D." thought that every minister should have one female assistant to help him in the ministry. I am glad that you have had some little help from your readers, to assist you on your way, and may you have more to contribute as did the widow with her mite. I believe that all such help comes from the heart.

Dear brethren, I did not intend to write except to renew my subscription, please pardon me, as I am a poor writer, and unworthy of your notice.

Believe me, your unworthy sister,  
MRS. CHAS. SLADE.

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1900.

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

### EDITORS:

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

### GALATIANS IV. 3.

L. S. UTTERBACK, of Hickory Grove, Va., has requested our views upon the Scripture which reads, "Even so we, when we were children, were in bondage under the elements of the world."

These words contain the conclusion of a comparison which the apostle has been presenting, by which he illustrates the condition of all who are under the law, in contrast with their condition under the gospel. The whole object of the apostle in the third and fourth chapters of this epistle, and indeed we may say also in the whole epistle, is to set forth the perfect freedom to which, in Christ, believers had attained from the bondage of the law. These brethren at Galatia had, after that they had believed in Jesus as a Savior, been entangled through false and legalizing teaching, in the yoke of their former bondage again, and the apostle writes this epistle to warn them of the false position which they now were occupying, and to point out again the way of life, light and liberty in Christ. The grace of Christ, and the deeds of the law could not go together; both could not be factors together in their salvation. Christ had become of no effect, or of no use, to any man who should be justified by the deeds of the law. In going back to the

weak and beggarly elements of the law, they had forsaken Christ, and were indeed as he says, fallen from grace. This is the only sense in which a believer can fall from grace; they may go back from Christ to their own deeds, they may forsake liberty for bondage.

In pursuing this argument Paul shows the true use of the law; it is not intended to save any one; it convinces of sin, but cannot wash away sin; it is a glass in which a man may be shown himself, but the glass is not the water which washes away uncleanness. Paul treats of this matter in an experimental way. In their own experience it was true that once they had felt the power of the law, and were in bondage; this they knew, and this he reminds them of; he appeals to their own heart's experience; How did they receive the Spirit? Was it by the works of the law, or by the hearing of faith? They could make but one answer to this. Now if they had begun in the Spirit, through the hearing of faith, could the work be perfected by their works? How foolish to think so. The very moment that faith, faith in Christ he means, came, that moment they had no more to do with the law, then the law had in them fulfilled its work, it had convinced of sin, and of the righteousness and judgment of God, and now through its work they were prepared to receive and rejoice in the finished salvation revealed, and given them, in Christ. This they had already experienced; they have come to Christ. Why go back to the law in any sense whatever? "Free from the law, O happy condition."

The law had its use, as said before, but that use was all accomplished, it was a schoolmaster, it was not a father, and could not be, they could not come into the place of sons through it, this was

found alone in Christ, the true Son of God, in him alone was their sonship and heirship, the law which they all had broken could confer no blessing; Jesus is the true heir, and they were joint-heirs, with him, and sons of God, in him. Faith had come, and they were no longer under a schoolmaster, that is, the law. Before faith which reveals Christ had come, they were kept under the law, as under a schoolmaster. Though heirs of glory, in this experience of the bondage of the law they differed nothing from servants, they continued under tutors and governors until the time appointed of the Father, this appointed time, was the time when Christ was revealed in their own experience, and this experience of deliverance into sonship is at a time appointed of God. No doubt the apostle also here presents the great fundamental truth that when Christ came in the flesh, and in the flesh fulfilled the law, and died to atone for the guilt of his transgressing people, then was the putting away of the law with its bondage, and a bringing in of the gospel with its liberty. But still it seems to us that the apostle would blend with his statement of this truth, the personal experience by which it had come to be a living power in their hearts. Personally and experimentally they had felt the curse and bondage of the one, and had now entered into the light, peace and liberty of the other. In the verse to which our special attention has been called, he speaks of the brethren as having once been children (or minors), for that is what the word children means, both in this third verse and in the first verse of this chapter. And he says that while they were heirs, then as well as afterwards, heirs of God, and of every gospel promise and privilege, yet they, like minor children, were in bondage, until

the fullness of God's appointed time had come. By the expression, "elements of the world," we understand is meant the weak and beggarly elements of days, and seasons, and circumcision, enjoined by the law. But while once in bondage to these elements, now in Christ, and by his finished work, they have been made free, they are no more minors under tutelage and government by these things, but have become free men in Christ. Paul does not mean the word "children," in the text, to apply to the idea of their having been children of God, this is not the point which he has under consideration, but, as said before, he uses it to present them as minors, who until they come to be of age, are not free.

C.

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#### 2 PETER II. 21.

BROTHER B. B. Matthews, of Cavendish, Idaho, asks for some thoughts upon the text, which reads, "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

We suppose the chief question in the mind of our brother is whether the characters spoken of in the text are real children of God, or whether they are only nominal professors. There is a wide divergence of view among good and thoughtful brethren, concerning this matter. The great majority of brethren of a former generation, as we think from our reading, regarded the text as relating to mere nominal professors, who did not really in heart possess and love the truth, but only had some theory of it in the head, and many good brethren still hold this view. These explain the language of the preceding verse, which speaks of their having escaped the pollutions (in

doctrine and practice) of the world, through the knowledge of Jesus, our Lord and Savior, as relating to and meaning only such knowledge as the natural reason of man may attain to, by reading and hearing the letter of the word. They also think that the language in the twenty-second verse, relating to the dog and the sow, both unclean beasts, forbids that any character should be intended but unregenerate men, who have not been really washed from their sins in the blood of Christ, nor enlightened by the Holy Spirit.

Other brethren think, and we are inclined to be of their opinion, that while the teachers who speak great swelling words of vanity, are altogether false, and that they never knew the truth, yet those who are allured by them, are really children of God, who have experimentally known the truth. We have not been able to see how it can be said of natural men, dead in sins, that they have escaped the corruptions of the world, nor how they can be said to have a knowledge of the Lord and Savior, nor how it can be said of them that they have known the way of righteousness. While on the other hand, we can see how those who have truly believed on the Lord, and have really felt his life-giving power, may be allured by the great swelling words of false teachers, into the gravest errors. Indeed, this was true of the churches in Galatia, and against the deceitfulness of false faith, and false practice, true believers are often warned. When the apostle says, It would have been better had they not known the way of truth, than after they have known it, to turn from it, our view has been that the apostle meant very much what the Savior meant when he said to his disciples, that it were better that one should



have a millstone hanged about his neck, and he drowned in the depth of the sea, than to offend one of the little ones which believed in him. We have regarded the expression concerning the dog and the sow, in the twenty-second verse, as meaning simply an application of a well known proverb, to the conduct, and not to the persons of such as depart from the truth, through the allurements of proud and deceitful men.

Thus we have presented the two opposite opinions with which we have met, and have indicated the view which has commended itself to us. Let either view be correct, it does not involve the thought that those for whom Christ died shall finally perish, or that those once made alive to God, shall ever die. However much believers may draw back, it shall not be unto perdition. If they have truly believed at all, it is to the saving of the soul. Those who have once heard the voice of the Shepherd, shall never perish, neither shall any pluck them out of his hand. O.

#### PLEASE BE SURE

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

#### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

WOODSONVILLE, Ky., Oct. 18, 1857.

DEAR BROTHER BEEBE:—I send you a number of the *Primitive Baptist*, in which you will find a letter from G. M. Thompson. In this letter you will find some charges against you, and the brethren of your connection. These charges are going the rounds so far as the influence of some brethren are concerned. Let them be deceived or not, these charges are to your prejudice, and in my humble judgment, ought to be met promptly, yet in a meek and quiet spirit; therefore I insist you take the time and pains to meet them fully. I do not think it important you should publish this note, yet I leave it optionary with you.

Yours in Christ,

A. L. WOODSON.

#### R E P L Y .

We were aware of the charges which have been spread broadcast in certain localities against us and our brethren, but until specially called on to meet them, we had concluded to let them pass. We remember the words of the Redeemer, "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.

There is not probably in the United States, if in the world, at this day, an Old-School Baptist whose religious sentiments are more thoroughly or more extensively known, than our own. Twice a month, for twenty-five years, we have published our sentiments without the least reserve, and have answered all questions which have been put to us by our brethren, with all the candor and frankness possible. We have never held any secret sentiment on any religious subject, and we have therefore no fear that *any, who do not wish to find occasion against us*, will be inclined to credit the false reports which are and have been circulated against us.

The paper which brother Woodson has sent us, was shown to us when at the Kehukee Association, in North Carolina, and by the advice of brethren of that Association, we wrote a note to brother Temple, in which we denied the charges, so far as they referred to us, and so far as they were intended to implicate any Old School Baptists that we have any knowledge of. The charges alluded to are contained in a letter over the signature of "G. M. Thompson," address to "M. V. Wilson," and published in the 18th number of the current volume of the *Primitive Baptist*, and embraced in the commencement of a paragraph at the bottom of the second column of page 279, and read as follows, viz :

"I will state to you a few things preached by Beebe, and many others who call themselves Old Baptists, and you can judge for yourself.

- 1st. They preach that Christ is a created Savior.
- 2d. They preach that the elect never sinned in Adam.
- 3d. They preach that Christ never came into this world to redeem his children.
- 4th. They deny the regeneration of the soul, or that any change is wrought in the sinner in regeneration."

These four specifications are totally false in every particular, so far as we are concerned, and if there is an Old Baptist or any other person who either holds or preaches the above heresies, we have never heard of it before.

For more than forty years we have preached constantly that Jesus Christ is the "Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace." That besides God there is no Savior; that in him dwells all the fullness of the Godhead bodily, that he is uncreated, underived, self-existent, independent and eternal. There is not an attribute ascribed to the Eternal Father that we do not ascribe to Jesus Christ. In a created Savior we have neither faith

nor confidence. We hold that our Savior is the Alpha and Omega, the First and the Last, the Almighty. And we also hold that he sustains the character, office and relationship of Mediator between God and men, in which he is one with the Father, and his church one with him. That he stood in this Mediatorial relation to his church, her Head, Life, and Immortality, before the world began, and even from everlasting. And farther, we believe that when he made his advent to this world, he was made of a woman—made under the law, and his children being partakers of flesh and blood, he also himself likewise took part of the same. That he was put to death in the flesh, and that he arose from the dead, the third day, according to the Scriptures, and that he ascended up into heaven in that body and flesh in which he was crucified, and which did not see corruption.

Second. We preach and believe that the elect of God did all sin in Adam, that is, that all those who were chosen and elected by God the Father, in Jesus Christ, the Son and Mediator, did sin in Adam, and in that nature derived from him were all of them, by nature, children of wrath even as others, even to the same extent, so that they have nothing where-in they can boast over the finally impenitent.

Third. We believe and preach that the express object of Christ's coming into the world was to redeem his children; and that this was the exclusive object; he came for that very purpose, and for no other.

Fourth. We believe in the regeneration of every soul that belongs to Christ in the economy of grace and salvation. Not, however, that regeneration is a new modeling of the old man, whether we call the old man soul, body or spirit, but that

it is the communication of spiritual, immortal and eternal life, to every individual person that is born again. That which is produced in us in regeneration, is not a reproduction of that which is born of the flesh, but the development in us of that life and immortality which was given to us in Jesus Christ our Lord, before the world began. We believe, and constantly preach, that a change is wrought in every sinner, by regeneration, that is born of God, but that change does not consist in changing our mortal bodies to immortal, our terrestrial to celestial bodies, nor in delivering the creature from the bondage of corruption, as it shall be changed at the resurrection. The soul and body and spirit, and all the elements of our natural Adamic nature, after regeneration, as before, are subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, and consequently, from the hour of the new birth, so long as the old Adamic man remains in the same person with the new man, which after God is created in righteousness and true holiness, to the time that these earthly tabernacles shall be dissolved and fall, the heaven-born child will be in a state of warfare; the flesh lusting against the Spirit, and the Spirit against the flesh. The change effected by the new birth, as we believe and preach, is this: Before the birth, we are dead, being destitute of all spiritual, immortal and eternal life. At the birth, spiritual, immortal and eternal life is developed in us. The dead hear the voice of the Son of God, (for the incorruptible seed by which the new birth is produced, is by the word of God, which liveth and abideth forever. The words which Christ speaks to us, they are spirit and they are life,) and they that hear shall live. This we not only regard as a change, but a great change,

in which he that was lost is found; he that was blind, sees, the deaf hears, the dead is made alive. He that hated God, hated truth, hated God's people, and hated holiness, now, by virtue of the love of God shed abroad in his heart, loves God supremely, loves his word, his ordinances, his people, and all that is lovely in the sight of God. He that is born again has the Spirit of Christ, and the mind of Christ, but still the body is dead, because of sin; but the Spirit is life, because of righteousness. That which is born of the flesh is flesh, for flesh can produce nothing else; and it is dead because of sin. Death has passed upon all men, for that all have sinned. But that which is born of the Spirit is spirit; and it is life because of righteousness. And while life and death continue to struggle in us, there will be a warfare; insomuch that if we live after the flesh we shall die, for nothing but death is there, when thus abstractly considered; but still, dead as it is, there is a life of immortality in it. "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 hath loved me, and given himself for me." If to be made experimentally acquainted with the religion of our Lord Jesus Christ, to know the love of God which passes all knowledge; if to be brought to love holiness and hate sin; if to see the kingdom of God, and feel an interest in it; if to pass from death to life, from darkness to light, and if to be taught of Jesus, who is meek and lowly, and to feel inclined to follow him through evil as well as through good report; if to be made to prefer Jerusalem above our chief joys; if to desire the company of the saints, and feel unworthy of a place among them; if to delight in singing the

praise of God, and living by faith upon the Son of God, constitutes no change, what is the change insisted upon by our new-light reformers? Did Paul, or Peter, or any of the apostles or primitive saints, contend for any other change in regeneration than we do? Or is there an Old School Baptist on earth that contends for any change effected by the new birth, that we do not?

One word to G. M. Thompson, before we close. We do really believe that the work of regeneration fairly developed in a poor sinner, makes him tell the truth. We are slow to believe that a regenerated person will deliberately and knowingly lie, especially to slander the followers of Christ. We do believe that the life implanted to men by the new birth, makes them virtuous and honest in all their relations to the world, to their families, to their wives and children, and to the church of God; it will lead them to live soberly, righteously and godly. We hardly think it would lead a man to abandon his family for eleven months, or to walk so disorderly as to compel an Old School Baptist church to exclude him more than once or twice. But if, after being restored, on confession, such an one would give satisfactory evidence that he indeed possessed a life which was born from above; it would not be by declaring that his carnal nature was changed from its evil propensities, and had become spiritual; nor by assailing the reputation of those veterans of the cross of Christ, who have stood in the fellowship and esteem of the church of God for forty or fifty years without having ever once betrayed the confidence of their brethren. The book of Esther records an account of a very noted man, whose boundless ambition would not allow him to enjoy the favors of his king, because one who sat

in the gate refused to do him reverence. He conceived the idea of hanging the innocent man who thus annoyed him; but the sequel left poor Haman dangling from the gallows fifty cubits high, which Haman had erected for Mordecai.

We do not intend to devote the columns of our paper to a defense of our own name and reputation from the aspersions of our personal assailants. We have scarcely replied to the constant volleys of falsehood and slander which has been heaped on us for the last three or four years, through the pages of a sheet published in Virginia, and blasphemously cyleped *Zion's Advocate*. We have preferred to allow it to bang away, as long as it can find readers sufficiently depraved to feed on its filthy productions. The Zion of our God has an Advocate with the Father, even Jesus Christ, the righteous, an advocate that is not made of paper daubed with ink, or stained with falsehood; and in her Advocate she will ever confide, to manage her cause, and to dispose of her foes.

Unless, as in this case, we should be called on by our brethren, we shall probably never again allude to the falsehoods and slanders which are so unsparingly heaped on us. Our prayer is, that God may give us grace to bear patiently all the reproaches of our enemies, and keep us by his power and grace from deserving their vindictive shafts. Only when the cause of truth and righteousness demands an expose of the hidden things of darkness, do we feel disposed to crowd out more edifying matter, to refute or expose the depravity of those whose element seems to be only to bite and to devour.

MIDDLETOWN, N. Y., November 15, 1857.

## MARRIAGES.

By Elder F. A. Chick, at the bride's residence, on Thursday, June 28th, 1900, George B. Fetter and Miss Laura M. Cray, both of Hopewell, N. J.

## OBITUARY NOTICES.

I WILL try to write an obituary notice of Mrs. A. W. Bacchus, my dear and long afflicted companion, who departed this life April 18th, 1900, in the 91st year of her age. She was born in Carabas Co., N. C., Sept. 22d, 1809. In writing of her past life, it seems that I must say something of my own, for it was surely in the providence of God that we ever met each other. I was born near Nashville, Tenn., Jan. 29th, 1809, being some eight months her senior. In 1822 or 1823, both of our parents emigrated to Henry Co., west Tennessee, then just beginning to be settled. They located within one mile of each other, and we children soon became acquainted. It was not long till a Baptist church was constituted near by, and we were very regular attendants at their meetings, with our mothers, who both became members. In after years we made it known to each other that our minds had been much exercised about death and a future life, even from childhood, but we were very moral, and thought that was quite sufficient to keep us on good terms with God, but there was an uneasiness, we felt that we were condemned, we found that all our resolutions were broken. Our trouble increased, we became burdened with sin, and made to feel the exceeding sinfulness of sin, and to cry to God for mercy. Thus we made known to each other how we were led along, until through grace we received a little hope that God for Christ's sake had pardoned our sins. On the 16th of September, 1828, we were united in marriage, neither of us being twenty years old. In 1829 we attended an association, at which time the Primitive Baptists separated from the Missionaries. There were but two members that left the church near us and went to the Missionaries.

In 1831 we united with the Primitive Baptists at a church called Barren Fork, of West Sandy, Tenn. Although the terms absolute or unlimited predestination were not used at that time, I am very much mistaken if they were not preached, and all that those terms imply, believed. We raised nine children, five sons and four daughters, and now comes our greatest trial, for we lost three of those sons in the civil war, and a fourth contracted disease, from which he never fully recovered. It was very hard for us to become reconciled to this great bereavement, and to say the will of the Lord be done. As we lived near by the meeting-house, we had the sweet pleasure of the company of the brethren and sisters at least once a month, at which time it was a great pleasure to enjoy their company and conversation, and to make them comfortable, and to feel themselves at home. It was our delightful privilege to visit the brethren and sisters at the several churches in reach of us. It was our high privilege to be able to visit all the associations in west Kentucky and Tennessee, from 1832 to 1849, and in south Arkansas, (to where we removed in 1849)

from 1852 until we became too old to attend them. And all these years they had me to serve them as clerk. My dear wife enjoyed these meetings very much, and her great delight wherever we spent the night was to make herself useful. She was a loving companion, a tender mother, and charitable to all.

From what I have written, it will be seen that our experience from early childhood through life has been so much the same that I had to write of us both. It will also be seen that we lived together over seventy-one years to the time of her departure, that we had a name with the dear Old Baptists about sixty-seven years, whom we loved above all people on earth, and with whom we have at all times felt most unworthy to have a name. I have made this as short as I could. It has pleased the good Lord to give me a few more days on earth; though poor and bereaved, my trust is in the dear Savior for what he in mercy has done for poor me, awaiting his summons, fully resigned to the will of God, knowing that he doeth all things well. All his judgments are righteous.

A. W. BACCHUS.

IN memory of my beloved husband, Joshua Hill Street, who passed away on the morning of May 4th, 1900, after a gradual decay of years, peaceful as a whole, but the last five years were marred by blindness. His age was 72 years and 9 months. He was a native of the village of Stotfold, Bedford, England. His father was an honest man, but made no profession of religion. His mother, Mrs. Street, (Elizabeth Hill,) whom I never saw, was evidently a called subject of divine grace; her memory was fragrant to him through all his life, and he loved to recount to me her excellencies. She was the manifest introducer of the cause of the strict Baptists of her day, in Stotfold. At her house the traveling preachers of grace found a constant welcome, and the open air baptisms began to stir the rippling curiosity, and opposition of the times. She must have been a woman of faith and considerable decision of character. One afternoon my husband was at a union meeting, and they had been more flippant than usual. The superintendent prayed that if any one present had grieved the Holy Spirit, their sin might be shown him. As he prayed, my husband's knees smote together, so that he was forced to sit down on the bench, while these words came to him with great power, "I would that thou wast either cold or hot, but now because thou art neither cold or hot, I will spue thee out of my mouth." The agony of this conviction remained with him some days, so that appetite and sleep left him, and nothing but hell seemed his doom. But walking one morning on the railway track to the city, where his place of business was, he suddenly saw before him, as in the foreground, the figure of Jesus, with the bleeding wounds in his body, while a sense of pardon filled his heart with the words, "There is, therefore,

now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." Other passages followed from time to time, but this was his keynote of triumph, the shadow of a great Rock in a weary land. In the business world he was an upright man. One landlord refused a written note in my presence, saying to him, "Mr. Street, your word is your bond." It really was so, while his moral habits were clean, and to me as his wife he was true as steel; what more could I say? Never again shall I clasp his hand in mine, or render those little services affection prompts. As a brother in Christ, if he had a spiritual gift, it was that of prayer. What awe, and self-abasement, has stolen over me as I heard him in such nearness of communion with God, when he knew not that I was near, sometimes for the cleansing of his soul, for a blessing on me, or presenting with deep solemnity, the case of the "little flock," (his name for a few who meet under our roof) before the throne of grace. Truly this cutting off from the body of flesh has a mysterious sadness about it, for by faith I know when we meet again, it will not be as husband and wife, for in that holy state, and perfect resurrection body, they neither marry, or are given in marriage, but are as the angels of God in heaven. Sincerely I am trying to say from the heart, "Thy will be done."

MARY W. STREET.

Our beloved sister, **Mary A. Woodall**, departed this life at the home of her son, **Wm. Woodall**, in Harrison Co., Texas, Nov. 7th, 1899. Sister Woodall was born Jan. 30th, 1826, (I think in the State of Mississippi) and was married to **B. F. Haliburton**, Oct. 7th, 1845. To them were born two children when Mr. Haliburton died. She was again married, Nov. 29th, 1849, to **Mr. R. B. Woodall**. This union was blessed with four sons and two daughters, of whom three sons and one daughter are still living. I have not at hand dates showing when and where sister Woodall first united with the church, and by whom baptized, but she has been a member many years, and was very much devoted to the cause. I became acquainted with her about the year 1884, and from that time until a little over two years ago, visited her house many times. She was always ready to converse on spiritual subjects; she was an intelligent, sound and faithful Primitive Baptist, and was also blessed with that meek and quiet, kind and gentle disposition, that is such a beautiful mark in the followers of the blessed Jesus. "Aunt Mary," as she was familiarly called, will long be missed in the church where her membership was, for she had been a faithful attendant ever since its organization, and in the community where she lived, especially by the sick and afflicted, whose friend she was.

May the Lord comfort her children, with all that mourn, and dispose their hearts to follow her good

example. Her labors are now ended, she has laid her armor by and gone to rest; soon we all shall follow her.

H. B. JONES.

Mr. VERNON, Texas, July 11, 1900.

It is with sadness that I pen a notice of the death of **Elder Neely Greenlee**, which sad event occurred April 23d, 1900. He was about 82 years of age, and had been a minister of the Primitive Baptist church, as near as I can learn, since June 18th, 1853. He leaves a widow and many friends to mourn their loss. His first wife passed away in 1883. All through life he never wavered nor lost faith in God. During his last illness I heard him say, "Thou [God] knowest that I am not one of the forsaken."

G. W. KNAPP.

LEON, W. Va., July 11, 1900.

## ORDINATION.

On the second Sunday in June, 1900, the church at Cottage Hill, Montgomery, Ala., set apart brother **W. P. Barks**, to the full functions of the gospel ministry, and we hereby make it known to the brotherhood.

The presbytery consisted of Elders **J. A. Mills**, **H. H. Williamson**, **O. H. P. Cook** and the writer.

The regular form that is common in the ordination of ministers was observed. Also, we note that brother **Yarborough** was ordained to the office of deacon. We had quite a good meeting, and visiting brethren were present.

I was requested by the church to send this notice. I am pastor at Montgomery, and have been since the church was constituted.

WM. LIVELY.

WADES MILL, Ky., July 10, 1900.

## MEETINGS.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., AUGUST 15, 1900. NO. 16.

## CORRESPONDENCE.

### PROVIDENCE AND GRACE.

MY BELOVED BRETHREN:—Our God is the God of Providence, as he is the God of grace. His revealed word of truth in the Bible abundantly shows this, and it is also fully confirmed and clearly seen in his works of creation. For in all the universe of created existence and being infinite intelligence presides and omnipotent power controls, subjecting all to decreed orbits and limits, and directing all to ordained ends—the glory of the Creator. Were it not so, then God should be defeated, disappointed and frustrated in his infinite design and eternal purpose in his handiworks in the universe. But this cannot be. “The heavens declare the glory of God: and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.”—Psalm xix. 1-4. God possessed this infinite knowledge from everlasting, before night unto night sheweth it, and his eternal power and Godhead

are coeval with his unlimited knowledge and support it; so that he hath ordained the day and the night, fixed all revolving globes in their orbits, gave the sea its decree, appointed the seasons of the year, “set a tabernacle for the sun,” rules the stormy wind and tempest; “He directeth it [the noise of his voice] under the whole heaven, and his lightning unto the ends of the earth;” “And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?” Let us read Elihu’s answer to Job, and be instructed. “All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.” “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.” All this divine truth shows the greatness and

majesty, power and wisdom and glory of the God of providence, as the supreme Ruler of all worlds and creatures and things. It denies and excludes *chance* from the universe, and proves the universal control and dominion of the Almighty. With God there is neither accident nor chance. To say there is, denies his infinite foreknowledge and universal providence, and therefore limits him in both his wisdom and dominion. If chance obtains, providence ceases; both cannot exist. The primary definition of the noun providence in the Standard Dictionary is: "The care, control and guidance exercised by the supreme Being over the universe in all its parts and contents. In its widest sense *providence* includes (1) foreknowledge, (2) foreordination, and (3) efficacious administration, including preservation and continued government, the last element being all that in ordinary usage is thought of, as, 'God's *providence* in mine inheritance.' Providence literally means foresight, and then a careful arrangement prepared beforehand for the accomplishment of predetermined ends." In proof of this the Bible says, "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. \* \* \* For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, 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." This positively affirms the universal dominion of God's providence, and shows that not anything can ever arise by blind

chance, or exist beyond or outside of his unbounded providence.

In his Church History, pages 652-3, Elder Hassell says, "As for anything occurring 'by chance,' or without a cause, no human being can possibly believe such a thing, even if his very life depended upon it; for the human mind is so constituted by the Creator as to necessarily believe that every event has a cause; and the use of the expression 'by chance,' simply means that the cause is unknown to the speaker or writer, and not at all that there is no cause. The belief in universal causation is a primitive and fundamental intuition of the human mind. All secondary causes point the thoughtful mind inevitably to the Great First Cause, Omniscient, Omnipotent and Omnipresent, and to his eternal, sovereign will, either efficient or permissive, in accordance with which all events occur." He then quotes from Elder J. R. Respass, who said, "There is one thing we all know, and that is, that nothing has happened or can happen by chance, and that smacks so much of decree that it shuts my mouth." On page 655 he quotes from Elder W. M. Mitchell, who said, "Predestination enters into every rational act of every intelligent creature, and puts them to work to carry out their predestinating plans, and it enters into every act of God, the great Fountain of intelligence. His works in nature, providence and grace, are but the development and manifestation of his predestination." On page 652 are these true remarks: "Much of the language of the inspired writers was designed to comfort and sustain the spirit of God's people in the midst of the greatest trials, by teaching them that all events are perfectly foreseen by God, and, in a sense, predetermined by him, and will be overruled for good to his afflicted

ones. His absolute and universal dominion was constantly present to the minds of the children of God in ancient days. Its effect upon the mind was solemn and impressive, and never suggested the faintest presumption of injustice in God, even when the acts that were sinful in his creatures were traced in another sense to his holy and awful will. The Scripture, accordingly, never hesitates for a moment to ascribe absolute holiness to God, and all the guilt of every sinful act to the sinner." And just as much is the same truth of the Scriptures "designed to comfort and sustain the spirit of God's people in the midst of the greatest trials" now, as well as then, and they still need the same "strong consolation, who have fled for refuge to lay hold upon the hope set before us." On page 651, Elder Hassell well says, "While God does not incite sinful thoughts in any heart, he is perfectly able to bend and control every sin to the furtherance of his own glory and his people's good. His knowledge and purpose and power include all events, so that his children may, in one sense, see him in all things, and rejoice that he will make all things work together for their good." This assurance is certainly a great stay and comfort to me now in the present trial of faith. The poets wrote truly when they declared that,

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

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

"Great God of Providence! thy ways  
Are hid from mortal sight;  
Wrapt in impenetrable shades,  
Or cloth'd with dazzling light."

God is revealed and known in his grace, and his power and glory declared, even more majestically and blessedly than in his all-wise and almighty providence. For in the manifestation of his sovereign grace, God is shown to be "rich in mercy," no less than omnipotent in power. The grace and mercy of God, who is blessed for evermore, make known his infinite goodness. His inspired oracles abundantly testify that "The Lord is good." They also reveal that he is not only the "God of love and peace," and that his love is great and everlasting, but that "God is love." The love of God is perfect, then, and this his essence or nature is perfect or infinite holiness. So inherent and immaculate is the holiness of God that he is not only the "holy One," the "most holy," but "without holiness no man shall see the Lord." It is most irreverent and awful, then, when any unholy creature will presumptuously speak of the holy Lord God Almighty as "the author of sin" in any case, or if his controlling purpose and determinate counsel extends to and includes all events. The sinful man who thus presumes, thereby assumes to be more wise and more holy than "the only wise God," who is immutably holy. God will maintain his own glorious holiness, and he needs no self-wise, sinful creature to sit in judgment against the conduct of his Maker, or lay down a line by which Jehovah should be governed in his providence and grace, neither does he need the apologies of vain and foolish man. His sentence is, "Nay but, O man, who art thou that repliest against God?" "Let God be true, but every man a liar." "Be still, and know that I am God."

*(Concluded in next number.)*

SOUTHAMPTON, Pa., July 19, 1900.

DEAR BRETHREN:—I send you a correspondence between Elder Wm. M. Mitchell and myself; I desire his letters to be published, and he has given his consent, provided mine are also published with his.

Your brother,

S. H. DURAND.

OPELIKA, Ala., July 3, 1900.

ELDER S. H. DURAND—BELOVED IN THE LORD:—Seeing from the SIGNS that you have been sick, I have desired repeatedly that I could give you some token of christian love and sympathy, but I have not been able to do much writing, or anything else. I know that you have been deeply tried in your faith by the only One who sits as a refiner and purifier, and as a fruit of his refining work, you have been enabled to repeatedly offer unto the Lord an offering in righteousness. I think that I do know that much of your preaching and writing has from time to time come home to the inward experience of many of the Lord's redeemed people. I know this, if I am one of that blessed number, some of your late writings, as well as the writings of four or five brethren which have been published, whom I have never seen, have come home to my inmost soul, telling me much of my late experience, such as I knew we had never spoken together about, and though several hundred miles apart, and unknown by face, and in the flesh, to each other, they could tell me what I had thought no human tongue could tell of the deep trials of faith through which I have been passing ever since September, 1899. When you were here last winter, I was indeed in a very depressed condition mentally, but after my wife got so badly hurt by a fall, my depression and trials seemed to grow

upon me, but I will not now go over those doleful things, further than to say that never in my life do I remember having seen myself a more helpless, polluted and needy sinner, and never before have I felt more powerfully the necessity of just such a Savior as Jesus, and I think that I may say, "That unto you that believe, he is precious." We will never know how precious Jesus is till we first know how vile and sinful we are, and we will never know that, until we are taught it of the Lord. I think, my dear brother, that I have a desire not only to be meek and humble, like Jesus, but I have desired to be pure and holy in heart and life as he was, but when I, and all my works of life, come to be tested by that perfect standard, I am indeed vile, and do abhor myself, and the only hope that I have on that line is, that Jesus is to me what I desire to be, and hath done that for me that I am too often trying to do for myself; he is of God made unto us wisdom, righteousness, sanctification and redemption; he is all this to his people.

My condition is, I think, in some respects improved for the last few weeks. Mrs. Mitchell is about as when you were here. Christian regards to yourself and your household.

W. M. MITCHELL.

P. S.—Fifty-eight years ago yesterday I and my present wife were married; two months after I was received and baptized in the fellowship of the Primitive Baptists, so you see that I have for nearly fifty-eight years been a member. Fifty-seven years ago the fourth Sunday in last June, I preached my first sermon at Mt. Olive, where I am now a member.

W. M. M.

SOUTHAMPTON, Pa., July 14, 1900.

ELDER WM. M. MITCHELL—MY DEAR

BROTHER:—I can hardly tell you how surprised and pleased I was to get your letter. I was not looking for a letter from you, for I know that your strength is not sufficient for the work that you have to do, and beside that, it would not have occurred to me that you, with your long experience, and your spiritual gifts, could really have known such poverty of spirit and such extreme helplessness as I have. It is therefore unspeakably comforting to me to read from your pen an expression of my own sorrowful feelings, and an assurance that I have been so directed as to express what you have felt. What you say of the preciousness of the dear Savior has warmed my cold heart in some measure. How many times I have questioned whether I know him as his people do. It sometimes seems to me that they must see him in some clearer and plainer way than I do. But then I remember that we do not see him with our mortal powers of vision, but by faith, and by love alone do we apprehend him. And while I often feel myself to be like a barren and desolate wilderness, yet I remember times when I seem to have sweetly felt his dear and solemn presence, and when my poor heart has been filled to overflowing with love to him. I often feel that it is wrong for me to think that so pure and holy a thing as his love could come into this corrupt heart of mine; but I remember that the pure sunshine can rest upon a vile object without being tarnished, and so the sunshine of his love is not, cannot be, corrupted by the corrupt nature into which it comes, but rather sanctifies and seals us unto the day of redemption, when even our vile bodies shall be made as pure as Jesus is pure. And I remember that if ever I have known what it is to have a sense of purity and holiness, it is when that pure

love of God is felt in my heart. It seems to have a power to separate me from all that is unholy in thought and word and deed, for the time; to separate me, indeed, from my sinful self, and cause me to realize a being in Christ, a coming experimentally into that blessed name which is pure and sweet and fragrant, "as ointment poured forth;" which "is a strong tower into which the righteous run and find safety." How hard it is to come back from such an experience of holy seclusion in that sacred name, to our own worthless names, and our vain, worldly surroundings. Sometimes I have felt the cry of the psalmist for wings like a dove, that I might fly away and be at rest. At such times I can truly say, "I hate vain thoughts," but there are other times when I cannot say so. I believe I do know that I have a nature which loves them, but that also I have a nature to which they are hateful; and it must be by that new and holy nature, the divine nature, that I hate and loathe myself. Yes, I can join with you and say, that "when I and all my works of life come to be tested by that perfect standard, I am indeed vile, and do abhor myself, and the only hope I have on that line is that Jesus is to me what I desire to be, and hath done that for me that I am too often trying to do for myself." "How sweet the name of Jesus sounds in a believer's ear." Is it not wonderful that the dear Savior tells all his blessed secrets to his people in the darkness, in and through affliction and trial, and especially do his servants, whom he sends to preach his gospel, receive all their knowledge of the kingdom of heaven, through great tribulation. What they learn in any other way is of little or no value to the Lord's afflicted and poor people. The Savior says, "What I tell you in the darkness

that speak ye in the light." It is very hard and trying to endure the darkness, as you have experienced many a time in the years of your long and useful ministry, "but joy cometh in the morning," and I know you must many a time have felt unspeakable joy when the morning light in your soul released you from the bands of darkness, and you were enabled to deliver the message of gospel love and peace to the Lord's waiting ones.

I am glad to hear that your wife and yourself are still in so comfortable a condition of bodily health. I hope I may be enabled to see you both at your home again in November, if the Lord will. My visit there last December was, and is yet, a real comfort to me. I want to send your letter to the SIGNS, that your many friends who read it may read that which has been such a comfort to me and my wife and sister Bessie. We all join in love to you and sister Mitchell.

Your brother affectionately,  
**SILAS H. DURAND.**

OPELIKA, Ala., July 17, 1900.

**ELDER S. H. DURAND**—DEAR BROTHER:—With gladness I received yours of the 14th, yesterday evening. I do not think that I was ever more completely given over to a sense of nothingness than I had felt to be all the day previous to receiving your comforting letter. It revived me some, but I still have serious inquiries of mind before God as to whether it is my duty under all the circumstances, and the infirmities of age, to continue even nominally to be pastor of a church, when it seems to me that I know that I cannot fill the place as it ought to be done, and as the church has a right to expect it to be done. O, I could not tell you how sorely I have been tried upon various things, until it has been

often suggested that I should never write another letter on any religious subject, nor attempt again to speak in the way of preaching, expounding and admonishing. My afflictions and mental depressions are many and heavy. I think that much of my mental depression has been brought upon me from severe bodily suffering. I got badly hurt in my youth more than once when engaged in heavy work; this caused a decline in general health, but I will not say more now on that line. As to the publishing of my former letter to which yours of the 14th is a reply, do as you think proper, provided yours of July 14th is also published. Love to your household.

As ever your brother,  
**W. M. MITCHELL.**

#### EXPERIENCE—WHAT IS IT?

THERE is not a living being who has not an experience in worldly things, some to a greater extent than others, but all have some experience. We can have no true understanding of anything without experience; not merely a belief, but a knowledge proceeding from some tangible view by which the circumstance is firmly fixed in our mind. What I wish to write about is with regard to spiritual knowledge. This knowledge is by an experience by which the child of God realizes that he is born again. There must first of all be an experience of our sinful condition, causing us to feel lost, and that we are without hope. Here is a burden felt from which we desire release. This is not, as many say, simply a fear of punishment, but a self loathing, the poor sinner tries hard for relief from this burden which he cannot explain; he realizes that he is a sinner, and feels the sentence, "The soul that sinneth it shall die." To avoid this he goes to work to try to do

good, but in time he comes to realize that all the good which he promises to do, he does not. This is continually so, from the time of our first realization of sin, to the end. We may think that we can and are doing good, but in the end all proves worthless, instead of doing good and being good, it all proves like the morning dew when the sun rises upon it. When the truth shines upon our good works they vanish away like the grass. The child of God has an experience which by nature cannot be comprehended or even told. A feigned experience has always something lacking to one who has had this revelation of sin. All experience is by revelation, God reveals to each one his sins, so that the revelation of Jesus Christ will afterwards be appreciated.

What I desire to present is the answer of the question at the head of this article. Experience may be summed up in one sentence, as a revelation from God of spiritual things. We know nothing, and can know nothing of God but by revelation. It is written that the natural man receiveth not the things of the Spirit of God, and cannot know them, because they are spiritually discerned; then whatever is not revealed to us of God, spiritually speaking, is not truth, but only an idea or fancy of the brain. Paul wrote, "O foolish Galatians, who hath bewitched you?" "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" "As many as are of the works of the law, are under the curse, for it is written, Cursed is every one who continueth not in all things which are written in the book of the law to do them." This is all evidently addressed to the saints. The law spoken of here, is a law of works, and not of grace. If our obedience be by the law of works, I have not been able to find it, and if so, grace and

faith are both left out as being of no account. If we are saved, it is by a manifestation of the grace of God, through faith, which God has given us. Paul talks about another salvation, a salvation from error, after we have received this revelation that our sins are all pardoned, yea, carried away into oblivion. We have the assurance that we are perfect in Christ Jesus, and the command comes, "Be ye holy as God is holy." Does any man obey this command by his own works? Will any child of God reply in the affirmative? Has any christian ever obeyed any command of God, except as he has been led by the Spirit, and the commandment rested upon him with sweetness and power, making him willing to obey, by love? I find that I have never obeyed one commandment written in the pages of the Bible, unless a sweet power of obedience came with the command; then the desire to obey will be above every other consideration. With my own experience before me, I cannot believe that any command is bound upon us just because we find it written in the Bible, any more than the promises written there are effectual, unless applied by the Spirit. If one obeys just because of duty, there is no harm in it, it is well if he does thus obey, but to obey in the spirit is best of all, and to obey in the spirit the desire must first be given. Formality amounts to nothing; James says, "Show me thy faith without thy works, and I will show thee my faith by my works." "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." Rahab, the harlot, was justified by works, but will any one say that she did this of her own will? Did not God move her to do as she did? I wish to ask two questions

of those who contend that our time salvation is the result of our own acts, and that our peace and comfort depends upon our obedience, without the leading of the Spirit of God: Can any brother say he has always been obedient to all the commandments in the Bible, and that he has accepted all the admonitions there recorded, or even any one of them, unless while under the influence of the Spirit, and while love, faith and hope were in lively exercise? While contending for conditional time salvation, and finding fault with the brother who cannot accept this, have you felt the cords of the love of God drawing you closer, and more strongly binding you to your brother? If not, then you have not been obeying the greatest of all the commandments of the Lord, the command to love one another, to let brotherly love continue. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Light always makes manifest, darkness always blinds the eyes. Hope is looking to the obedience which is in our Lord Jesus in all things, and if without the Spirit we can be obedient in one single thing, why not in all?

The second question is, Have you ever failed to obey any one command of the Lord? If you have failed to obey any one, then you are guilty of all. All our works are of no avail unless perfect; when we come to the law of God all must be perfect. But O, my dear brethren, grace is the crowning theme; grace for grace, and not grace for works, neither is it works for grace. When we take, or attempt to take, one single atom from grace, we take from the glory of Jesus, and put the crown upon ourselves, and

thereby we abase Jesus and exalt self. God saves his people with an everlasting salvation, from beginning to the end, he is the Alpha and the Omega. Dear brethren, do not be deceived in this matter, evil communications corrupt good manners; let us then give to God all the glory, and not try to claim part for ourselves. For my part I have never been able to do just as I would like or desire to do; if I ever have obeyed as I ought, I did not know it. But for any salvation from evil, which it has been my lot to receive or realize, knowing as I do my own ignorant and sinful self, I have been compelled to give God all the praise, and to thank him for the same. To believe on God is a great work, and who ever believed on him of himself? If I am constrained to do anything of a spiritual nature, it is of God, and thus I am constrained to believe on him. O, how little, how weak, how defiled with sin I am, and this causes me to feel the power of God in my salvation, in time as well as in eternity.

Now, my Father's little children, yes, little, examine your own selves, and your own experience, and see if you have ever done one single thing for which you have a right to claim a blessing from God. This is the test for every one, stand firm in the revealed experience which you have received, do not get away from that, this is in harmony with the Scriptures, the only true guideboard that directs in the way. Tribulation worketh patience, and patience experience, and experience hope. May God grant that our hearts burn within us while we think on these things.

Your brother in weakness,

MILTON DANCE.

BALTIMORE Co., Md., May, 1900.

[NOT only as our brother has well said,



do the Scriptures forbid all boasting, save in the cross of Christ, but also all true christian experience forbids it. The believer could not boast if he would, and would not if he could. Every work that he does is crowned by grace, and crowns grace in its turn. Truly we love God, but that is to the praise of the grace which first sheds this love abroad in the heart. We desire to obey, but this is to the praise of him who begets the desire in the heart. From love alone all true obedience flows, as says the poet, and from God alone is the presence and increase of this love. The humble believer delights to praise grace for all, and is jealous of anything that would rob it of its crown.—ED.]

FOSTER, Oregon, Feb. 2, 1900.

DEAR BROTHER BEEBE:—I read the SIGNS with much interest; I hope that you may live long to advocate the grand old doctrine of grace without works, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." Dear brethren, I feel like Jeremiah of old, when he was called to speak to Israel, I know not what to speak, but if the Lord will touch my lips then I can say something to the comfort of some of God's little ones. My father was a Predestinarian Baptist, and many of his brethren often came to see and talk with him, and I then thought they were a very ignorant people, and that I would hate to believe as they did. When I was twenty years of age I went to Illinois; my father then lived in Ohio; I went to see my uncle, and stayed with him one year. I married and moved to Missouri; the third year that I lived there I was taken with typhoid fever; I was very low for some time; the friends thought that I would

die, but I finally recovered. As a flash the thought came to me, How very near death you have been, and what if you had died, a poor, lost and ruined sinner, without God, and without hope in the world. As the days passed by my sins rose like mountains before me; I thought that I could not live long, I thought that an all-wise and holy God would not permit so vile a rebel to live any longer; I thought that I would fix my business as well as I could, being very poor, so that my wife and little babe could live when I was gone. I had taken care of the crop, and was hauling wood; I felt as though the earth was giving away under my sin-cursed feet; I left my team and went a few rods away to a dark place in the grove, in the midst of some thick brush; I thought that I would ask God, once more, to have mercy upon me, a poor, sinful wretch. When I knelt down there, the timber seemed to be illuminated, and everything seemed so joyful; the birds sang, and the sun was shining, and I saw a shining one, then a voice seemed to say, as he came near me, "Thy sins, which are many, I freely forgive," and his loving eyes were fixed on me; then so bright and shining was the light that I could not see him any more. I cannot describe the beauty of that day. The thought came to me, There is nothing wrong, all is peace, why have I been troubled so when all is love? All creation did praise the Lord. I arose and went back to my team and drove home. I thought there is no use in worrying about dying; my family was well, and all was right. I thought I never would have any more trouble. There was a Methodist protracted meeting going on about a mile from my home; I went at night; the preacher told his hearers they must come to the mourners' bench to be prayed for,

and he called this making a start for heaven. He came to me, I told him that I could not do anything to save myself, that my trust was in God. It was not long after this before I thought that I might be mistaken, and then doubts arose in my mind that perhaps I was deceived, and, dear brethren and sisters, I feel at times yet perhaps I am deceived, but I look back to that glorious brightness where I do hope the blessed Savior spoke peace to my poor, troubled soul.

I did not think of saying so much when I began this, but O, how I do love to talk to the dear children of God, scattered over this sinful world. But the time will shortly come when we shall lay our armor by, and dwell with Christ at home, in that house not made with hands, eternal and in the heavens. The hardest task was to go to the church and tell the brethren and sisters what I hoped the Lord had done for me, but the Lord gave me the strength to talk to the church at Rich Hill, Bates Co., Mo., and I was, to my surprise, received. I am now a member of the Pleasant Hill Church, Linn Co., Oregon. I am made to wonder how the church has borne with me so long. I am a poor sinner saved by grace, if saved at all. Dear brethren and sisters, remember me at a throne of grace.

I send you also a letter from brother G. O. Walker, believing that it will be read with interest by the Lord's little family.

I remain your unworthy brother,  
L. McQUEEN.

WALKER, Oregon, Jan. 3, 1900.

VERY DEAR BROTHER McQUEEN:—  
Having thought several times of trying to write you a few lines, I will now make the attempt. Our little church is apparently prosperous, though we have not

had many additions this year. I have lately met with several kinds of belief, or unbelief, as they might be called, if I am not mistaken. I have also met with what seems to me some queer doctrine among good brethren; for instance, one has been persuaded to believe that even after we have been regenerated, or born again, we may fall away into eternal punishment. Of course the motive is a fear lest we might make out that God is unjust, should we say that there is no such thing as falling away, or that we cannot believe unless it be given to us by the Lord. I find this fear is existing in many places among the Baptist people, but I have never, since I was made, as I hope, to repent with tears, and fearful trembling, been afraid of making out that the great God of the universe is too powerful, or of greater omnipotence than he is, neither am I afraid of making him out unjust, because of his doing his sovereign pleasure with all his creatures. I have been made to cry out, "Lord, save, or I perish," but if it would be to his praise that I must suffer eternal punishment, I must willingly say, "It is but meet that his will should thus be done." He assures us he does all things after the counsel of his own will, and we are told by inspiration that all things work together for good, to them that love God, to them that are the called according to his purpose.

Dear brother, would you not trust him though he slay you? I have much less fear of making him who spoke a world into existence, unjust, than I have of underestimating his power, and his right to do all his pleasure with his own. It was necessary that the glorious Conqueror, who bore our sins on the tree, and conquered death, hell and the grave for us, should suffer these things; these of-

fenses must needs come, but woe unto him by whom they come.

Referring to Revelation xvi. 1-5, we find the white horse and his rider, and the red horse and his rider, who went forth with power to take peace from the earth, and that they should kill one another, both went forth from the book of God's decrees; it is all needful for his honor and glory; the wrath of man shall praise him, and the remainder he will restrain. I am glad that I must praise him for every blessing in this world, as well as in the world to come. Even our Lord and Master learned obedience by the things that he suffered, then is it any wonder that such as you and I must also suffer? Let us not think that he is unjust, because of any affliction which he in the infinitude of his wisdom may choose to inflict upon us, for man in his best estate is altogether vanity, being estranged from the womb. Certainly we should kiss the rod of affliction, for "whom he loveth he chasteneth, and scourgeth every son whom he receiveth." With all the chastening which I receive, even if I am tried in the fiery furnace of affliction, I fear that I never can render the obedience and praise due unto his name. Man cannot blame the God of heaven and earth because he is lost, but he must praise him for his wisdom and power if saved, or even if lost. I have often felt, and especially when I had exhausted every means of which I had any knowledge, and when the blessed Jesus found me with a broken heart and shattered conscience, pleading for mercy, that I would only praise him even if it must be from the depths of the lowest hell. But O how lovingly and gently he can fold his little ones in his own loving arms. He carries them to his Father's bosom, and ever is at the right hand of God to

make intercession for them. Precious brother, I cannot restrain the tears when I think of the wonders of his glory. His little ones never get too low for him, and the proud ones never get so high and exalted but that he can lay them low. The sweet singer sang, "If I take the wings of the morning, and fly to the uttermost parts of the earth, thou art there, and if I make my bed in hell, behold thou art there." O, let us never cease to praise the name of such a God. Even the very wrath of man shall praise him, and shall not we? All things work for good to his people. Joseph's brethren thought to do evil to him, when they sold him into Egypt, but God in his wisdom meant it for good; their wrath praised God.

I much enjoy reading the SIGNS OF THE TIMES, with the many articles written by the brethren, contending earnestly yet meekly, for the faith once delivered unto the saints. Brother Chick writes with such a spirit of humble meekness. What a good editorial brother Beebe has in the SIGNS for December 15th. Brother McQueen, you will tire of my writing; you have experienced all these things, and have a much better understanding of them than I have.

I will close, hoping to hear from you soon.

Your unworthy brother,

G. WALKER.

MIDDLETOWN, N. Y., July 10, 1900.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—Your kind, welcome letter came yesterday, and I am glad to know that I am still remembered by you, and also by the other friends at Hopewell, N. J. Even in the depths of sorrow and affliction, our hearts are made glad when we have the assurance of the love and fellowship of the saints. To know in

sickness that they are praying for our recovery, and in affliction that they are praying for God's presence to be with us, and his everlasting arms underneath us, that we may be supported and sustained in the trial of our faith, which is more precious than that of gold, which perisheth not, though it be tried with fire, is truly a comfort and help. Yet at the time, our trial cannot be seen to be to this end, else it would cease to be a trial; for "No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." I feel that I do know what sorrow is, and affliction has been my lot for years. I hope that I do fully realize what the chastenings of our God are, and that they are all sent in love, that the saints may be partakers of his glory. They all are exercised thereby and come forth as gold from the furnace, which is purified and shining, and as Moses on the mount, they reflect the glory of God. The fathers and mothers in Israel behold the shining after the burning by deep affliction, and trial, and sorrow, of the babes, and are made to shout for joy, and to sing, "Glory to God in the highest," who hath ordained praise out of the mouth of babes and sucklings. How wonderful indeed are the teachings of God, what a peculiar school; one teacher, one class, and above all, the still small voice. I often doubt if indeed I know anything of these things, I go on from day to day hoping that I may grow in grace and in the knowledge of our Lord and Savior Jesus Christ; when night falls around I ask, Have I been taught anything to-day? and always have to say no, I am the same poor, ignorant worm of the dust that I have ever been. I am not exer-

cised by my trials and afflictions, and if in the school at all, I am dull, slow to understand, and often do not seem to know or think that the hand of God is upon me. I have never been able to say with Job, "When he hath tried me, I shall come forth as gold." O, that I might be able to say in truth these words, but it seems that it is not for me. How different it has been with me from what I hoped or expected in my first experience, even before I had a hope, I then boasted that if ever I was a christian, I would be a model one, I would be an example for men to follow. After the hope came, I did hope soon to be better, and to go on to grow in grace, and to be a perfect man, but how short of all this I have come, I realize every day that I cannot do the things that I would; sometimes I feel that I would like for the brethren to know me just as I am, and at other times I would not have them to know me in that way for the world, for then surely I should be cut off from them, and of all things in the world, I dread that most, yet I fear that some day I shall be a castaway. My conversation does not seem to me godly, and my walk not circumspect, and my thoughts like the fool's eye, wandering to the ends of the earth, and with Paul I often say, "O, wretched man that I am! who shall deliver me from the body of this death?"

When I began to write, I only intended to acknowledge your letter, and state the condition of my health, but what I have written I have written. You have heard through others of my recent illness, from which I am now steadily recovering, and I think that in a few more weeks, I will be able to again meet my appointments. My sufferings were great, I never expect to suffer more when the time shall come to end the scene, it would be impossible

to describe the agony, not only of body but also of mind. You stated in your letter that you hoped that I had been made to hope during my sickness. I thought, how differently from Elder Durand, was I dealt with, while he realized the presence of God, and could feel his sustaining power, and the sweet peace of mind, which passeth all understanding, and realize that all was right, because the Lord did it, such was not the case with me. If ever, since I have been given a hope, I have been without it utterly, it was during my illness, from the first of it until now, I can hardly dare say that I have a hope in the mercy of God at all. I have often quoted the words of the Savior in his dying hour, "My God, my God, why hast thou forsaken me?" but never in all my life did I know what they meant until now, when it seemed to me a few hours would end the scene with me. This was my experience; O, the darkness of mind I can never tell, it seemed my hope was gone, not one thing in the past could I find to relieve me, not the slightest evidence could I find that I was born of God, it was like taking a leap in the dark, and if ever I quote again those words of anguish, I shall know better than I did before what they mean.

Last Sunday I was able to ride down to the meeting-house, and hear Elder McConnell preach, and was comforted to find that I did know the joyful sound.

My wife joins me in love to you and family, and to all the dear friends who manifest such an interest in my welfare. I hope that I appreciate their interest in my welfare. As ever your brother I hope, in the bonds of life,

H. C. KER.

[WE have been much interested and touched by this narration of the exercises

of brother Ker in his illness; we were also deeply interested in the late article from brother Durand, speaking of the spiritual exercises given him while ill; we are reminded by these two narrations that there is a diversity of operations, but the same Spirit, and the oneness of the Spirit which wrought in both, appears in that both were humbled beneath the mighty hand of God, the one by the great peace given him, and the other by the deep anguish which he was called to pass through; the joy of the one did not bring self praise to him, and the pain of the other did not lead him to rebel against God, or to charge him with folly and injustice; both experiences have led to a deeper sense of dependence upon God, and to greater self-examination, and self-distrust. While brother Ker speaks of great darkness, and of seeing no evidence of hope, yet he wanted this above all things. How blessed it is to hunger, as well as to be filled. Life is at the source of both, the hungering and the eating. Without entering into a narrative of the event, we will say that once we had a similar experience with brother Ker, in time of sickness, and it was a long time afterward, before any hope or comfort was given, and then it came with the thought that we DESIRED the presence of the Lord and communion with him, even if it were not given us, and to remember the hunger was a comfort. Brother Ker can remember the hunger.—ED.]

EUCLID, Ohio, July 9, 1900.

EDITORS OF THE SIGNS—DEAR BRETHREN IN HOPE:—I have felt for some time an impression to write a few lines for publication in our dear family paper, but whether the desire springs from the flesh or Spirit, God knoweth. I am sure of

one thing, sin is mixed with all I do, say or think, and times when I feel sure what I have done, was done with an eye single to God's glory, alas, I find self lurking there seeking the approbation of man, and knowing this, it is with fear and trembling that I ever take up my pen to address any of the dear saints. It is only as I am called to pass through the deep waters of tribulation, I am enabled to ascribe all glory, majesty and power, to his dear name, and with Jonah declare, "Salvation is of the Lord." Yes, dear ones, the experience of my whole life has taught me that our sufficiency is in him, and if we are kept, it is by the power of God, and nowhere else can we learn this lesson but in the path of tribulation, in the furnace of affliction. Then, dearly beloved, think it not strange concerning the fiery trial that is to try you; God has a purpose in every trial he calls you to pass through; he does not afflict you for his own pleasure, but for your good, and to teach you not to glory in self, but to glory in God, who alone is worthy to be praised.

How different my life has been in every respect, than what I desired it to be, how full of disappointments and failures, to my judgment how altogether useless has been my whole life, but I feel confident God created nothing in vain, that he is the supreme Ruler, that all events roll into effect at the appointed time without one jarring note, and our sorest conflicts and disappointments are but blessings in disguise. I feel assured his dear hand has led and kept me until the present time, and there are times when he blessed me with a thankful heart, for blessings he bestows on me, who is altogether unworthy. In the fall of 1898, we left our home in Cobleskill, N. Y., and came to Cleveland, Ohio, much against my wishes; it was a

sore trial indeed for me to leave my relatives and friends, and especially the Schoharie church, where I so long had a home, and had enjoyed the love and fellowship of the saints without a single jar; it seemed almost more than I could bear, to come where I could no longer have the privilege of meeting with those who were such a comfort and support to me, but God has not left me comfortless, but has wonderfully blessed us in many ways; he has been teaching my dear husband, line upon line, precept upon precept, here a little, and there a little, until now, thank God, we see eye to eye in the things of the kingdom. We found a little company here who love the truth, and we have been holding conference meetings semi-monthly, and we have had some very sweet meetings. I feel God has truly been in our midst. We also have been blessed from time to time with visits from God's faithful servants, who have come to us in the fullness of the gospel of Christ, and we as a little band of hungry children have been built up and comforted, and have been made to sit together in heavenly places in Christ Jesus, and have felt to say with one accord, it was good for us to be there.

Brother Henry J. Martin met with us, and led our conference meetings, much to our comfort, until his death. Elder S. H. Durand was the first to come to us, stopping on his way to the Canada meeting, one year ago this June; he preached to the comfort of all who heard him. The next to visit us was Elder J. G. Eubanks, of Kentucky, who stopped on his way to the Canada meeting last February, and again we had a feast, for which we all felt truly thankful. In April, Elder L. E. Thomas, of Ashley, Ohio, came to us, and we enjoyed his preaching very much, and in May, Elder W. I. Carnell stopped

on his way to Canada, and preached, and again we were made to rejoice, and again in June he stopped with us, and my brother, W. P. Gass, from New York, brother Sohner, Mr. Cross and myself, accompanied him to the Ekfrid meeting, and our warm welcome by the brethren and sisters of Canada was truly appreciated, and we were made to feel we were one in spirit, and our hearts went out in love to those of like precious faith. It was from first to last a precious feast to us all, we were favored to hear Elders Durand, Vail, Carnell, Curry and Pollard. Elder J. G. Eubanks came to us on Friday before the first Sunday in July, and stayed until Monday, and we all truly appreciated his rare gift. Brother Stout came with him, and we were glad to see him, and hope he may come again.

I wish to say before I close, how much we appreciate the SIGNS, and feel to say it is the best old School Baptist paper in the world. Do not waver, but continue to contend earnestly for the faith once delivered to the saints. Those who believe in and advocate "time salvation," should be shown in a kind and brotherly manner that they are in error; the whole Bible, from Genesis to Revelation, plainly teaches that "It is not in man that walketh to direct his steps." I firmly believe in predestination, and all that the word implies. Now, if all events are fixed, can we in the smallest degree change anything? If we, like Peter, need a lesson to teach us the frailty of our natures, that lesson we will surely have, and how necessary it is for us to have these lessons; how vain we would become, boasting in our own strength. All that springs from nature is corrupt, and if we are kept it is by the power of God. Dear child of God, be not deceived, if you are enabled to walk in the path of obedience,

the will to obey does not spring from the flesh. How clearly I can see the division between flesh and Spirit. The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, and the works of the flesh are idolatry, witchcraft, hatred, variance, emulations, wrath, strife, envyings, &c. Now this is all the natural man is in possession of until he is born of the Spirit, and then he finds he has two natures entirely separate; his old nature remains the same; that which is born of the flesh remains flesh to the end of time, but as it is written, the elder shall serve the younger. Do we not see in the lives of the saints, their Adamic nature subdued, when the Spirit is in operation? and I would ask, Does the flesh, or old man, exercise the Spirit, or does the Spirit exercise the man? If the man (or flesh) can exercise the Spirit, and cause it to bring forth fruit, then there surely is no excuse for our dark and sorrowful seasons, but I have learned by experience all that is necessary is the withdrawal of God's restraining power, and my evil nature at once leads me into by and forbidden paths, although my sincere desire is to be forever found walking in obedience.

May God, who is rich in mercy, cause us to look to him who is our strength and stay, and may he continue to work in us, both to will and to do of his own good pleasure, and his name shall have all the glory, for to him it belongs.

Such as I have written I submit to you; it is not as I would desire to write; I can never express my mind as I desire, either in speaking or writing. I am a poor, fallible creature at best.

Yours in love and fellowship,

JENNIE CROSS.

OAK LANE, PHILADELPHIA, July 20, 1900.

DEAR BROTHER CHICK:—I often think of writing to you, as I do to many others, but I write it in my mind, but, as Elder Lively once said, How do you know that I did, and how do I know how you received it? I am quite well at present, I am having, as it were, an oasis in the desert, there is a lighter place in my (much of the time) dark life. It has been so very dark lately, but for a few days I have been able to see that God knows best, and that he was caring for me, though his hand was hidden from me. Franklin also has been in the dark for so long, and at times feels as though he has never known the better things, and that he ought to go to the church and ask them to take his name from the church book. A few evenings ago, I felt to question our standing, and I asked him why did we know we were in the dark, and why long for the light, and why desire an assurance and brighter hope, if we have never known of them? Why did we have a desire to meet with the brethren, and why did we not go to near by churches, instead of being so particular to go so far to meet with such a poor, despised people, if we had never known the difference? Why not mingle with any of the worldly denominations, instead of waiting to mingle with so few? Why did we feel to criticise the teachings of men, and believe it wrong to hear the word misused, and that those who thus spoke were but in nature, and knew nothing of grace? And why not welcome all the isms of the day, if we had not been taught by another teacher, one that the world knows nothing about?

Well we both had to be still and wait his time to give us light, and to see our hope, and to see the waymarks so that we could know that we were walking in the

same path with other sojourners. Since then my mind has been clearer, and I can see many things now that then were unnoticed.

A few days ago, I was picking berries, I found some that were down under the row and in the dirt, but when washed they were as good and perfect as any, and the thought came to me, they were like those in the dark, they felt so far beneath the others, with hope almost out of sight, and so covered with the labor and gain of the present time (like the leaves,) and seemed to be only groveling in sin, (the dirt,) but when the light came so that the hope could be seen, and the dirt washed away, there could and would be found fruit, the fruit of the vine, of the vine that grows in the Master's vineyard. I cannot seem to write you all the beauty that I saw in it, but I did feel it to be a feast by the way, and one that could not be so enjoyed, except by those who knew what the comparison meant by experience.

A few mornings ago I had another feast, it was at the sight of the sheep coming from their place of resting for the night. I do not know how many there were, but thirty or forty, they were all walking in the same path. I thought, how like the church, they walk the same path, cross the same difficulties, eat of the same food, drink the same water, lie in the same shade, feed in the same pastures, their bleating is the same, and they all have the same protector. Now I cannot give you this as it came to me, but I did so much enjoy it, I was made to feel that once again I was to see some light. O, that I could impart it also to my companion, but for all that we are so near, we cannot do that, and how great a blessing it is that we cannot do this, for if we could, how much oftener we should



look to man than to God, and I do plead guilty of this very thing, but still my desire is to be kept at his feet, and to be taught of him, and that I may be given light to enter into the better knowledge, and to have charity, submission and reconciliation, knowing that God knows best, and that I am as clay in the hand of the potter, to be moulded as he sees fit.

I do so desire to be kept from evil, or any appearance of evil, yet my desire is not granted me. I am continually imagining, or thinking wrong, or judging some one, or am too free to give advice. I do think it is strange that the brethren do not see all this wrong with me. I am often fretful, and my mind takes up some wrong, and as Elder Keene said in the SIGNS, some time ago, "It even seems as though the devil is with me, and keeps me harrassing about things that it would be well if they were shut out, and so it seems that the spiritual mind is destroyed by it." I am grieved at it, and do try not to allow it, but my strength fails me, and I again listen to the hateful things within me, and it seems to me often that many of my good times are destroyed in just this way, and I do so often ask, If a child, would I listen to the evil spirit? For the two minds are entirely separate. I do feel as I write that I know with Paul, that the things that I once hated, I now love, and the things that I once loved, I now hate; and in this I can see there has been a separation between me and the world, and wordly people, and their isms, all of them. I do desire to walk with the dear ones of the flock, and also that they may have compassion on my many weaknesses. I do so often feel that I am but a worm, and nothing, yea, less than nothing, and vanity.

I have written so much, and not as I

intended. I expected to go to Hopewell to-morrow for the meeting, and for Sunday, but thought I had better wait a little longer as my dear ones were all improving. When I was up last year, you had a baptism, I wish it might be so this year. I find my hearing failing me some, and I do so long to hear the preaching, if nothing more, but I want to be kept from murmuring, I am blessed so much more than I deserve.

With love to yourself and family, I will close.

Your sister,

MARY H. TERRY.

PLYMOUTH, Ill., March 29, 1900.

DEAR BRETHREN EDITORS:—I have been thinking of sending my remittance to you for some time, and as some of the dear brethren and sisters still encourage me to write for publication, and lately a very earnest request from brother and sister Bloomfield, of St. Joseph, Mo., has come to me, I will therefore now make the attempt. I trust that the blessed Lord will guide me into all truth while with a trembling hand I try to write. Always when I write, it looks so little to me that I often consign it to the flames, and think that I will never make the attempt again. In this instance I had concluded not to write, but after I received brother Bloomfield's letter, I was a little more encouraged. If it shall be but a crumb from the Master's table, I ought not to hesitate. The last few numbers of the dear old SIGNS have been so full of food for the hungry that I do not know that what I can write will do any one any good. The good book says, "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying." But I feel so weak and ignorant, relative to the

things pertaining to the kingdom of God, that I fear it will fail to edify. This is a dark and cloudy day in which to write, for, as brother Bloomfield says, there are some with whom we formerly walked, now walking in strange ways, but it has been that way all along the line; the Bible says, the time is coming when they will not endure sound doctrine, and it seems that way to me now. When Christ told his disciples that he was the true bread which came down from heaven, they said, "This is a hard saying, who can hear it?" And they walked no more with him. To-day, as I am sorry to say, there are some who seem to want to limit the power of God, and say that he rules over some things, and lets others pass without his ruling. It seems that some do not want a God that declares the end from the beginning, and who says, his counsel shall stand, and he will do all his pleasure. He has said that what he has purposed, that shall he bring to pass. Did he make anything without a purpose? He made all things that are made, and he surely had a fixed purpose in the making of it. From the beginning he knew his purpose just as well as he does now. He is not like puny man, who has to wait until time develops things before deciding what to do. He is the first and the last, the beginning and the end, and O, how glad, dear brethren and sisters, I am that he rules in the armies of heaven above, and among the inhabitants of earth beneath, and none can stay his hand. I am resting in the faith that he knows his business well. His word has gone out, and will not return to him void; he finished the work that his Father gave him to do, but vain man wants to help him do it over again, at least, he wants to do a part of the work. I have known some to stay away from their meeting

because the preacher gave God all the glory, and left nothing for them to do. I am sorry to hear of such things. What chiefly distinguishes us from the Arminian world is, that we believe in the firm decrees of an all-wise and powerful God, and that the government is upon his shoulder; he is the Wonderful, the Counselor, the mighty God, the everlasting Father, and the Prince of Peace. What more do we want? His sheep know his voice, and they follow him. Dear kindred, if I am one of those who follow him, it is all that I could wish or know. I am willing that the Lord shall rule. If any man can find one thing that he can do without the Lord's help, then he has found something I never have; I need him every moment of my life. It is in and by and through him that we live, move and have our being; by him all things consist. "Who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? for of him, and through him, and to him, are all things: to whom be glory forever."

Now, dear brethren editors, in conclusion I hope that the Lord may enable you to send forth the word of truth in the dear old SIGNS in the future, as you have in the past. The more I read it, the better I like it, and in reading it I am filled to overflowing sometimes. May the grace of our Lord Jesus Christ be with your spirit.

MRS. SAMUEL FRAZEE.

MANORHILL, N. Y., June 24, 1900.

DEAR BROTHER BEEBE:—I have been for some time inclined to pen a few lines for your perusal, but could not feel it right to thus burden you, but of late, since reading the last SIGNS, I have felt

to risk it, as there was so much to be grateful for. I thought after reading Elder Durand's epistle I would write him a line, then after reading Elder J. E. Wickham's, I must testify to that, so after reading the SIGNS through I thought I would send a line to you, and tell you that I felt very grateful to Almighty God for this unspeakable gift, the SIGNS OF THE TIMES, and its able editors, they having grace and wisdom given them to keep it free from the evils of the day, and give its readers so good a paper to read, as the fifteenth is; I could indorse every piece therein. I want to add, as Elder Wm. L. Beebe said to me six years ago, at our association, "God bless" the editors and all its contributors. I went to bid him good by, but was too full to speak, and he said, "God bless you." He had already blessed me, my cup was full to the brim, and his face shone as it appeared to me, and I felt, as said of Paul, I should see his face no more. I had for a long time desired to hear him preach, I had read his able editorials, and had heard his venerable father so many times, now I wanted to hear his son, which I did, to the joy and rejoicing of my soul. You all know how good a meal tastes when we are hungry, so the Lord prepares us to feast on the hidden manna. Before this, that is, the twelfth number of the SIGNS, I had been so low down in the valley I could not even see to the top of the mountains, yet was desirous to be raised up again, so I could rejoice with those that rejoice, and weep with those that weep. While at our Sunday meeting I had this Scripture on my mind, "Is any among you afflicted? let him pray." So timely, yet I felt too weak to lisp it, as I did not feel I could do honor to the word, nor myself, but before I left the church I said that which

caused me more grief and shame than I perhaps would have had to have made some remarks on "let us pray." Now, dear brethren, do not feel by withholding you will prosper as said, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. xi 24. So we see the Lord puts grace and truth in the inner parts for his servants to edify one another. If we have been raised up to the third heaven, tell of that; if cast down so we dare not look up, tell of that, for the Lord ruleth in Jacob to the ends of the earth. I feel at this time the Lord as Job said, canst do everything.

"For good is the Lord, inexpressibly good,  
And we are the work of his hand;  
His mercy and truth from eternity stood,  
And shall to eternity stand."

Praise the Lord.

Inclosed find five dollars; send me one of your Bibles, No. 8707, two dollars, and "Feast of Fat Things," twenty-five cents, and the remainder for help on the SIGNS. I feel thankful to Almighty God for his goodness to me, the weakest of the weak, and vilest of the vile. I hope it may be his good pleasure to "revive his work in the midst of the years, in wrath remember mercy." O, that all his children might be led in the way of truth, for his name's sake, and hold up the editors' hands, and one another's, and to his name be all the glory.

D. S. ELLIOTT.

WESTON, Mich., Jan. 7, 1900.

DEAR BROTHER CHICK:—I have been negligent in sending my remittance for the SIGNS, for which please pardon me. It is only carelessness and negligence upon the part of many of your patrons who delay sending in their subscriptions, but I fear that there are some who care but little for the paper at best, but I can

truly say that I prize them very highly because of the principles which they advocate and ably support. The doctrine of election, predestination and salvation by grace, is the very life and preservation of all the saints of God, both for time and eternity. God works, and none can hinder, he will bring to pass all that he has ordered. What God orders, shall come to pass; what he commands, shall stand; thus says the prophet. So far as I am able to judge, I cannot see where the SIGNS have deviated one whit from the old landmarks which were set up in the SIGNS sixty-seven years ago. God worketh all things after the counsel of his own will, he declares 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.

In Hassell's history, on page 945, near the top of the page, may be found the following words from the pen of the late Elder Gilbert Beebe upon the subject of predestination: "Can we contemplate the awful majesty, the profound wisdom, deep and unsearchable counsel, infinite goodness and unerring workmanship of God, in all that he has condescended to let us know of his great and marvelous works, from the spreading abroad and garnishing of the wide heavens, down to the formation of the crooked serpent, and still stand in doubt of his predestinating power and unrestricted government over all beings, all worlds and all events?" Then surely the salvation of a poor sinner comes from and depends upon free grace, grace that comes from free and divine wisdom and mercy. It was grace that ordained the plan; this grace is seen in the blood of our Lord Jesus Christ, for "by grace are we saved." I do feel in my heart to bid the old SIGNS Godspeed, and may the dear editors be blessed with

wisdom, and the grace of our Lord Jesus Christ, that they may, by grace, point out the old landmarks and say, "This is the way, walk ye in it."

I will close this short and imperfect letter by requesting that all who bear the name of Primitive Baptist, will turn to page 943, "Hassell's Church History," and carefully read Elder Beebe's wonderful and profound remarks upon the subject of predestination. To me it is the most masterly piece of work upon that subject that I ever read outside of the Bible. Let it be remembered that dear old Elder Beebe was considered by Primitive Baptists to be the ablest writer and preacher since the days of the apostles. I hope that the day will soon come when all the dear children of God will observe and heed the instructions, and exhortations, and admonitions of the old soldiers of the cross. O, that we might all walk in the order of God's house, as becometh those that are saved by grace, and may we all be enabled by grace to esteem others better than ourselves. O, that peace, love and sweet fellowship through our adorable Priest and King, might abound in our hearts, and that envy, strife and highmindedness may be excluded from our hearts, at least to such an extent that the love of our Lord Jesus Christ may abound throughout all the household of the saints without dissimulation, for this is one of the admonitions which is laid down by the apostle, in the word. May we take heed to these things, remembering that God will not be mocked.

With love to all that are saved by grace,

T. J. WYMAN.

SANFORD, Maine, July 2, 1900.

DEAR BROTHER CHICK:—I received your letter of June 16th, and was glad to

hear from you, and more than glad, because I know that you have passed through the same great trial, and I know that your words of cheer come from your heart, and I want to thank you for thinking of me in my sorrow at this time, my heart is full of sorrow, but I know that God has willed it so, and I must submit to his will. I tried, brother Chick, when I first found out that my wife must leave me, to say, "O God, thy will be done, and not mine," but it was hard for me to say it from the heart, but before she left me I think I could say it from the very depth of my heart. She was a very great sufferer, but patient with it all, she never complained, she said it was the Lord's will. I think the Lord upheld her in her sickness, and I believe that she is now with her Savior, and much better off than we are here below. It has been a great comfort to me in my loss, to think that she is much better off than she was before. I earnestly prayed to God that if this great loss must come to me, that he would give me strength to bear it, and he has been a tower of strength to me, he has upheld me all the way through, and I do not think he will desert me now, I know he will not, for does he not say, that as our day, so shall our strength be? I have thus far found it wonderfully so. It seems to me that the greater our trials are, the nearer our Savior is to us, and that he takes us up, and helps us to carry them, and is ever ready to help us when we grow faint or weary.

July 6th.—Dear brother, I believe the Lord has upheld me, and has shown me where to look for comfort. O, that I could praise him as I ought. If I could tell you the great comfort he has been to me, but I cannot, it is beyond words to express. He is present with me in my times of trouble, and it seems wonderful

to have his great arm to lean upon. How wonderful that we have this great supreme Being to help bear our burdens. It is such a comfort to me to think that my companion is with her Savior, where she will know no more sorrow.

It seems a great mystery to me, why God should give a vile sinner like me such a hope as I have. I feel so vile, so full of sin, that I could cry out with anguish when I look at my heart, and see nothing but sin, not a redeeming feature. But the God of love doeth things his own way, and not as we look for them, and I am thankful that it is so. Can we be thankful enough for what the Lord has done for us? No, we cannot. It is not in human nature to be sufficiently thankful.

What a beautiful hope we feel at times that he is our Savior, and then the comfort which fills our heart is beyond any earthly thing. When this joy fills our hearts we want nothing else; none but his children know this hope and this joy; we cannot tell it to those who know it not, they cannot understand. But try to tell it to the little ones and how quickly they understand it. It is wonderful.

I have rambled on as my heart has led me, and I ask of you to overlook whatever you think should have been left out.

I remain as ever your brother in a precious hope,

ANSON QUINT.

[OUR brother has proven the truth of the precious word of promise, in the only way in which it can ever be proved to us, by bitter experience of sorrow and sin, and by obtaining help of God sufficient to his need. We are glad for him that it has been so with him. May God still be his shield and stronghold.—ED.]

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 15, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**ARE THERE INVITATIONS IN THE GOSPEL?**

THAT is, does the Lord ever invite men to come to the provisions of the gospel? Perhaps it would not be needful to call attention to this question, were it not that the word *invitation* is in such common use among the teachers and votaries of conditional salvation. And it must be said that the word is in full harmony with the whole system of what is called Arminianism. This is a scheme which represents the God of salvation as being fully dependent upon the choice of men, as to whether he succeeds in saving anybody or not. This system declares that all at last is left to the choice of men. God, according to this theory, wills to save all men, and desires to save all men, and is urging all men to consent to be saved, and yet is powerless to save any one unless that one consents to be saved. It is said that violence must not be done to the will of man, that it must be left to the will of man to decide what he will do, else what they are pleased to call man's moral dignity should suffer. This system rejects imputed righteousness, and laughs at the idea of an imparted righteousness, saying that such a thing cannot be. A caused righteousness they say is

no righteousness at all. This is all in full accord of course with that system that thinks more of the glory and dignity of man, than it does of the glory of God. Man's free will, they say, must not be encroached upon, else all praise or blame is at once removed from him; therefore God is shut out from exercising any effectual power upon man, to cause him to decide for God and righteousness. He is put in the attitude of wooing, and urging, and beseeching men to cease from sin, and to come to do righteousness, and to accept of the offers of salvation made to him. It is difficult to see just what part Christ has in this scheme of salvation; his name is used, and his salvation is spoken of, but just what his name means, and just what part his salvation has in the matter, it is difficult to see. We have been reminded often of what we heard the late Elder Leachman once say, viz: "Modern religionists have just about the same use for Christ, that a dandy has for his walking cane; he carries it for show, and not for use; in fact he would feel insulted if told that he needed a cane." It is true that when the real Christ is presented, and men are told that they need just such a Savior, they are insulted. When the doctrine of total depravity is preached, men reject it, and say, "I am not as bad as that," and so have no use for that salvation which is fitted to the totally depraved. The real Christ, the Christ who furnishes all the righteousness that ever can belong to a sinner, or that can render him acceptable before God, is of small repute nowadays among ninety-nine one hundredths of professors of religion. "Being ignorant of God's righteousness, and [therefore] going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." This

Paul said was true in his day, and if possible, it is still more true in this day; creature merit and not God's mercy, creature power and not God's power, are the Shibboleths of the present age, as indeed in all ages they have been, of unregenerate religionists.

Among the catch-words of this class in common use is the word *invitation*. The word of course is used to present the idea that the God of heaven and earth is anxious that men should be saved, but yet cannot save unless with their consent. This word denies, and it is meant to deny, that God always works effectually in the salvation of men; it is intended to deny what we speak of as the effectual call of God in the experience of salvation; it is intended to present the thought that what saves a man, is his own choice, and not God's choice; it is intended to be claimed by it, that after all that God has done in sending his Son to die for sin, and in raising him up again from the dead, and in giving him to be an intercessor for the people, still no man is therefore saved, unless at the last he decides to close in with these provisions and accept them; it presents the idea that Jesus did as much for the finally lost, as he did for the finally saved, and that the difference between those who perish finally, and those who are saved finally, is that the one has done what the other has not done, so that at the last the praise of creature choice must ring through heaven, instead of the praise of Jesus; it represents things pertaining to the matter of salvation in such a way that the redeemed can exult and glory over the lost, saying to them, If you had but done what we have done you might be where we now are. One may shudder, and say such things are horrible and blasphemous, and so they are, yet all this flows out of the word

*invitation* as now used. This in itself ought to be sufficient to lead all the redeemed people of God to reject and discard this word when speaking of the work of God in salvation. There are some words which are bad in themselves, and which ought to be condemned for this reason; there are some words which, though not bad in themselves, have fallen into such bad company that they ought to be rejected. The word *invitation* is bad in both senses.

It should be remembered that when God speaks to men, it is as a Sovereign, whose right it is to rule and to command; it should also be remembered that it is written that where the word of a king is, there is power. It is very fashionable nowadays to teach that he speaks, and it is not done, that he commands, and it does not stand fast, but believers know that the word of the Lord is effectual, and that it is with divine power that he speaks. A king does not invite his subjects to his banquet. If he chooses to use the word "invite," it is only as a token of condescension on his part, and he and those invited know that it is to be regarded as a word of authority, after all. Men may reject the authority of an earthly king, and may despise his provision for their pleasure, but the King of glory does not speak in vain. An invitation implies some sort of equality between the two parties, and an invitation may be rejected, and no just cause of offense be given. Those who urge the word *invitation* as expressing the relation of God to those to whom he speaks, are guilty of the absurdity of also contending that men are condemned for rejecting this invitation. Men have a right to reject an invitation, and no command is violated. God does not invite any one; he does not use the word *invite* anywhere in the

Scriptures when addressing his subjects; he does not condemn men for rejecting invitations, seeing that none are issued from the court of heaven.

The Bible word for that work which brings men to God is "call," or "called," and while men may call one another, the call of God differs from the call which men may issue, just as God himself differs from men. The call of men may or may not be effectual, the call of God must be effectual; it is not the call of Jehovah at all, if it be not effectual; where the voice of the Lord goes forth, it does wondrous things. Read the twenty-ninth Psalm for a wonderful description of the effects of the voice of the Lord. The call of God to his people is not in word, but in power. He does not speak to them with words that the ear can hear, he speaks to the heart, and in personal experience. His word contains a revelation, in it they are shown things new to them. His call to men comes to the heart as a light: "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." "The entrance of his word giveth light." By the things seen in that light we may know that the true light has come to us. The light in the heart makes manifest what is in that heart. God does not tell a man that he is a sinner in the sense that he has written it upon some page of a book, and then left it there for him to read and believe, neither has he told one man this, or shown it to him, that he may tell others, and they believe it through his testimony, but he shows it to all who see it at all, just as he has shown it to a Paul or a Peter. The work of revelation is going on now just as really as in the days of prophets and apostles;

he now shines in the heart, he now gives the light, he now bestows true knowledge. This is the evidence that God has called us, we see things hidden before, we see things concerning our own evil heart and nature, and we, bye and bye, see things concerning the love of God in Jesus Christ, and concerning salvation through the redemption that is in Christ Jesus. Thus God by the effectual shining of the light of truth in men, brings them to himself at last; thus the call is effectual in them, they are thus brought out of self, and brought to Christ, as their all, thus the call of God is a work, rather than a word; God's word is thus seen to be really a work, it is the work of God, because the word is the word of God. Men are called, and in the call they come, come to God, and to an experience of salvation. The call of God is to know what sin is, and its exceeding sinfulness, it is to know then the entire deadness and weakness of human nature, it is to know that in Jesus alone is peace and salvation, it is to rest in him, and to rejoice in him, and to worship him at last, having no confidence in the flesh. Men are not then invited to see that they are sinners, they are shown that it is so, they are not invited to repent, repentance is given them, they are not invited to come to Christ, Christ comes to them, they are not invited to the table for bread, nor to the fountain for water, but they are given the bread and water, and eat and drink and live. The dead are not invited to live, but they live, and then Christ becomes to them all and in all. Our God does not offer salvation to men who feel no need of it, and he certainly does not offer it to men who do feel their need of it, and who are already crying for it. Jesus did not offer to heal the whole, who needed no physician, and he never



once offered to heal the sick who came to him in their sickness and pain, he did not offer to heal, but he healed. He never spoke a word about healing to any one until that one had come to him in his distress for that blessed boon. He always spoke to the needs of men. Living men, in the days of his flesh, who were sick and suffering, came to him for healing, and he spake, and it was done. Living men come now to the Savior of sinners, because they are sick and burdened with their sickness, the foul leprosy of sin, and he heals them, there is no offer in it at all, there is no invitation in it at all. Men who do not confess that they are sinners, and who are not hungry for healing, would not heed the word if it were spoken to them, and those who do feel their need are already crying for relief, and so there is no room for invitations to them. If a man suffering extreme pain is already at the very side of the physician, brought there by the need, (perhaps he can hardly say by the hope of healing) that physician does not invite him to be healed. Would that physician say to that man, I invite you to come to me, and I will then heal you? No! no! the man is already at his side for that very purpose, he needs no invitation to do what his distresses have already driven him to do, there is no need either for the physician to offer to do what he is already asking at his hands. Jesus never speaks to a man until that man is in precisely this place of need, and of entreaty before the Lord, then indeed he does look upon that poor man, and speak to him with the very word of healing itself, "I will, be thou clean." "Thy sins are all forgiven thee." How sweet the words come to one in such a plight. How unmeaning to one who is not sick, and who feels no need of healing. Jesus does not

waste his precious words, he does not give that which is holy to dogs, nor cast his pearls before swine. There is a fitness in all that he speaks. "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." He sends his word into the heart, and that heart at once revives and responds, either with the cry for help, or with the voice of praise for help already given.

Such texts as, "Come unto me, all ye that labor and are heavy laden," "Look unto me, all ye ends of the earth," "Ho, every one that thirsteth," &c., are not then invitations. What then are they? We have not felt like calling them commands, in the ordinary sense of the word command. Consider the attitude of those who are addressed, the laboring and burdened, the ends of the earth, the thirsty. The burdened one wants relief from the burden, the laboring man needs rest, the man at the ends of the earth wants to be brought nigh, the thirsty want water, prayer is in the heart for what is wanting, already these are asking for the blessing needed. Thirst cries for water, weariness cries for rest. Now God, in these texts, and in a thousand others similar, speaks in response to the prayer already in the heart; he says, "In me is rest, in me is living water, in me is all that you need." And then the word comes to that weary one, I am thine, to give thee rest, to that thirsty one I am thine to supply living water. All these texts express a wonderful and gracious response to the cry of the heart, which is all the true prayer that there is in the universe. They are not an invitation, because the soul is already asking, they are not a command, in the ordinary sense of the word command, but they are a gracious answer to our need, and an assurance that what we need is all ours.

Is there any question about whether the soul will receive these gracious words? No! when the gracious Master thus speaks to the troubled soul, it conveys to that one what is most surprising of all to him, that there is provision for such as he.

These words do not come as a promise of what the Lord will at some future time do, but they come conveying what he has done, or what he is doing now. Where is there any room then for invitations in such precious promises? Where is there any room to reject a work already done?

C.

#### SERIOUS ILLNESS OF ELDER WM. L. BEEBE.

SINCE the notice of the sickness of our brother was published in the SIGNS for July 15th, he has had to undergo a very critical surgical operation. After calling in consultation a number of eminent physicians, it was decided that the only hope for his permanent relief, was in an operation, and on the 25th of July, Dr. Forbes Hawks, of New York city, performed the same. Upon reaching the gall bladder it was found to be distended to several times its normal size, caused by an obstruction of the gall duct. After removing about a quart of foul matter from the gall bladder, an incision was made in it, and another in the bowels, and they were fastened together with what is known as a Murphy button. Serious as has been the ordeal through which our brother has been called to pass, yet he has been marvelously sustained in mind and body. The only time we have been able to see him, was for about three minutes, and we then found him in a sweet state of reconciliation to the will of God.

Though there is still great anxiety as to his recovery, at this writing (August 7th) the symptoms are very favorable, for which we want to be thankful. B.

#### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

SWITZERLAND Co., Ind., Dec. 28, 1857.

BROTHER BEEBE:— Will you do me the favor to give your views on Hebrews iv. 12, especially on that part which speaks of the dividing asunder of soul and spirit? From the little experience I have had, I have been led to believe the word is a uniter of soul and spirit, at the present time. Now if you can inform me when it was, or when it will be, or how it is at the present time, a divider of soul and spirit, you will confer a great favor on your unworthy brother, if I may be so bold as to claim kindred with those of the household of God.

WM. W. HUSTON.

R E P L Y .

WHETHER we shall be able to satisfy the mind of brother Huston on the subject on which he has desired us to give our views, of course we cannot tell, but such views as we have we cheerfully submit to the consideration of himself and our readers generally. We do not remember of ever hearing the views of any of our brethren on the text, and we confess that we have generally regarded it as one of the most obscure passages in the New Testament, until now that our mind has been called especially to it, it seems to be presented to our mind more clearly. Of course we hold no one responsible for our views, and only give them as what occurs to our mind on the subject; if we are correct, the Scriptures will establish our view, but if we mistake the true import of the text, we rejoice to believe we have faithful and discriminating brethren to review us. The text reads thus:

“For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

“The word of God” is a term which is sometimes applied to the Scriptures, and

sometimes to some special message from God, as when "the word of God came to the prophets, saying," &c.; but it also applies as a name and title to our Lord Jesus Christ, who is the essential Word of God. The *Logos* of the Scriptures, of whom it is said, 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 nothing made that was made. (John i. 1-3.) And in Rev. xix. 13, we are expressly informed that the name of the King of kings and Lord of lords, is called **THE WORD OF GOD**. That this name and title belongs to Christ as the Son of God, in his mediatorial character and relationship, as the one Mediator between God and men, is abundantly evident from the fact that it is only applied to him in his manifestation, or the revelation of him as the Lord from heaven, the begotten of the Father, and in connection with his mediatorial offices and work. In John i. we read, The Word was made flesh, or was revealed in the flesh, and became identified with flesh, and in him was life, and the life was the light of men. The term quick, used in our text, as applied to the Word of God, signifies vital, living, life, &c., agreeing with the passages quoted above, and with the declaration 1 John v. 20, "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." Thus fully justifying and confirming the testimony of our text, that the Word of God is quick, or life, or vital, and in perfect harmony with other titles given to and assumed by our divine Mediator; as "I am the Resurrection and the Life." "I am the Way, and the Truth, and the Life."

But the Word of God is not only quick, or vital, as having life, but as having eternal life,—that life which was with the Father and was manifest as the Word of Life. (1 John i. 1, 2.) "Who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality dwelling in the light."—1 Tim. vi. 15, 16. The life of his body, the church, according to the record borne by the three in heaven, the Father, the Word, and the Holy Ghost, which three are One, and witnessed by the Spirit, the water and the blood, in earth, and these three agree in one. (1 John v. 7, 8.) "And this is the record that God hath given unto us eternal life, and this life is in his Son."—1 John v. 11. His Son, as the Word of life, is the repository of all the spiritual and eternal vitality of his body, the church, and as the Head and life of the church, which is his body, and the fullness of him that filleth all in all; his goings forth were of old, from everlasting.

Again, The Word of God is quick, as the fountain and source of spiritual, eternal life to his members, as the second Adam, the Lord from heaven, who is a quickening Spirit. (1 Cor. xv. 45.) Possessing in himself the exclusive power to quicken whomsoever he will, "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will."—John v. 21. But while we witness the abundant testimony of the Scriptures that Christ is the Life of his people, we must bear in mind what he said to some of his murmuring disciples, "What and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life."—John vi. 62, 63. The words, there-

fore, which Jesus speaks to his disciples, emanating from him as the Head and fountain and source of all spiritual life, as Adam was the head and source to us of all human life, are quickening in their nature and effects, and as direct communications from him to them; they also are the Word of God. And to the Word of God all life-giving power to quicken dead sinners, is ascribed. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth [or is quick, or life-imparting,] and abideth forever. For all flesh 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 abideth forever. And this is the word which by the gospel is preached unto you."—1 Peter i. 23-25. The word of God, then, having power to communicate eternal life to as many as the Father hath given to Christ, (see John xvii. 2, 3; v. 25; x. 27, 28,) "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; for as the Father hath life in himself, so hath he given to the Son to have life in himself, and given him power to execute judgment also, because he is the Son of man." "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." Hence we perceive that the Word of God, which is both quick and powerful, is not the mere letter of the Scriptures, nor the publication by men of what God has spoken, but, as God spake by the prophets of old, so doth he now speak by his Son whom he hath appointed heir of all things, and his words come in the execution of his eternal purpose and counsel, "not in word

only, but in power, and in the Holy Ghost, and in much assurance," for the letter killeth, but the Spirit giveth life.

But we pass to speak of the peculiar qualities or attributes of the Word of God, as stated in our text. It is not only quick or vital, and life-giving, but it is powerful, or full of power, possessing no less power than that word by which the heavens and the earth were spoken into existence, with all that they contain. It is not a word which those unto which it is addressed have power to resist or gainsay, but that by which the rocks are rended, the earth is made to quake, the sun is darkened at noon, the raging tempest is instantly calmed, graves are unlocked and their doors thrown open, and the dead spring forth to life. It is his Word who hath power over all flesh, that he should give eternal life unto as many as the Father hath given him, and it cannot, therefore, be successfully resisted by men or devils.

"Sharper than any two-edged sword." It is represented in the book of Rev. i. 16, and xix. 15-21, as a sharp two-edged sword going out of his mouth; but this, like all other figures, fails to fully set forth the power of the word which goeth forth from his mouth,—for his words are sharper than any two-edged sword. Paul says the sword of the Spirit is the word of God, piercing, even to the dividing asunder of soul and spirit. On this part of the text, brother Huston desires us to dwell particularly, but in order to do so, we must defer our further remarks for another number.

MIDDLETOWN, N. Y., January 15, 1858.

### CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

Previously acknowledged.....	\$368 05
Miss Sarah Sayer, N. Y., \$1.00; D. S. Elliott, N. Y., \$2.75.—Total.....	3 75

Total to date.....\$371 80

## MARRIAGES.

By Elder Frank McGlade, at the residence of the bride's parents, brother E. Kagy and wife, at St. Stephens, Ohio, July 15th, 1900, at 8 o'clock p. m., Miss Mary Kagy and Robert Buchanon.

By Elder E. Rittenhouse, July 25th, 1900, at the residence of the bride's parents, Willis Michener and Miss Lucretia, daughter of Elmer Foreaker, both of Philadelphia.

## OBITUARY NOTICES.

DEPARTED this life after a lingering illness, **Mrs. John Knickerbocker**, at the home of her son, near Dunraven, N. Y., June 21st, 1900, aged 77 years. Sister Knickerbocker made a profession of religion many years ago, uniting with the First Old School Baptist Church of Roxbury, always delighting in the doctrine of God her Savior, and lived in hope of a "better resurrection" than that which raised her up from the law's condemning power, which would change her vile body, and make her like the Son of God, which glorious change she humbly hoped she was predestinated to. She was a great sufferer, yet bore her suffering with great fortitude, waiting for the summons to call her home. She left a large circle of friends to mourn, the nearest being our aged brother, her husband, one son, several daughters and several sisters.

ALSO,

AFTER a gradual wasting, at the age of 92 years, our dear sister **Evan Samuels**, at the residence of her son, in Andes, N. Y., July 4th, 1900. Sister Samuels was one of those old fashioned worshipers, having traveled many times on foot several miles to meet with the people of her choice, which were the Old School or Primitive Baptists, which she believed held to the doctrine of God her Savior in the true sense. Being a member of the church of Andes, N. Y., she earnestly sought its peace, and in old age often manifested a great desire for its welfare, though she could not attend with them. Her desire seemed to be expressed by the poet:

"E'en down to old age, all my people shall prove  
My sovereign, eternal, unchangeable love;  
And when hoary hairs shall their temples adorn,  
Like lambs they shall still in my bosom be borne."

Our aged sister had not so large a circle of earthly friends as some, to mourn her demise, yet while they, and we, mourn, it is not as those without hope.

ALSO,

VERY suddenly, July 15th, 1900, at the home of her son-in-law, sister **Salle Slauson**, (widow of the late Hiram Slauson) aged 73 years. Sister Slauson had

been enjoying a favorable degree of health for one of her age, and strength even the day before she died, therefore did not linger and suffer as many do, which was her desire, that her last sickness might be short. Sister Slauson was an earthly sister to sister Knickerbocker, and both daughters of Elder James Mead. Sister Slauson lived in the faith of the Son of God, who loved her and gave himself for her. Though she was a woman of a sorrowful spirit, she rejoiced in hope of the glory of God. Tribulation had wrought her patience, and she is at rest. She leaves an only daughter and three sons, with a number of step-children, and other relatives, as well as the church, to mourn, yet as mourners we have hope. May the goodness of the Lord prevail.

J. D. HUBBELL.

KELLEY'S CORNERS, N. Y.

**Mrs. Sarah Amos Thorne**, the wife of Dr. John Thorne, died at her home, 633 N. Calvert St., Baltimore, Md., on July 12th, 1900. She was called by the Spirit fifty-three years ago, and was baptized by Elder Trott, at Harford. She had no thought of going before the church, but at the time she felt a power constraining her, and felt that she heard words urging her to go before the church. Those words came, and seemed as though some one had spoken to her, saying, "Go, for I will never leave nor forsake you." I never heard her waver, she always held that Christ would not leave her. During her sickness of five weeks, she was always the same, and often repeated these lines:

"The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes."

If it is Christ to live as it was hers, then it is gain to die, for Christ said, "Because I live, ye shall live also," and "Where I am, there shall ye be also." He who notices the sparrows' fall, will receive his children when they fall, and will raise them up again by his Spirit, that dwelleth in them, as they are of more value than many sparrows.

DR. JOHN THORNE.

[In addition to the above obituary by brother Thorne, we desire to add our testimony to the steadfastness of sister Thorne. It was our privilege to know her intimately for more than thirty years. We know that she was a full and firm believer in the grace of God, and in salvation by grace. For ourself, we have cause to grieve for the loss of a steadfast friend; for nearly twenty-eight years we had a welcome home twice every month, at the house of brother and sister Thorne. We can but grieve at what is to us a great loss. We extend to brother Thorne our deep sympathy. His brethren will all remember him with earnest desire for his comfort and welfare in his loneliness. Our comfort is that our sister is with the Lord, whose name and cause she loved.—C.]

## CHURCH NOTICES.

THE Primitive Baptist Church called Salem, of the Highland Association, situated in Webster Co., Ky., at her regular meeting in April, 1900, excluded from her fellowship, by a unanimous vote, Elder L. Chandler, upon the charge of treating the church with contempt, and bearing false witness. He refused to deliver up his credentials to the church, and this is to prevent him from imposing himself upon our brethren abroad.

Done and signed by order of the church, in session at her regular meeting in June, 1900.

J. B. HARDY, Moderator and Pastor.

J. G. ASHLEY, Church Clerk.

## MEETINGS.

### EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

### NEW YORK CITY.

Meetings every Sunday, at the Hall,  
226 West 58th Street,

10:30 A. M.

3 P. M.

To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ, is extended a most cordial invitation to meet with us.

THE Spoon River Association will convene (the Lord willing) in her sixty-ninth session, three and one-half miles southeast of Farmington, at or near the residence of brother C. E. Prior, on Friday, August 31st, at 10 o'clock a. m., and continuing over Sunday. All trains will be met on Thursday evening, at Farmington. None will be met on Friday, except the early train on the C., B. & Q., from the south.

All are invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, August 31st, 1900, and continuing three days.

We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and especially brethren in the ministry, who feel it in their hearts to visit us.

Those coming will be met at North Berwick railway station on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Shohola Creek Old School Baptist Church will hold a two days meeting on Thursday and Friday before the first Sunday in September, 1900, if the Lord permits. All lovers of the truth are invited.

Trains will be met at Shohola, on Wednesday and Thursday morning, and friends conveyed to place of meeting.

GIPSON MCKEAN, Church Clerk.

THE Licking Old School Baptist Association will be held, the Lord willing, with Little Flock church, Anderson Co., Ky., to begin on Friday before the second Saturday in September, (7th) 1900, and continue three days. All lovers of the truth are cordially invited to meet with us.

Those coming from the east will come via Lexington, Ky., to Frankfort, Ky. Trains will be met Thursday, Sept. 6th, morning and afternoon.

Those coming from the west and south, will come via Louisville, Ky., over Southern Railway, to Alton Station, Ky., and will be met Thursday, Sept. 6th, and Friday morning, Sept. 7th.

A. G. HERNDON, Clerk.

THE Maine Old School Baptist Association will be held, the Lord willing, with the South Gardiner Old School Baptist Church, South Gardiner, Maine, commencing on Friday before the second Monday in September, 1900, and continuing three days.

Those coming from the south and west will be met at the afternoon train from Boston, on the afternoon of September 6th, and conveyed to places of entertainment, and to the meeting.

J. H. LOWELL, Clerk.

THE Roxbury Old School or Primitive Baptist Association will be held, the Lord willing, with the Second church of Roxbury, in Roxbury, Delaware Co., N. Y., two miles below Roxbury village and railroad station, and six miles above Kelley's Corners.

Trains will be met at Kelley's Corners, and Roxbury, on Tuesday, Sept. 11th, 1900, as the meeting is to be on Wednesday and Thursday.

Our desire is toward all that have an interest in us religiously and spiritually, and all such are welcomed, especially ministers.

J. D. HUBBELL.

THE church at Cammal, Pa., have appointed a two days meeting for the fifth Saturday and Sunday in September, (29th and 30th,) 1900. We hope to have a goodly number of brethren and friends present.

Procure tickets to Cammal station, on what was formerly called the Fall Brook Railroad, but now the Pa. Div. of N. Y. Central. Inquire for James Lamison, or Sammy Moffat, who live near the depot.

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- 1734. Extra Morocco, red and gold edges, flexible boards, round corners, leather lined, \$4.00.
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., SEPTEMBER 1, 1900. NO. 17.

## CORRESPONDENCE.

### PROVIDENCE AND GRACE.

*(Concluded from page 483.)*

THE holy oracles connect grace with God, and call him “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.” Peter then says, “I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.” Paul calls it, “The grace of God that bringeth salvation.” Salvation embraces lost sinners, and they are saved from their sins. The angel said of Jesus, “He shall save his people from their sins.” This is absolute: “He shall save.” In what way? “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Grace is united to the reigning Christ, then, and he to the God of grace and providence. This is the glory of grace, therefore, and thus it is saving grace, and glorious grace, for the God of salvation and glory is its Author and Source, and by his all-conquering and righteous Son grace reigns. So there is

neither weakness nor failure in the grace of God. “By grace are ye saved.”

Having seen that this royal princess that reigns unto eternal life is the free gift of the Holy God, unmerited and unbought, and that the King who reigns in righteousness supports grace by his victory over sin and death and the devil, and by his power over all flesh, we may join with Paul in his full assurance of faith and say, “For if by one man’s offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” And so not only does grace reign through righteousness unto and over all her favored subjects, but they shall also through the abundance of grace and righteousness reign in life eternal, by her and their Lord of glory. For although sin abounded in and over the people of grace, even unto death, and this monster had shut them up in his boasting prison-house, yet so invincible and mighty is grace that “where sin abounded, grace did much more abound.” Yea, so much more that grace saves her people from sin and death and the grave, unto righteousness and life and immortality. This is grace,

and this her power and success and glory. Grace, then, is synonymous with salvation and holiness and eternal life. Yea, grace is in everlasting union with God and Jesus and heaven. We do not wonder, therefore, that the inspired ministers of grace uniformly addressed their brethren in grace with the benediction: "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." Neither do we feel any amazement that the victorious Christ, by whom grace reigns, assured and comforted his persecuted and buffeted servant with, "My grace is sufficient for thee." Nor are we surprised that Paul, who, as a faithful servant of Christ, said, "By the grace of God I am what I am," when writing to all the saints and faithful in Christ, and speaking of the holy purpose of God, in the blessing and choice and predestination of his people, "according to the good pleasure of his will," should proclaim that all this salvation unto holiness is that the saved should be "To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." That we should be thus in all the way of salvation, from its beginning in us to its consummation in eternal glory. Hence, says Paul, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Then it shall be perfectly performed, and the saved by grace shall "be holy and without blame before God in love." In all this good work and way of full salvation much more abounding grace reigns, and reigns through righteousness. This is ordered and sure, for the Lord hath spoken it. This is our great need, but more we do not need, and cannot receive. All the divine record concerning the salvation of sinners is summed up, therefore, in the one confes-

sion, "Salvation is of the Lord." And the way of it is, "The grace of God bringeth salvation." "For by grace are ye saved." This salvation is being manifested now, here in time, and it is the Lord's begun good work in us, by his much more abounding and reigning grace, but its fullness shall be on heaven's side of the grave, when all the saved by grace shall joyfully say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it." "This is the Lord's doing, and it is marvelous in our eyes."

Now, forasmuch as the God of reigning grace supremely rules in providence, so that all worlds are subject to his almighty power and control, his providence and his grace are harmonious and concurrent in the accomplishment of his counsel, "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 on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." Therefore to his people he says, "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him. \* \* \* Thus saith the Lord, which maketh a way in

the sea, and a path in the mighty waters; which bringeth forth the chariot and the horse, the army and the power; They shall lie down together, they shall not rise; they are extinct, they are quenched as tow. \* \* \* I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honor me, and dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise." Thus does the Lord declare his wondrous providence in ruling the nations, his power over the whole earth, and the conquests of his irresistible grace, in gathering together his people in Christ, and saving them out of all countries. "Thus saith the Lord, thy Redeemer, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof." Providence supreme controlled in all those wonderful and mighty events; and so it does in God's limitless universe; and parallel with his providence runs the mercy of God to all the ends of the earth, so that his providence is made subservient to his grace in all times and places, and unto all the peoples of the earth, whom he hath from the beginning chosen unto salvation. So the Lord's arm of supreme power rules for him in providence, as in grace. Knowing this, Paul wrote these wonderful words of faith:

"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." He knew this by revelation of the truth in the oracles of God, "who worketh all things after the counsel of his own will," and who "doeth according to his will in the army of heaven, and among the inhabitants of the earth." So true is this, the Son of God said of the little birds of the air, "Not one of them shall fall on the ground without your Father." This is the providence of God. Providence is universal then, and there is nothing outside of it, for God is omnipresent, is everywhere, and he is the God of providence in all places. Providence does not oppose grace, therefore, but goes hand in hand with it, and both grace and providence work together in the salvation of his people and for their good. If it were not so, then many things in providence, or rather beyond the control of providence, might perchance arise to hinder or obstruct or defeat the purpose of God in his grace, so that there might be disappointment or frustration or woe-ful failure in the reign of grace, and in the counsel and purpose and will and wish of the God of grace and salvation. But we rejoice that there is no such thing as frustration or defeat or want with the God of providence and grace, who speaks, and it is done, commands, and its stands fast, and who says, "I will do all my pleasure."

In the manifestation and application of God's providence in grace, and grace in providence, many instructive and remarkable instances are given in the Bible, a few of which let us notice. First, follow Abraham and his sons Isaac and Jacob and his family, in all their history, from Ur to Canaan, from Canaan to Egypt, and from Egypt up into Canaan

again. Note all the mighty events in all this history, the righteous judgments of God upon the Egyptians, the nations of the wilderness, and the seven nations of Canaan; the consequent calamitous wars, until the youthful David, "a man after God's own heart," reigned upon the throne of Israel; then behold the wonderful wisdom and power, mercy and grace and love of God through it all, to the people whom he had formed for himself, that they should show forth his praise and glorify the God of their salvation, and with silent awe we must say, "Even so, Father: for so it seemed good in thy sight." Next, single out the persecuted little Joseph, the loved of his father, and trace him from his father's bosom, on and on, till the son again wept in the father's arms down in Egypt; then recount all the overflowing goodness and surpassing compassion of God as the outcome of all the long trial and afflictions of blessed Joseph, and, with David, we shall feelingly say, "The wrath of man shall praise thee, O Lord; and the remainder of wrath thou shalt restrain." Again, from the son Joseph follow on to the Son Jesus, who was born in the city of David, where Jacob buried Rachel, the beloved mother of Prince Joseph, near where a multitude of the heavenly host sang praises to God, saying, "Glory to God in the highest, and on earth peace, good will toward men;" and consider all the intervening providence of God in his dealings with the Hebrew nation and the nations about them, from Joseph to Jesus, and from the birth of Jesus to his death on the cross, and from his resurrection to his ascension from Olivet to the right hand of his Father in glory; mark the mighty events which were inseparably connected in the providence of God through many centuries with all this most glorious redemp-

tion and salvation by our Lord Jesus Christ, then you will not say that the grace of God that bringeth salvation is not interwoven with his providence, neither that the providence of God does not embrace and control all events in the universe. You will not unless you dispute the Bible history, and object to the boundless dominion of the supreme Being, "who is God over all and blessed for evermore."

The people of God's grace are everywhere, in all nations, tongues, peoples, kindreds and families; for he said to Abraham that in him and his seed should all the families of the earth be blessed, therefore some of the Lord's people are either directly or indirectly connected with all the events of time, and affected by all that transpires in the world; but wherever they are, there God is, and his hand of providence is over them. "For in him we live, and move, and have our being," and his chosen are kept by his power. Behold the uniting lines of providence and grace in the Lord sending Jonah to Nineveh, and sparing that great city; also, in the sifting and conversion of Peter; also, in the Lord sending him to the house of the Gentile Cornelius; also, in his sending Philip away to the south, just at the moment to meet the returning Ethiopian, to whom he preached Jesus. For the Lord had said that Ethiopia also should stretch out her hands to him. The history of God's people in the Bible abounds with such memorial cases, plainly showing the shaping and controlling of their lives by many combining events in his wonderful providence, which providential links unite with his grace in its glorious reign in their salvation, and in forming his people for his praise. Thus the Lord's dominion and power is manifest in both his providence and grace in his glorious work of their salvation,

Turn now to your own lives, dear brethren, and you can but set up all along the way, here and there, an Ebenezer of praise to the God of your being, because his mercy and grace have been so richly bestowed upon you in his guiding and protecting providence through which he has held you up in your pilgrimage, so that you have not perished in your afflictions, but his mercy has held you up and his grace has been sufficient for you. "It is of the Lord's mercies that we are not consumed, because his compassions fail not." O why should we want to limit the holy and blessed God, or deny his dominion and omnipotent control and infinitely wise purpose, either in his limitless providence or reigning grace? Do we fear that he will blunder and make mistakes if we ascribe to him universal and absolute sovereignty? Are we wiser and holier than the Holy Father Almighty? Reverend and holy is his name. Let us reverence and adore him.

D. BARTLEY.

CRAWFORDSVILLE, Ind.

EAST PITTESTON, Maine.

DEAR SISTER ELLA:—I will try to write you a few lines, but I hardly know what to say. O, how I wish that everybody was an Old School Baptist, I have such a longing at times to be in their company, and cannot get to see any of them, and then when I do see them I cannot talk as I thought I could; I am a terribly mixed up affair. Ellen, my sister, has been here to-day; she can bear sound doctrine, and seems to love the truth, still there needs to be an ointment applied to her eyes, which none but Jesus can apply; he alone applied it to your eyes and mine, my dear sister, and none but he could have done it. How glad I am it is so, yes, his work is before him,

and "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Dear sister, it will be a short work with you and I; soon the places that know us now, will know us no more forever, our work will be done or undone. I often fear that mine will be undone; I am a very slothful servant, and not willing to make use of my little gift, but coveting that of others, and not willing to stand up and face the enemies of the word of God; I want to say smooth things, and want the favor and friendship of the world, which is enmity with God. But what is this that I hear? What shall we see in the Shulamite but the company of two armies? Who would not be a Shulamite? Though the cross is sometimes heavy and altogether contrary to nature, yet let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith, who for the joy set before him endured the cross, and despised the shame, and is forever set down at the right hand of God.

Now what was the joy set before him? Was it not the redemption of his people, and to do the will of the Father? He says, "Lo I come, in the volume of the book it is written of me, to do thy will, O God." He left the courts of heaven, and came down to this sin-cursed world, and took upon him a body of flesh, and came under the law, that he might redeem them that were under the law. Verily he took not on him the nature of angels, but he took on him the seed of Abraham. He came right where we were, and so you see we have not a High Priest who cannot be touched with a feeling of our infirmities, but who was in all points tempted as we are, and yet without sin.

I have often thought that I would write a few lines to you, but you do not

know how many times the devil has tempted and distressed me, by telling me that I did not feel what I was writing, and it was all mockery, and that I did not understand it myself, and that I had better burn what I had written, &c., and you may agree with him when you read this letter. I received your letter, and enjoyed it very much. "Many waters cannot quench love, neither can the floods drown it." Are we not witnesses of the truth of this? O, may we be kept by the power of God from all malice, and evil speaking, esteeming each the other better than ourselves, and be kept at the feet of all the saints, realizing from whence cometh our help, and that the Lord alone can keep us; may we remember that Satan is ever near to stir up our carnal minds, and to magnify mole hills into mountains, and to thus destroy the peace of the saints, but he can go no further than he is permitted by a wise and loving Father. How glad we ought to be that it is so. I have been reading your letter again, it has brought tears to my eyes; I thought while reading it, What an understanding in one so young in experience. Thousands who were traveling Zionward before you were born, seem to know little of these great and glorious truths of which you write. Why does not God reveal these things to all his children? as none can know them but by his revelation. Have you and I had a revelation from God? If so, how great and terrible it is, yet it is true, I believe, I have no more doubt of it than I have of my existence. Sometimes I think that my faith is too strong, and that I speak too boldly upon these things, but if Christ has made us free, we are free indeed, and where the Spirit of the Lord is, there is liberty, so we are not only free, but have liberty of speech, and it is writ-

ten, if these should hold their peace, even the stones would cry out. We sometimes feel that we cannot hold our peace, that we must see the brethren, and talk with them upon this all-important subject, and how glad we are that there are a few who can understand us. O, how little we can say concerning the great God and his wonderful works to the children of men, while we are clogged with the flesh, but soon we shall see him as he is, and know as we are known, and sing his praise forever.

You, and sister Attie, both say in your letters, "May God give you that peace that passeth all understanding." Now we read that if any two of us are agreed in what we shall ask, it shall be done unto us, and I do hope that I have that peace which the world understands not, and can neither give nor take away. Is it not strange, after experiencing what we have, and after feeding upon the word of God, and having such joyful seasons, we so soon have our minds engaged in the things of this life? It sometimes surprises me when I see how quick the change takes place, and what makes the matter worse, I feel for a time contented in that earthly place, and almost wish that I could always stay there; I feel a sort of dread when I think of spiritual things, and do not want to hear about them. O, what a strange mortal I am, but the Lord knows our frame, and as a father pitieth his children, so he pities them that fear him. It was in his love and pity he redeemed us, and bare and carried us all the days of old, and he will not forsake us now. My whole hope and trust is in the Rock that is higher than I. An apostle has said, Let him that glorieth, glory in the Lord. Now, my sister, whether or no I glory in the Lord you must judge.

There is a satisfaction in talking and writing to the Old School Baptists, for I generally feel that they understand me whether I express my thoughts to my own satisfaction or not. What a great privilege we enjoy in being numbered with the people of God, and what a favor to worship under our own vine and fig tree, with none to molest nor make us afraid.

I have now just finished supper, and as I sat at the table a feeling of praise and joy seemed to take possession of me, and as I have no one to talk with about it, I will add a few lines more to my letter; perhaps I cannot write about it. You know that Jesus comes, and talks and walks with us, for our comfort, and not always for the comfort of others, but I felt to say at the table, "Great and marvelous are thy works, Lord God Almighty." How wonderful that he should remember me in mercy; yes, even poor me. Well do I remember in the days of my childhood, when feeling lonely and forsaken, I would take the Bible and go to some secluded place, and read in it with all the comfort and encouragement that a believer could have had. It seemed even then to touch my case, and the tears would run down my cheeks, and I felt that God was my friend. I wonder now how I could have claimed the promises, and fed upon the word of God, as I then had no evidence that I was a child of God; I never had such a thought as that I was his child, but I seemed driven to the word, for I had no other source to look to for comfort. All the way along my life I have been receiving chastisement from that dear, unseen hand. Bless his holy name forever and ever, let the whole earth say amen. Now, as I look back, I can see that it was God's own hand leading me. He said, I will bring

the blind by a way they know not, and lead them in paths which they have not known; I will make darkness light before them, and crooked things straight. These things will I do for them, and not forsake them. I hope that I have written nothing that would wound the feelings of any of God's little ones. He who searches the heart knows that I have no such intention, but I dare not, and neither do I desire to turn either to the right hand or the left, from the truth. I hope that you will feel to write me again.

I remain your sister in a precious hope,  
ANGIE MOODY.

GARDEN CITY, Minn., July, 1900.

DEAR EDITORS OF THE SIGNS:—I have been requested by brethren and sisters, at home and abroad, to write more for the SIGNS, but every number is so ably filled, what I could write would only mar its beauty. Yet at the same time I have an impression to write, but from what motive? is the question with me; if it is to gain applause, or to have my name appear in the paper, I had better lay my pen down, and never take it up again, but I hope and pray that it is not so, but solely for the comforting of the weak lambs of the fold, and lifting of Jesus on high, exalting him above all powers in heaven or upon earth, or under the earth. Paul, in his letter to the Thessalonian brethren, after exhorting them how they should walk in the church, touches on brotherly love, and says, "Ye need not that I write unto you: for ye yourselves are taught of God to love one another." And John says, "We know that we have passed from death unto life, because we love the brethren." Paul ends the chapter to the Thessalonians by saying, "Wherefore comfort one another with these words." They were taught of God

to love one another, and that it was not necessary that they should follow the traditions of the Jews, and be circumcised and keep the law of Moses, or even to meet God on the way, O no. Paul had preached them the gospel of the Son of God, that they were saved through the suffering, death, resurrection and ascension of the Lord Jesus Christ, that had redeemed them, and purified unto himself a peculiar people, zealous of good works, through reigning grace alone. The brethren at Thessalonica could testify to this, and now they were to comfort one another with these words. And as we understand this same God is without variableness or the shadow of turning, so he teaches his children to love him to-day, in the same way he did in the beginning, and for that reason I desire to comfort the scattered sheep and lambs of my Master's kingdom with these words. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Paul could say, "By the grace of God I am what I am," for he was going with letters of authority to put to death all that called on the name of the Lord, but Jesus met him on the way, and turned him about, as he does all his Jacobs, and told him that it was hard to "kick against the pricks." Hence Paul could say, "By grace are ye saved through faith; and that not of yourself; it is the gift of God: not of works, lest any man should boast." Then where are the boasting pharisees of to-day, boasting of how many souls they have saved, and turned to the Lord. The command is, receive them not in our house, nor bid them God-speed, for it is not the doctrine Paul preached. Then let this be a comfort to you, to know that you have been taught of God to love one another. John says, "We know that we have passed from

death unto life because we love the brethren." O, says the poor little one, I fear that I do not love as I had ought, for I see so much sin and corruption in my every day life that I fear that I am not born again; I am so much of the time in darkness, surely the Son of Righteousness has never shone upon me. Dear kindred in Christ, let this be a comfort to you, to know that none but the children of God have such trials. Job says, "He hath fenced up my way that I cannot pass: and he hath set darkness in my path."—Job xix. 8. Then let us do as the children of Israel did at the Red Sea: "Stand still and see the salvation of God." We are told to wait upon the Lord, and he will renew our strength. Brethren, be not confused by the Ashdod manner of waiting upon the Lord; they gather sticks and kindle a fire of excitement to warm themselves by, and call it the working of grace in the heart. The prophet tells what shall be their lot: "They shall lie down in sorrow." David said, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an 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. 1-3. You all can testify to these things, so comfort ye one another with these words at your little assemblies. One may be led to speak of the way the Lord found him in a waste howling wilderness, in a desert land, like Jacob of old, and says another little one, That is the way it has been with me; I thought I was entirely alone, that there was no one like me, with such a wicked, deceitful, wandering mind. How it comforts and cheers my drooping spirits to hear those I believe to be the true children of God,



expressing what I have passed through. Yet at the same time we have nothing wherewith to boast, it is through faith we are led to speak of the goodness and mercy of God to such poor, unworthy creatures as we feel ourselves to be, and it is through the given faith of the Son of God that the poor, doubting ones are comforted while conversing together of their trials and conflicts.

In conclusion I will say, remember what Paul says to the Hebrews: "Whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth. If ye endure chastisement, 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."—Hebrews xii. 6-8. Peter also tells us to "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."

I will just say, if this should meet the eyes of the brethren that know us, they will rejoice with us to know that God has remembered Zion in this part of his vineyard. Let the bulls of Bashan bellow, and the people imagine vain things. The pleasure of the Lord shall prosper in his hand.

But I must close, as I am making this scribble too long. I leave it in your hands, dear brethren editors, to do with as you think best, and all will be right with me.

As ever, yours in hope of eternal life through Jesus Christ our Lord,

A. B. LESTER.

WHITEFIELD, Maine, June 11, 1900.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—I have some letters which I wish to send you for publication in the SIGNS, if in your judgment it seems best. They have been very sweet to me, and I think others of like precious faith would reap a handful from them, if they should appear in the SIGNS. I have thought of you and Elder Hubbell many times since the association last September. Although I cannot bring to mind your words the morning when you both came to see me in my sickness, yet your voices were like music to my ear and melody in my heart, and they seemed not of earth, but of the Lord, and as I think of that little visit, the same sweet music sounds in my ears and comforts me still. It was a great comfort to have you all here in my home, even though I was not able to see you all. I had looked forward to the association all the year, anticipating the meeting with the dear ones, and hearing the gospel preached in its purity, but God in his wisdom ordered it otherwise, and that I should be laid upon a bed of pain and sickness, still comfort was with me, and I was made to be still and with no murmuring in my heart. Jesus was with me I feel sure, and made all my bed, and by times I was carried above it all. It was in God's plan for me to suffer much in my life. I sometimes ask the question, Why it is so? and then the words come often to me; "It pleased the Lord to bruise him," our dear Savior, and how then shall his little ones escape? In a measure we must follow his suffering; he trod the wine-press alone, and of the people there was none with him; we, too, must walk in the deep, and drink the same bitter cup, it is good for us, we are made perfect through suffering. I often feel that it is good for

me to be afflicted, it weans me from earth and worldly vanities, and brings me to the feet of Jesus, calling upon him, and shows me all my dependence upon him, and how vain is the help of man, how weak is the arm of flesh, how frail is this little bark. But our anchor, hope, is within the veil, where Jesus is, and it is sure and steadfast. Can I ever thank him enough for his goodness and mercy, which has followed me all the days of my life, and has given me a hope in his mercy, and filled my heart with love to him and all the household of God, and which keeps me that I may not depart from him?

I will close these rambling thoughts; I hope that I may be able to meet you all this coming fall, at South Gardiner, and that I may be enabled to eat and be filled with the heavenly manna which falls by the way. Love to you and family, and to all the household of faith.

Your little sister in a precious hope,  
 ELLA L. PULSIFER.

SOUTH GARDINER, Maine.

MY DEAR SISTER IN CHRIST:—I have been thinking of you and the portion of Scripture upon which you wished me to write, the most of the time when I have been awake, since I reached home from Whitefield. I feel now like trying to write you a few lines as my mind may be led; I do not expect to write you all that has passed through my mind about this Scripture and its connections. You will find the Scripture of which you spoke, and about which sister Hubbard wrote, in the fortieth chapter of Isaiah and thirty-first verse, viz: "But 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."

You will see by reading the chapter that the Lord by the mouth of the prophet is showing his people how small all the nations are to him, and of how little value they are literally in his sight; he shows them that all nations are before him as nothing, and that they are counted to him as less than nothing and vanity; certainly this is as small as our little minds can comprehend. But he says, "They that wait upon the Lord shall renew their strength."

There are several ways of waiting; we read of waiters to wait upon tables at hotels, and upon company, and of several other ways of waiting, but this is not what is meant in the text, those here spoken of know the Lord to be the holy One of Israel, and they wait upon him as their King and Savior; they know their leanness and nothingness, and they also know that in them dwelleth no good thing, and they cry unto him as their life, their hope, their love, their righteousness, their all. They also have many trials, and temptations, and afflictions, and they glory in them. Their Lord has told them to glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, for the love of God is shed abroad in their hearts by the Holy Ghost, which is given unto them. Now, while they are thus waiting, their strength is renewed, and they mount up with wings as eagles. When I was a boy I lived near the seashore, and sometimes I have watched the eagles soaring in the air, and around and around, it seemed to me without any exertion of theirs, until finally they would ascend out of my sight, and I could see them no more. I think this is the idea intended here. When the Lord's little ones are led to wait upon him, in

his own time he will lift them up above all their worldly trials, and the eye of the flesh will not know how it is done, nor how far they go, but these times, my dear sister, are few with me, for I have to mourn my leanness and nothingness; still there are times when I think that,

"On the wings of his love  
I was carried above  
All sorrow, temptation and pain."

At such times God's children also run in the statutes and commandments of God, and they love all his ways, for he gives them the light to see that all his ways are just and right, and they say, The Lord has done it, and it hurts them to hear any one question any of the ways of the Lord, for they know that they are just and right. And when troubles and trials and afflictions come upon them, they can walk in them, because they can witness with one who wrote anciently, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

I have not written as I intended, but I have written as my mind has been led at this time. This letter looks just like me.

From your brother in hope,

J. H. LOWELL.

AUGUSTA, Maine, December, 1899.

MY DEAR SISTER ELLA:—I would like so much to see you all. I have been thinking of you and others this morning, and it has seemed good to shed tears. My heart is with the people of God, and though absent in body, I am with you in spirit and in truth. The Lord does indeed bless me; he gives me to think upon these divine things; he causes the clouds to be rent in twain, and then I behold the face of my Beloved. "Whom have I in heaven but thee?" the psalmist said, and

I feel that I also desire none on earth but him; I desire no God but the omnipotent Savior of Israel, he is my rock and my salvation, he is the life of his people, and had I a thousand tongues I could not tell what he is to me. I would that the small, insignificant things of time might be taken from my mind, what do they matter, after all my fretting and worrying? We that have this great hope through grace know that by taking thought we cannot add one cubit to our stature, but these things are a thorn to buffet us, but when these vain things are subdued, and we behold Jesus only, we have rest for a season. The other day I experienced a feeling different from what is usual with me; I thought of my Savior, (I was, or had been, reading,) and of how much more of worldly goods I have than he had, and I felt that I wanted no more. His way was much rougher and harder than mine. Did my Lord suffer, and shall I repine? My desire for gain was gone. I cannot tell it to you so that you can feel what it was to me. These little experiences are for ourselves. When the sun breaks forth from the clouds, you have noticed that it falls in little rays, a ray here, and a ray there. It is the glorious Sun of righteousness that shines into our souls, and causes our love to flow out like a river. The world may look on and see the outward experience of it, and call it purely natural, but we to whom these things are given, know that is false. Our love is the same for one whom we have never seen before, when we hear him declare the wonderful works of God, as it is for those whom we have long known. Great and wonderful are the works of the Almighty God, how wonderfully he reveals himself to us poor, vile worms of the dust, and how great is his compassion and love for us,

and it was the same before the world was created. Just to think that I should have been embraced in that wonderful covenant. Why was it that he should have so loved any of the fallen race of Adam as to give his own Son as a ransom? We can only answer, "Because it seemed good in his sight." "Let them that make mention of the Lord keep not silence." This is just as sure to be fulfilled as when he said, "Let there be light, and there was light." All the lets, wills and shalls are sure. I am glad it is so, if it were not so, how quickly would all things be overthrown. The Lord reigns, let the people rejoice, and the Old School Baptists do rejoice, when the spirit of rejoicing is given them, with joy that is unspeakable and full of glory. I would so like to go to conference and meeting; I would not stay here always, and be away from my kindred in Christ, unless I saw more inducement than I do now; I am homesick and hungry for a sight of your dear faces, I love you all with a pure heart fervently. "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." We find as we travel on that grace is given to us according to our need; his grace is sufficient for us; daily bread, as it were, is given to the children of Israel in all their journeyings. Of old it is said there was no lack to any, neither was any left over. I sometimes do not care if my journey should not be much longer, there is not much to live for, and there is so much to die for. To live is Christ, and to die is gain. I sometimes think that I shall not stay very long, but there may not be anything in the impression; we frequently have thoughts that come to naught. The greatest barrier in leaving the world

would be my mother, and yet I know that she would be strengthened. I have kind friends who are the nearest and dearest of earth, but you know the desires these glimpses of heaven produce; it is a desire to depart and be with Christ, which is far better. Earthly love at such times dissolves like mists before the sun. I would like to appreciate my natural blessings, I know that I have many. One of the first to a wife is a kind, indulgent husband, and that I have, yet he does not understand why I should sometimes feel the earth to be a weariness.

I will close, yet I feel hardly satisfied. I wish you a happy new year; whatever the Lord sends is best, and all things do work together for your good.

Your sister in the precious hope of the Son of God,

NELLIE PALMER.

DAYTON, Wash., June 24, 1900.

G. BEEBE'S SON—DEAR BROTHER IN HOPE OF LIFE ETERNAL:—As the time is past for me to renew my subscription to the SIGNS, I send two dollars, for which please give credit, and as I have been blessed with the privilege of meeting with a goodly number of the brethren here in the far west, at the Siloam Association, and other places, and can truly say we have been blessed with the manifestation of the presence of the Lord with us, realized in the love of God flowing from heart to heart, I feel like writing a little about it. What blessed seasons these are to me.

While in conversation with the brethren, I was requested to write out my christian experience and call to the ministry, and the evidences which it has pleased the good Lord to give me in regard to that work, and send what I should write to the SIGNS for publication. Now,

brethren, I will be as brief as possible, so as not to take up too much of your time.

I united with the church when I was in my eighteenth year; I had been raised by poor parents, and so had failed to acquire an education. For several years I felt that my place in the church was at the feet of my brethren, to hear, but not to be seen nor heard. In the year 1869, I moved away from our church about one hundred miles, into a new country, where there was no church privilege of any kind. After awhile the Presbyterians came into that country and organized a church; they wanted me to join in with them; this I could not and did not do. When I heard them preach I could see that there was a difference between them and the Baptists, and my own experience. One day while reflecting on this matter, the question came to me with much force, Is it possible that all these good people are mistaken, and that I am right? I decided at once in my mind that I must be wrong, and they right, but this did not satisfy me, I wanted to know, so to decide this matter I began to read the Bible with a prayerful heart to know the truth, and in this search I found that it is by grace that we are saved, and this was strictly in harmony with my experience. My mind soon became so absorbed in this search that I could not control it, and what I had found and learned to be truth I wanted to tell to others. My mind became so absorbed in the matter that I could not think of anything else. I was working very hard improving my new farm, and I would often work hard all day, and when night had come could not tell what I had done; I would often find myself standing, in imagination, before a lot of people, telling them of the glorious plan of salvation, and of the blessed things which the good Lord had

done for his people, then I would think, "How foolish I am to think of preaching, I will not think of such a thing any more," but I would soon forget, and would be led off into the same line of doctrine, telling in mind the unspeakable love of God to poor sinners. Often while talking with any one I would forget what we were talking about, and would ask some foolish question, or make some foolish answer. Then I would think that men would judge me to be crazy, and not to know any better; then I would vow that I would not be so foolish again, and that I would give up such thoughts, and not think of anything of the kind again, and then again I would forget my resolution, and be lost in thought once more. It was my thought by day and by night; often I would awaken my wife by my talking, and she would ask me what was the matter, and I would say, "Nothing, I was just dreaming," and often I could not sleep because of the great burden that was upon my mind. I would often breathe forth a deep sigh, and when my companion would ask again what was the matter, I would tell her an untruth and say, "Nothing, only that I am tired."

Thus my mind was led for about three years, until it seemed that my entire strength was gone, and that surely I would lose what little mind I had. About this time, I had a dream which I will here relate, I had moved back into the bounds of our church. I dreamed that I was at the meeting of the church, and that Elder Wm. Truman, whom I dearly loved, and who had baptized me, was the minister, and when it came time to begin the service, he selected a hymn to be sung, and no one in the house could sing it but himself. I thought it very strange that he should use a hymn that no one else could sing, but just as he be-

gan to read the hymn, I thought that an angel came to the door and beckoned him away, and as he passed out, he handed me the book, and the angel said to me, calling me by name three times, "help." So I arose to my feet and began to sing. The dream was clear to my mind, and is yet, and the words were continued with me, until I had to yield and try to speak. I felt that I was the most ignorant person on earth to attempt such a thing. After some time, the church gave me license. I went on for three or four years, trying to preach, and trying to quit, when the church called for my ordination, to which I objected, I did feel that I was too weak and ignorant ever to undertake such great responsibility as rested upon one who was an Elder, yet I felt to be reconciled to the will of the little church, although it did seem that I could not yield to have such a responsibility placed upon me. But the church urged it upon me, and I finally consented.

Now brethren, I will relate an evidence that has been a great stay and comfort to me through many trials through which I have been called to pass; it has strengthened me at such times as I have been made to feel and know my weakness and imperfections, then I am made to know that without him I can do nothing. When this evidence is brought to my mind, I cannot help believe that the Lord has something for me to do. After the church had called for helps, and set the time for my ordination, I sank down into the very depths of despair, I thought surely the church has made a mistake, and I never can submit to be ordained. While I was in this low state, I was taken with pneumonia, it was a very violent attack, my mind was that the church had made a mistake, and to save disgrace being brought upon the cause, the good Lord

was pleased to now remove me out of the way. This I was willing should be done, I had no fear of death, but was perfectly happy, I was going home, and should not be left to bring any disgrace on the church. The best medical aid available was called in, but to no purpose, I grew worse until my life was despaired of, I was taken with hemorrhage of the lungs, and pleurisy set in, my suffering, for the time, was great, but yet I had no fear of death, it was all right. I became unconscious, but I do not know how long I was in this unconscious condition, but several hours, then these words were spoken to me in a plain, unmistakable voice, and as it seemed within me, "Your time is not yet come, for the Lord has a work for you to do." Now, dear brethren, I never can tell the effect that these words had upon me, but it released every burden and doubt of my mind, and gave me to plainly see my duty with regard to my ordination, and the will of the Lord in it. All that I can say is, that I was filled with unspeakable joy, I was relieved of every pain, and told my friends not to weep for me, for the Lord had a work for me to do, and that soon I would be up and well, and what seemed so strange to many, my disease was gone, and all that was to be done was to build up my strength; this soon came to me, and in a few days I was able to be out, and to go to my place of meeting, and was ordained.

I will relate one more dream and then stop. A few days before I was ordained I dreamed that I was at our meeting, and brother Schanks, who was our pastor at the time, was also at the meeting, and at about the time that service should begin, he concluded to move the place of meeting; he went across a beautiful river, upon a high mountain, under a beautiful

evergreen tree, and then I could see him preaching to a lovely congregation. I was left with two aged sisters, and could not cross yet. The day I was ordained the dear old brother did cross over the river of death.

Now, brethren, these are some of the exercises of my mind, and these are some of the evidences which the Lord has given me upon which he has caused me to hope, that he has given me a small place to fill in his kingdom.

Brother Beebe, I know that you will see much imperfection in this, but if you think it worth the trouble of preparing for print, you can do so; correct where you think best. If in your judgment you think it had best be laid aside, do so, and all will be right with me.

I remain yours in the bonds of affliction,

B. S. PATE.

CARBON, Texas, Aug. 8, 1900.

EDITORS OF THE SIGNS OF THE TIMES—GENTLEMEN:—I hope I am your brother in Christ. Inclosed find money order for \$2.25, for which send me the two Books of Editorials, both volumes, price two dollars, and "Feast of Fat Things," in paper cover, price twenty-five cents. Having obtained and read a few numbers of the SIGNS, from an old brother by the name of House, I am led to send after these books. I have taken a great liking to the SIGNS, and want to take it, but decided I would wait and begin the first of the year, that is, if I live, and nothing takes place more than I know of. I want to say this, while I have never joined the church, and do not really feel worthy or fit to belong to the church, yet if I know myself, there is not an Old Baptist in the world that believes what the SIGNS sets forth any stronger than I do, and that is

salvation by grace from beginning to end. I am surrounded by a people, and have been all my life, that claim that the atonement of Christ only opened the way, and it was left optional with the dead sinner whether he be saved or lost, but they leave off the dead part, and claim that the sinner is not dead, but has life enough left in him that he can lay hold on eternal life, if he just will. Well, you can leave me alone in their center, and let them surround me and preach it a lifetime, and they will never make me believe it. And why? Because it is contrary to my little experience, and the teachings of the Bible. If I should give way to my mind I could write at considerable length, or I feel so at least, but I will not. Hope to receive the books soon.

From a poor old sinner, if saved it will be by grace, and grace alone.

J. W. WHATLEY.

RIDGEWOOD, N. J., Aug. 6, 1900.

DEAR BROTHER:—Please renew subscription for Etta Hoffman, Bath, Steuben Co., N. Y., for our family paper, as this is all the preaching she can get. I have reason to know both her and her mother, in their loneliness, highly appreciate and enjoy the SIGNS. Elder Bundy, when he baptized sister Etta, a few years ago, was made to rejoice, as he expressed himself, "How wonderful are the ways of the Lord, in giving her such clear views of gospel order, when she has none to converse with on these things, and never hears any preaching." Yes, truly 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 judg-

ments of the Lord are true and righteous altogether. David, who had sweet seasons of communing with the Lord, when he could indite those hymns of praise, and more precious still, of supplication, says, I am as a sparrow upon the housetop, but he says also, "I watch." May we also be given this carefulness.

I am glad to learn that sister Fisher, of Allentown, has cast in her lot with us, and regret it was not my privilege to meet her at the last association meetings. It was also a mournful pleasure to learn that Elder Wm. L. Beebe is so mercifully sustained in his affliction, and we trust he may continue to realize "His mercies endure forever."

Trusting this may find you and yours in the enjoyment of his presence, and realizing in your arduous duties, "As thy days, thy strength shall be," I would humbly subscribe myself,

Yours in fellowship,

M. HILLINGS.

WAGRAM, Ohio, July 10, 1900.

B. L. BEEBE—DEAR BROTHER IN THE LORD:—Yours received a few days ago; glad to hear from you again. Some cannot see the commands and exhortations in the Scripture as they appear to me. If a command on God's part necessarily infers a full power on our part to comply with it or fulfill it, then we must have the same power to serve him the saints in glory have, which I do not believe. To me, commands and exhortations represent our duty, not our strength, and declare God's authority and right of dominion, and not our power or ability. When Jesus said, "I can of mine own self do nothing," he said it representative of all the saints; it must be taken in this sense, for we know literally, all power was in his hands, and he worked,

and did the work of redemption, a work which could be performed by no other, and only by him; he finished the work which the Father gave him to do, yet he said he received power from on high, and the early apostles could not preach or understand the gospel until they were endued with power from on high, so I hold to-day we are as utterly dependent on the same power to enable us to do works of righteousness, and when that power comes to us, or moves in us, it is greater than the natural power of evil within us, overcomes it, and thus we are led by the Spirit of God. It seems to me that the Spirit of God is in us at all times, but is felt more at times than at others. I am pleased with your manner of conducting the SIGNS, and desire to send you a word of cheer and comfort.

I am far from well, am discouraged very much at times; I cannot find out what is the matter with me, the doctors, if they know, will not tell me. I am a little better a day at a time, then I feel like writing, but when bad, just cannot write or read.

Now, my brother, believe me sincerely yours in love,

FRANK MCGLADE.

JEFFERSON, N. Y., June 28, 1900.

DEAR BROTHER BEEBE:—Inclosed you will find a letter which I think will be appreciated by the readers of the SIGNS. She is a precious niece, as well as sister in Christ, and is a daughter of brother David Hix, who has taken your paper for years.

Your sister,

ELIZABETH HIX.

RICHMONDVILLE, N. Y.

DEAR AUNT AND UNCLE:—If you remember, you asked me over three years ago to write to you, and I promised to do



so. If I remember aright it was soon after I united with the church, and I have thought of it a great many times, and when I have thought of it I have felt too weak and unworthy to even try. I find myself so often out of the way, and walking in by and forbidden paths, that it causes me a great deal of trouble. O, that I could ever be found following in the footsteps of the dear Redeemer, more loving, kind and forgiving, and walking so that the world even would say, She is a christian. At times I am almost ready to give up my little hope and say, Can it be that the Lord has had anything to do with me, who am but a poor, weak worm of the dust? and when I get so low, and all seems darkness around me, I am made to groan and cry out to him who was my comfort and stay when I felt that my friends and all the world were against me. As I write, I think of the many days and nights which I thought were my last, and of the loving-kindness and tender mercies of God to me, poor and wretched as I was, and the tears run down my face at the thought that I should ever complain, even though my friends were to be all taken from me. As I feel now I would say, "O God, thy will be done." Surely he is too wise to err, and too good to be unkind; he will never leave nor forsake me. "Though I walk through the valley of the shadow of death, I will fear no evil." His people need fear no evil, though they be in the prison cell, the lion's den, or in the fiery furnace. I do not know that I ever felt more like praising God and the dear Savior than I do now. I would like so much to hear the church sing,

"Amazing grace! how sweet the sound!  
That saved a wretch like me."

If I am saved it is by grace, and I know that I am the most unworthy of all the

people of God. I do love them, and love to hear them talk of the great goodness of God, and hear them sing his praises. Often I repeat these words, "O for a thousand tongues," &c. O, that I could praise him more.

I must close. May God bless you and his people everywhere.

MAGGIE A. HIX.

PINE BLUFF, Ark., June 3, 1900.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN:—I will write you a few lines to-day, as it is time to forward my subscription for the SIGNS, and inclosed find money order for the same. I am always glad when the papers come, for they bring to me glad tidings of great joy, concerning Jesus Christ, the same yesterday, to-day, and forever. Then let us be steadfast always, since with him there is no variableness nor shadow of turning. I feel like one alone in this country, as nearly all the preaching is salvation by man, and how glad I am when I read the SIGNS and find that there are a few who preach Christ. But this is the stone which was set at naught by the builders, and which has now become the head-stone of the corner, and the word says, Neither is there salvation in any other, for there is no other name given under heaven and among men whereby we must be saved. Jonah said, I will pay that which I have vowed, salvation is of the Lord. We are exhorted to work out our own salvation with fear and trembling, because it is God who worketh in us, to will and to do of his own good pleasure. And the apostle said, When I gave all diligence to write unto you of the common salvation, it was needful for me to write and exhort you that ye should earnestly contend for the faith which was once delivered to the saints. This is

just as important now, because there have come in certain men who preach two salvations. Jesus alone is the salvation of his people, and there is no other way, he has always been their salvation, he was appointed to this work before the foundation of the world, but false teachers have come in, and it is our duty to cry aloud and spare not, and earnestly contend for the faith once delivered to the saints. This we do when we preach Jesus Christ the same always. It was of Christ that all the prophets spoke, and he was delivered by the determinate counsel and foreknowledge of God, and with wicked hands was crucified and slain, and him God raised up, loosing the pains of death, because it was not possible that he should be holden of death. "For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope." I trust, dear brethren, that the Lord may keep you long to publish the SIGNS. I remain your brother in the hope of Christ,

D. WESTALL.

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### EDITORIAL NOTICES.

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#### ELDER DAVID BARTLEY'S NEW BOOK NOW OUT.

ON the last page of cover of this number will be found the announcement that Elder Bartley's new book, entitled the "Priesthood of the Son of God," is now ready for delivery, and all wishing a copy will please order direct of him, and not of us, and save time and expense. Owing to ill health and other hindrances, we were not able to do the work of printing the book, but we have read the manuscript, and can recommend the work to

our readers, and to enable them to judge for themselves, we publish in this issue, chapter four of the book, headed, "Our Brother High Priest."

For full particulars as to price, &c., see last page of cover.

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### APPOINTMENTS.

ELDER John McConnell, the Lord willing, will fill the following appointments in September, viz: first Sunday, at Hope-well, N. J.; second Saturday and Sunday, Rock Springs, Md.; third Sunday, Southampton, Pa.; fourth Sunday, Spring Valley, N. Y.; fifth Saturday and Sunday, Cammal, Pa.

Brother McConnell having kindly consented to attend any business for us during his travels, all who have any business to transact can do so through him.

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### ELDER R. H. BOAZ'S PAMPHLET.

ON page 543 will be found an advertisement of a pamphlet by Elder R. H. Boaz, on "Conditional Time Salvation." This pamphlet is a most complete refutation of this fallacy, and we wish every lover of truth possessed a copy.

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### EMBRACE THE OPPORTUNITY.

As Elder F. A. Chick will, providence permitting, be at the Mt. Pleasant and Licking Associations, those attending these meetings, wishing to transact any business with the SIGNS, will have the opportunity to do so direct with him.

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### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denotes the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 1, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**VIEWS ON SEVERAL TEXTS.**

BROTHER Newton Peters, of Portland, Ind., has written asking that we present some thoughts upon the Scriptures found in Matthew xxiv. 30, 31; Mark xiii. 26; Luke xxi. 27; Matthew xvi. 27, 28, and Luke xvii. 30. To this might be added Mark ix. 2, and Luke ix. 27. Our brother says that there are some divergencies of opinion among brethren in his section about the meaning of these Scriptures, but adds, there are no divisions growing out of this difference of understanding of these texts, or of the subject embraced in them. This is as it should be: there have at all times been divergencies of opinion concerning the subject embraced in these Scriptures, and we have no doubt that there always will be among the children of God who are equally honest, and equally desirous of knowing the truth. We often call to mind, when such differences arise, what Paul says in Philippians concerning those of diverse mind: Whereunto ye have attained, let us mind the same thing, let us follow the same rule, but if in anything ye be otherwise minded, God shall reveal even this unto you. The last clause covers what we would call attention to: "If in anything ye be otherwise minded,"

that is, diverse minded. What then? Dispute and quarrel about it? No; "God shall reveal it." He will reveal it to the brethren in his own time and way. What have any of us that we have not received from God? If any one of us have only that which has been revealed to us, and we did not receive it from men, why expect that others can receive it in any other way? If God revealed it to one, he must to all. If he has revealed any truth to one, that he has not to another, that one has a right to tell it forth, but he has no right to insist that others shall receive it until God reveals it to them. Let us wait for the Lord then in all things, and so if any brother has the right view of these Scriptures, and others have not, let the one who is right wait until God shows the rest the same truth; let him speak forth what he sees, and then leave it, being well assured that he will not leave others in the dark concerning any truth that will do them any good.

Leaving these general remarks, we desire to present such views concerning these Scriptures as we have, and we trust that no one will think we design an assault upon the views of any one who may differ from us. The substance of the texts named relates to the power, kingdom and coming of our Lord Jesus Christ. We understand them to present precisely the same things in substance that are said in all the prophecies concerning this new kingdom, and its King. We have no new nor novel views to present from these words, but the same gospel of good news that has been preached in all ages, and will be to the end of time. The texts referred to divide themselves into two groups. One group of three texts, Matthew xvi. 27, 28, Mark ix. 2, and Luke ix. 27, refer to the transfiguration on the mount. We will quote the lan-

guage in Matthew. The other two are the same in substance: "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Now in each of the three evangelists, it immediately follows that he took the three disciples up into a high mountain apart, and was transfigured before them. We have never questioned that here was the beginning of the fulfillment of the words of the Savior just quoted. We do not understand that in the transfiguration all that he meant by the kingdom of God coming with power was fulfilled, but here was the beginning of that which should appear in all coming ages to all who are real disciples. In this scene in the mount there was a revelation of the truth that his kingdom was not of this world. Here the man of sorrows, who was despised of his enemies, and misunderstood by his friends, was revealed to be more than a man. The divine nature was here made for a moment manifest. The disciples heard Moses and Elias talking with him of his decease which he should accomplish at Jerusalem. They, in common with all the Jews, had thought of a Messiah who should set up an earthly kingdom, greater in power and might, and in justice and righteousness, than any other kingdom had ever been, but still a kingdom which was of the earth, and here they heard of a death which he was to die, and of which both Moses and all the prophets had written, out of which death was to come a better life, and a better kingdom; a kingdom which was spiritual, and in the hearts of men. Here was a revelation of this which was new to them, but which

was to continue, and be more fully revealed to them, and afterwards to all who should believe. There is in the life of every believer some moments when Christ is transfigured before them, and they come to see that the gross earthly thoughts which they have harbored and cherished are all untrue and misleading, and that they do not present Christ as he really is, and when they see some glimpses of the true glory of the King and of the kingdom of righteousness and peace. Not until such revelations are given, does any man begin to learn that his kingdom is not of this world, but that it is of heaven, and comes down from heaven; then indeed they begin to see that all the prophets and all the law, point to death, and life through death; then they begin to understand what it means when he says, "I am he that liveth, and was dead; and, behold, I am alive for evermore."

The Christ who was transfigured before them was in no wise different from what he had been before, and all the time, it was simply true that the glory which had been veiled from them because they were not able to behold it, was now for a moment unveiled. The light did not shine *upon* him, but it shined *out* of him; it was in him before, and now they saw it, and here was an un veiling of the Son of man in his true kingdom and power. Here also is the rewarding of every man according to his works, for these works are the fruit and result of the life which is made manifest in Jesus, and which was glorified in the transfiguration, and which he is unto his people. The apostle says, The life of Christ is made manifest in our mortal flesh, or in our mortal body, and when disciples see something of the glory of Jesus, it is only that which Jesus is to them and in them, and all this is a present experience, that is, as

we mean it, it is an experience for which we do not wait until the final revelation of glory. While the disciples yet lived here on earth they saw these things; one of the evangelists says after eight days, and one after six days, and even if it should be disputed that the transfiguration was meant, yet it would remain true that these things should be fulfilled in the natural life of men, for the Master said that some standing there should not see death until this promise was fulfilled.

Leaving this group of texts we will call attention to the other group. This embraces Matthew xxiv. 30, 31; Mark xiii. 26; Luke xxi. 27; Luke xvii. 30. Without quoting either place we will say that they all relate, as we understand the matter, to the same thing, and that is the final destruction of Jerusalem, and with it all the temple worship, with its forms, and offerings, and priests, and the ushering in of the new dispensation of the gospel. One sentence in Matthew xxiv. 34, settles to our mind one thing, namely, that these things began at once to be fulfilled. This verse reads, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." And they were all fulfilled in that generation. That portion of the prophecy of the Savior which related to the natural events connected with the destruction of Jerusalem was all carried out to the letter, in the time of some then living; and the spiritual things which were there presented have their fulfillment in every generation, in that generation, and in all other generations.

When we read and think of the coming of our Lord Jesus Christ, what is it that makes it precious and helpful to us? Is it not that he comes to us in the Spirit, and is our brother and friend, tried and tempted as we are, and knowing there-

fore how to save us? We would not be understood to question his second coming, at the last time, indeed we do believe in what is called his second coming, but the texts to which our attention has been called, seem to us to present a coming of the Lord that we now feel and know. We have no evidence of the second coming of the Lord at the glorious consummation of all that believers hope for and expect, except that this same Jesus comes to us and manifests himself as a living Savior now in our hearts and lives. This is an experience true in all generations. Times and seasons do not matter so much as the spirit of his coming. The times and seasons we need not question, the Father has kept them in his own hand, and of the day or hour of the coming of the Son of man, let that coming be what it may, no man knows, not even the Son, but the Father only. These are Jesus' own words; they are true not only of one of his comings, but of all his comings to us; we can never anticipate them. The power and coming of this King, and of this kingdom, is to conform us to himself, it is to the heart, and to our needs, and it is glorious. When he shall come at the last time it will be the same, it will be then to perfectly conform us to himself, and it will be such a coming as we shall long for and need, and in this shall all his glory appear. That picture of the coming of the Christ which carnal Jews had formed, and which even the disciple held until the day of pentecost had come, was an entire misconception of what was needed, and of what was most glorious in the sight of God. Not that which strikes the senses of men is truly glorious, but that which men despise. The glory of Jesus was in his patience, humility and submissiveness to the will of God. Never did his glory so truly appear as when he

gave his back to the smiters. Men indeed could not behold it, and even the minds of his disciples were blinded to it, but think of that exaltation of Spirit to the will of God which enabled him to so yield himself willingly. What glorious power to lay down his life, and to take it again. His power was as much in the one as in the other. Now, when this Savior so comes to us that we are made willing to lay down our lives as he did, for the brethren, there has been a glorious victory won over the flesh, and the world, and the devil; we are then truly conquerors, and wear in the sight of God the crowns and palms of victory. Thus Jesus comes in his true power and kingdom to the mind and heart, and to have such a spirit of victory over self and all else opposed to God, reigning in us, is more than all that men call glorious; this is to know God indeed. It has long seemed to us that the chief glory of the final state of the redeemed will be, that they are so perfectly redeemed to God they will know no will but his, and be like Jesus, seeing him as he is. He shall then deliver up the kingdom to the Father, and so shall we, with all our heart and mind, and then in the glory of the Redeemer and of God, we shall be glorified, and our glory shall be the glory of holiness. It is in his holiness that we shall be like him; there is no real glory but the glory of holiness, all else is false and fleshly; this glory is the consummation of all that Jesus bestows upon us now, it is "Christ in you the hope of glory," while we live here, and it is still Christ in us in the perfect glory.

What power there must be in his coming, to take such a poor, vile sinner, and transform him into the spotlessness of Christ. Such power and goodness pass all our powers to comprehend or describe.

While in the flesh, as he was in the flesh, this true glory is hidden, but it is still true that even here in the flesh, when by faith we see Jesus in his glory, we also appear with him in that glory. At such times as we are thus favored to behold him in his glory, we forget the flesh and all sensible things, and triumph in the Lord; at such times we are caught away from self, and do rejoice in Christ Jesus, and have no confidence in the flesh. Then is Jesus only, glorified, and self is abased. We bring forth the royal diadem, and crown him Lord of all.

What a question it is, Has he come in his power to our hearts? It seems clear to our mind that at every time when a doubting, sin-sick soul is comforted by a view of Jesus as a Savior, and as all in all that the soul needs, there is full evidence that he has come, and come with power, with all the holy angels of mercy, and promise, and doctrine, which is according to godliness, with him. Each promise, each principle of doctrine, is of comfort when applied at his coming. He came once literally in the flesh, now he comes in the Spirit, and comes to all who have need. It was expedient for all his disciples that he should go away. In the flesh but few could reach him in bodily presence, but now in the Spirit, in all places in all the world, and in all circumstances of grief, and trial, and temptation, all his needy people find him equally near. He was then known after the flesh, but now, says an apostle, We know him thus no more.

As we before called attention to the fact that in that generation all should be fulfilled, so we desire to emphasize that language of the Master again. The literal destruction of Jerusalem, with all its attendant horrors, was fulfilled in that generation, and so all that was everlast-

ing truth was fulfilled in that generation, as it will be in all generations. The work of God repeats itself in all lands, and in all times, the work of grace is one, the glory of Jesus is the same to us as it was to Paul, and to all who then believed. These things, and things like these, seem to us the most important things. We have never felt much interest in looking up special times in the history of men, when special prophecies should be fulfilled, indeed, we do not believe that any man will ever understand what any word of prophecy means until after its fulfillment. Men did not understand the meaning of the prophecy relating to the first coming of our Lord until afterwards, when the Spirit took of these things and showed them unto men prepared of God to receive them, so will it be to the end. To endeavor to tell what shall be in the future is simply to speculate, but when God's time comes, then the vision will speak, and not lie, and we shall not need the interpretation until God's time comes. But these things of which we have been speaking we do know, as we trust, at least we know that the children of God know them and have felt their power.

We have not tried to take up each and all the various expressions connected with the texts named by our brother, we could not attempt to do so without making this editorial much longer than it ought to be. We have tried to speak in general terms of the whole matter; we shall not be offended if any brother differs from us concerning any of the texts named by brother Peters. May God bless us all with understanding in all things, and give us all patience and forbearance with each other.

C.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### HEBREWS IV. 12.

(Continued from page 508.)

"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."

Of the Word, and its quickening power and divine energy, we have already expressed our views, in the preceding number, reserving for the present article, some remarks on the peculiar power of the word of God to divide asunder the soul and spirit, joints and marrow, and to discern the thoughts and intents of the heart.

"Piercing, even to the dividing asunder." As we have considered Christ, in his title as the essential Word of God, as the Head and Fountain of all spiritual, eternal life to the church, which is his body, and the words which he speaks to his people, as spirit and life, according to his declaration, (John vi. 63,) so the entering of his word is compared to a piercing, or a sharp sword. Those who have experienced its quickening operation, are sensible that they were by nature children of wrath even as others, that they were dead in sins, and in that state continued till the Word of life was spoken to them, with the same irresistible and almighty power as when he said, Let there be light, and there was light. Then the dead heard his voice, or word, and by it were quickened into life. Or in other words, they were born again of an incorruptible seed, by the Word of God, which liveth and abideth forever. Its powerful entrance is fitly represented as a piercing, or a pricking them in the heart, as at the day of pentecost, when the Spirit was poured out in fulfillment of the prophecy

of Joel, and many were pricked in the heart and cried, Men and brethren, what shall we do? Acts ii. 37, compared with Psalm xlv. 5, "Thine arrows are sharper in the heart of the King's enemies, whereby the people fall under thee." This quickening operation of the sword of the Spirit, which is the Word of God, has to do with the heart, and that in an experimental way. It does not merely cut to the heart, making a flesh wound which may be easily healed, as when Stephen preached, (Acts vii. 54,) but it enters the heart and makes sure work. The sword or word enters, and the dead hear the voice of the Son of God, and they that hear shall live. (John v. 25.)

"Dividing asunder of the soul and the spirit." Dull as we may be to comprehend the soul of man, or to define either the spirit of man that is common to all men, or that spirit which is communicated by the new and heavenly birth, the word of God can and does make the discrimination, and if we have not mistaken its revelation, it pierces to the dividing asunder of the soul and spirit. The natural spirit of man, which goeth upward, is what we understand is called the soul, and we shall not attempt to distinguish between the terms spirit and soul, when thus applied. But the word of God does clearly discriminate between the soul and spirit which is natural and common to all men, and that spirit which is the production of the new birth. That which is born of the flesh is divided asunder by the word, from that which is born of the Spirit, and the one is called flesh and the other spirit; the one is of the earth and earthly, the other is of the Spirit of God, and spiritual. The one is earthy, sensual and devilish, the other is spiritual, heavenly and Christ-like. In the one there is nothing good, in the other there

is nothing but that is good. The one lusts against the other, and brings the child of God into captivity to the law of sin which is in the flesh. The one is in the image of the earthy Adam, and the other is after God, created in righteousness and true holiness. The Scriptures make this discrimination in the plainest terms, but still we are dull to comprehend their testimony, until the word comes to us, not in word only, but in power, and in the Holy Ghost and in much assurance. Then the sword of the Spirit divides, and we are taught to know that every heavenly emotion that we feel, every spiritual exercise, every divine impulse, every correct perception of God, of the way of life and salvation through Jesus Christ our Lord, every display of the love of God shed abroad in us; instead of being a natural growth of the soul, is the legitimate fruit of the spirit which is born of the Spirit, and all within us that was against the Spirit of life which God has implanted in us, is the natural production of our depraved, fallen nature. The lusts of the eye, the corruptions of the flesh, and the pride of life, these are not born of God, but they are born of the flesh and they are flesh, and as many as are led by them and walk after them, shall die; but as many as through the Spirit do mortify the deeds of the flesh, shall live. As many as have the Spirit of God, they are the sons of God; but if any man has not the Spirit of Christ, he is none of his. We think if our brother Huston will carefully consider this matter, he will perceive that the sword of the Spirit does not, as he had supposed, unite the soul with the spirit, that the inspired writer of our text was right, and his views were wrong. Just so far as we are led by the Spirit in our experience, we learn that there is as wide a distinction between our old man and the new,



our inner and outer man, as between sin and holiness, as wide a distance as that between heaven and hell. The spirit being born of God cannot sin, because it is born of God, and because the seed abideth. It is of heavenly origin, and has no relish for sin, no inclination to sin, but it fights against all that is carnal and opposite to holiness, while the flesh and all our fleshly powers are prone to sin, as sparks fly upward. Hence the warfare in every one that is born of the Spirit. Brother Huston, we conclude, knows something about this warfare, and in it he has what we regard a clear illustration of this part of the text on which he desires us to dwell particularly.

But while we feel the powerful and piercing effects of the word, dividing asunder, separating and discriminating between that in us which is born of the flesh, and that which is born of the Spirit, we have two most grand and glorious considerations to cheer and encourage us.

First. Although this Spirit wars against the flesh, and against all that is vile, sinful and ungodly, it never wars against holiness, against truth and righteousness, nor against the same Spirit, wherever it is found. Of the body of Christ it is said, There is one body and one Spirit, even as ye are all called in one hope of your calling. As this Spirit is one Spirit, so there is a vital and heavenly union and fellowship among all who possess it. They may hate the garments spotted with the flesh, in themselves and in their brethren; they may hate father and mother, wife and children, and their own life also, but if born of God, they cannot hate the spirit of life and immortality which God has implanted in them and in all their brethren. The love of the saints is not a carnal attachment, for the saints are called to mortify the flesh with its affections and

lusts, and to know no man after the flesh; the love of God shed abroad in christians by the Spirit, will commune with its kindred spirit as readily in a poor Ethiopian, as in the most renowned prince, and love the image of Jesus as dearly when found in a poor, despised outcast, as when found in our nearest or dearest earthly relative.

Second. As this spirit dwells in us now, producing a constant warfare with the flesh, the war will be over before long, and victory is certain to the new man. The opposition to holiness shall be subdued, these bodies, which to us are at present what Paul's body was to him, a body of this death, yet death itself shall be destroyed: the last enemy that shall be destroyed is death. Mortality shall be swallowed up of life, and he that raiseth up Christ from the dead, shall also quicken our mortal bodies by his spirit that dwelleth in us. The discrimination made by the quick and powerful word of God, by which the saints are born again, is a divider asunder of joints and marrow. As the church of God, in her mystical union, is the body of Christ, so it is said of the Head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God. (Col. ii. 19.) But in order to do this, there must be a circumcision, by which our fleshly powers are cut off, for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. But this cutting off is effective, and all the saints, as the body of him in whom dwelleth all the fullness of the Godhead bodily, are complete in him which is the Head of all principality and power, in whom, also, ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh by the circum-

cision of Christ. 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, and you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him. For ye are dead, and your life is hid with Christ in God; (Col. ii. 9-13, and iii. 4.) Here by the sword of the Spirit, which is the word of God, there is a dividing of joints and marrow, so far as the old man is concerned, for Adam is the figure of him that was to come, which is Christ, and as the members of Christ are by joints and bands embodied in Christ, in our new and spiritual life, so by joints and marrow were we embodied in the earthly Adam, in our natural relation to him. But here is a cutting off, a circumcision, a dismemberment of the earthly Adam, and the members of Christ's body are brought out of every nation, kindred, tongue and people, and brought by the word of God into the unity of the faith and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. (Eph. iv. 13.)

"And is a discerner of the thoughts and intents of the heart." That Christ who is, as we have contended, the essential Word of God, discerns the thoughts of all hearts, that he is able to search the hearts and try the reins of the children of men, was abundantly demonstrated when he was here in the flesh, and that he is still the discerner, now that he has ascended up on high, is a matter of unspeakable consolation to his people, for he knoweth how to succor them when they are tempted, which would not be the case if he could not discern the thoughts and intents of our hearts. All things are naked and open to his omniscient eye, even from everlasting to everlasting. But the words which he speaks to his people, are a tran-

script of himself, and they also are Spirit and they are life; they are a communication from himself to his members, in which of his fullness they all receive, and grace for grace, (John i. 16.) Therefore when he by his Spirit holds communion with his members by the way, he causes their hearts to burn within them. He works in them both to will and to do of his good pleasure. The preparation of their hearts and the answer of their tongues are of him, and they have his mind and his Spirit, which searches all things, even the deep things of God. How often has our brother Huston and all the saints been joyfully surprised when he has shown himself to them, as it were through the lattice, and calmed the tempest that has distressed their mind; when his word has come to them so appropriately, so suited to their peculiar straits and trials, that they have been constrained to say, He is a refuge in distress and a very present help in all our troubles. Take the striking figure which eternal wisdom has provided, he is the Head over all things to the church, which is his body; and can the natural body of a man have thoughts or intents, or pains or joys, or any other sensations or emotions, and keep them concealed from the head? Certainly not. Well, Christ as our Head knows us altogether. His communications to us prove this, for his communications to us by his written word, through all the gifts which he has bestowed are appropriate and well timed, never out of place, as they might be if he were not a discerner of the thoughts and intents of our hearts.

We will now submit what we have written to the consideration of brother Huston, and to all our readers, with our sincere desire and prayer that, so far as we have written in accordance with the word and Spirit of our divine Lord and Master, it

may be made edifying and comforting to his dear people.

MIDDLETOWN, N. Y., February 1, 1858.

#### CHAPTER FOUR.

THE following is one of the chapters of Elder Bartley's new book, the "Priesthood of the Son of God."

##### OUR BROTHER HIGH PRIEST.

AARON, the first and greatest high priest in the old covenant, was a type of JESUS, the great High Priest in the new covenant; and Aaron was the brother of Moses, by whom the law was given, and as well the brother of all the people of that covenant, whose high priest he was. As often as he entered within the Second veil of the holy Sanctuary with the atoning blood, to appear in the presence of the Lord, the twelve precious stones in his breastplate reflected the names of the twelve tribes of the people of Israel toward the mercy-seat before him, while the two precious stones upon his shoulders also reflected their names heavenward, and all these were his brethren, no less than his fellow-citizens in that kingdom, and it was for their sins that he made the atoning sacrifice there in the presence of their covenant-Lord, and for them only he interceded. Being their brother, they were near and dear to him, and he could be touched with the feeling of their necessities and infirmities, because he was in this close relationship and sympathy with them. Moreover, they were not only his own near kindred in the flesh, but they were the people of the Lord his God, and their merciful God had ordained him their high priest, to appear in the Holy Presence and typically put away their sins. All this appointment, and the very constitution of this brotherhood, was of the Lord, for he had ordained it thus. This is instructive and very wonderful, for our God thus teaches his spiritual Israel a divine truth. For all this pointed to and was typical of the greater High Priest than Aaron, even "Jesus of Nazareth, of whom Moses in the law and the prophets did write," and dimly represented his diviner priesthood and priestly people.

For, as pointed out in the last chapter, the Son of David the king, as born of his blessed mother Mary, was the Brother of all his people in the flesh, as well of the Gentiles as of the Jews; for his God and Father gave them all to him and him to them in the everlasting covenant of life, and ordained Christ and his people to be one in the covenant, one in the flesh, one in death, and one in life. Therefore, it is verily true that the holy Son of God is our Brother in the flesh on his mother's side, and we are his brethren in the Spirit of life on his Father's side. This blessed and divine reality is clearly revealed by the Spirit in the holy

Scriptures, and witnessed in the hearts of the people of Christ's holy priesthood, after they are born of the Spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. viii. 16. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."—Heb. ii. 11, 12. This is the church that Christ loved, "and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word."—Eph. v. 25, 26. So at the conquered grave, the newly risen Christ said to Mary, "But go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—John xx. 17. Here our First-born Brother from the dead precious owns his brotherhood with all his people, the children whom his Father gave him, and is not ashamed to call them brethren, notwithstanding he had passed through death and stood victorious on heaven's side of the grave, and they yet sorrowed on earth's side.

O how highly favored are the people of God's covenant-mercy, since his exalted and glorified Son calls them "My brethren!" "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"—1 John iii. 1. While this sonship embraces sinful people of the Jews and Gentiles alike, it is in the Sonship of the Son of man, and in his holy life and divine nature; for the sinless Jesus is "the only begotten Son of God," and in his life and righteousness only are we the sons of the Father who is holy. That the people whom the Father gave him in the perfect covenant should be made "The holy people," the holy Son of God came to them in the flesh and under the law; and thus is he their near kinsman and beloved Brother, and in him was the right of redemption. The noble and compassionate Boaz, the near kinsman of the widowed and impoverished Naomi, who represented the state of the Jews, and as betrothing Ruth unto himself, as representing the Gentiles, thus redeemed them both and made them rich, in which he is a beautiful type of our spiritual kinsman, of whom Paul says, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii. 9.

It was thus, as the Son of man in the flesh of his people, that the holy Son of God was one with them under the law, and therefore lawfully and righteously represented them as in covenant and life union with them, so that their sins were righteously imputed to him, and his righteousness likewise was theirs in and with him as his brethren and members. This is divinely and wonderfully true and comforting, because in no other way could sinners be saved and made holy. It is this sacred and endeared oneness with our Beloved that makes him so unspeakably dear and precious

to every humble believer in him; for he is our All-in-all. It was in these sacred bonds that Isaiah said of the holy Lamb of God, "and he was numbered with the transgressors," and that Paul said, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21.

God did this in his infinite holiness and wisdom; therefore Peter said of Christ, "Who verily was fore-ordained 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 Pet. i. 20, 21. So Paul also: "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."—1 Thess. v. 9, 10. So the death of Christ for his people was according to this appointment of God, which proves that he died righteously and in his death fulfilled all righteousness, made an end of sin, abolished death in its sting and power over his people, and brought life and immortality to light in his resurrection unto God and glory. He did this as our Brother and for his brethren. The sufferings unto death of the Anointed man Christ in the flesh were because of his sacred relations to his people, whom he should save from their sins; therefore he neither represented nor died for any others. In the absence of this brotherhood that made Christ and all his people of one, as Head and body and members, his death could not have fulfilled the righteousness of the law for them, nor put away their sins; because he would not have had the just right to redeem them, neither could the righteous claims of the divine law against every transgressor have involved him with and for them. This principle is established in equity, and it obtains as well in nature as in grace, for the just God has so ordained it. And because this is true, the atonement of the holy Redeemer is necessarily special, and it could not possibly be general or universal. For, before there could be the imputation of our sins to the sinless man Christ, or the imputation of his perfect holiness to us, he must be one with us and we one with him. No truth is more clearly revealed in the inspired testimony than this, and it is only in this sacred and divine union with him who is righteousness and life that "ye are complete in him which is the head of all principality and power." It is because God ordained that "they two shall be one flesh," that the husband is justly obligated with and for the wife, in law, and his payment of her debts justifies and acquits her equally with him. Without this union and unity, he could not be justly held to satisfy any law for her. It is so with straying and trespassing sheep; for the shepherd and owner only is under a lawful obligation for them, just because they are his. "I am the good Shepherd: the good Shepherd giveth his

life for the sheep," is the precious word of Jesus. For no others did he give his life, neither could he righteously do so, and for the sheep only because the Father gave them him and they were his. "My Beloved is mine, and I am his." "The one thing needful, dearest Lord, is to be one with thee."

It is most wonderful and blessed that the "One Mediator between God and men, the man Christ Jesus," is at once one with his brethren and his Father. And because he is, he raises them above sin and death and uplifts them to his Father, and to their Father. In view of this, a poet sang:

"Hail sacred union, firm and strong!  
How great the grace, how sweet the song!  
That worms of earth should ever be  
One with incarnate Deity!"

But our present consideration is, the grace that brought Christ down to us, in touch and sympathy with us in our sinful estate of suffering and death in the flesh. In Psalm xl., David testifies that the Lord went down to him in a horrible pit, brought him up out of it, set his feet upon a rock, established his goings, and put a new song in his mouth. Of the priesthood of our compassionate Redeemer, another says, "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."—Heb. ii. 17, 18. Thus it is shown that the people of this priestly covenant are also the brethren of their High Priest, and that, as merciful and faithful, a sacred obligation was upon him to bow the heavens and come down to them, and be made like them in all things; for otherwise he could not have suffered and died, the just for the unjust, that he might bring them to God, being put to death in the flesh, but quickened by the Spirit. As distinct from his people in the flesh, who were appointed of God to be "a holy priesthood," Christ could not have suffered and died for them, neither could they have been washed and purified from their sins. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that though 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. Thus and in this way only was Christ qualified, clothed and consecrated unto the office-work of the ordained High Priest of the people, for whose sins he should atone, and who should be his brethren and royal priesthood for ever. For they are the children of men in the flesh, sinful and under the sentence of death; for this cause the Redeemer must himself be a sinless and perfect man in the flesh, and as a man obey the law for them, suffer its sentence of death against them, fulfill it, redeem them from its just and

fearful curse, by being made a curse for them, then, rising up out of death, destroy it and the devil; for in no other way was it possible for him to reach them, or for them to rise up out of death, living and holy, and be with him as his sanctified and holy brethren and priesthood, to praise God for ever. O how awfully solemn and dreadful was all this on the part of the dear Son of man!

**CONTRIBUTIONS FOR THE  
"SIGNS OF THE TIMES."**

Previously acknowledged.....	\$371 80
Elder David Bartley, Indiana.....	10 00
<b>Total to date.....</b>	<b>\$381 80</b>

**ORDINATION.**

ON Saturday before the second Sunday in May, 1900, Bethlehem Church of Regular Baptists, met at Havana, Kansas, in the old meeting-house, and after divine services, which were conducted by Elder F. W. Sutton and brother Pittman, proceeded to business according to the Rules of Decorum.

1. Invited all the brethren and sisters who were present, of our faith and order, to seats in council with us.
2. Received sister Sallie Hedges into our fellowship, by letter.
3. Took up the matter of the ordination of brother T. R. Pittman to the full work of the gospel ministry.
4. The church being of the same mind, and brother Pittman expressing a willingness to submit his cause to the judgment of the presbytery, they were then organized by choosing Elder J. T. Swiney, Moderator, and Elder F. M. Sutton, Clerk.

The presbytery was composed of the following named Elders and deacons, who were called by the church for that purpose, to wit: Elder J. T. Swiney and Deacon J. A. Haupton, from Blue Mound church; Elder F. M. Sutton, from Rich Valley church; Elder O. E. Odell and Deacon G. A. Carpenter, from Prairie Valley church; Elder Nathan Reeder and Deacon Charles James, from Bethlehem church.

Brother Pittman related his christian experience and call to the ministry, which was satisfactory to all. They then proceeded to ordain him by prayer, and the laying on of hands by the presbytery.

After singing we gave brother Pittman a hearty welcome into the gospel field, for we believed that God had called him to the solemn work.

He has since been chosen pastor of Big Hill church, Cherryvale, Kansas, and preaches three Sundays in each month. Brother Pittman is about fifty-six years of age, is a good scholar, and is an able minister of the New Testament.

NATHAN REEDER.

**OBITUARY NOTICES.**

THE subject of this notice, **Palma Bell Killebrew**, was born April 16th, 1826, and died August 12th, 1898, making her age 72 years and 4 months, lacking four days. Her maiden name was Ridgeway. She was married to Thomas Jackson Killebrew, June 5th, 1843, and she was baptized into the fellowship of Blooming Grove Church, by Elder Reuben Ross, in 1846, in Weakley Co., Tenn. She lived a consistent and orderly member of the Baptist church all her life, holding her membership in one church in Missouri, and three different churches in Arkansas. She was a member of Little Hope church at the time of her death, and was a firm believer in salvation by grace, and grace alone. She was remarkably well versed in the Scriptures, and was ever ready to defend the doctrine, and to lend a helping hand to the needy and poor, and to do her duty as a mother in Israel; strong in the faith, never wavering in all the trials and divisions among the Baptists, but stood firm, contending for the doctrine that agrees with the experience of God's little children who are the circumcision, who worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh, always adorning the doctrine by an orderly walk and godly conversation. She was a loving companion and mother, a good neighbor, none knew her but to love her. She told brother Killebrew how she wanted matters arranged after her death; she requested him to have the unworthy writer of this notice, and brother Geo. G. Davis, and brother W. E. Brumblaw, preach her funeral, which request was fulfilled the fifth Sunday in July, 1900. All her children, five daughters and two sons, with a great number of grandchildren and great-grandchildren, were present, and a large congregation who came to show their respect for her and her dear old husband, who is nearly deaf and blind, but strong in the faith, and in possession of a good hope through grace, which is anchored in heaven.

May the blessings of God rest on him, and all the children and relatives, is the prayer of the unworthy writer,

WM. J. CASEY.

LEAD HILL, Ark., July 30, 1900.

**Franklin Edward Aydelott**, son of J. P. and H. E. Aydelott, was born March 14th, 1887, and departed this life July 22, 1900, aged 13 years, 4 months and 8 days. He was taken sick July 5th, and suffered greatly for two weeks and three days from an inflammatory trouble, also an abscess, which was operated upon, but to no avail. He bore his sufferings with patience. The doctors did all they could for him, so also did all relatives and friends, but "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." He has gone where no sickness, sorrow, pain nor death, can enter. Friday morning

when he was so near gone, as we thought, he turned his head over on the pillow and said, "Just going home." The same forenoon he sang a verse of the prettiest hymn; we could only understand one line of the verse, which were these words, "Angels hover round me now." Then he said, "I am better." We deeply feel our loss, for he was such a good boy, ever ready to lend a helping hand or to speak words of cheer to every one. He was loved by all who knew him. We feel our loss is his eternal gain. He was the youngest of the family of eleven children, one brother having preceded him in death.

The funeral services were conducted by Elder I. A. Moore, and the remains were taken to the Gaylord Cemetery, followed by a large concourse of relatives and friends, there to await the glorious resurrection. He was laid beside his brother.

## MEETINGS.

The Licking Old School Baptist Association will be held, the Lord willing, with Little Flock church, Anderson Co., Ky., to begin on Friday before the second Saturday in September, (7th) 1900, and continue three days. All lovers of the truth are cordially invited to meet with us.

Those coming from the east will come via Lexington, Ky., to Frankfort, Ky. Trains will be met Thursday, Sept. 6th, morning and afternoon.

Those coming from the west and south, will come via Louisville, Ky., over Southern Railway, to Alton Station, Ky., and will be met Thursday, Sept. 6th, and Friday morning, Sept. 7th.

A. G. HERNDON, Clerk.

THE Maine Old School Baptist Association will be held, the Lord willing, with the South Gardiner Old School Baptist Church, South Gardiner, Maine, commencing on Friday before the second Monday in September, 1900, and continuing three days.

Those coming from the south and west will be met at the afternoon train from Boston, on the afternoon of September 6th, and conveyed to places of entertainment, and to the meeting.

J. H. LOWELL, Clerk.

THE Lord willing, our yearly meeting at Rock Springs, Lancaster Co., Pa., will commence on Saturday, Sept. 8th, at 10 o'clock a. m., and continue over Sunday. All lovers of the truth are cordially invited to meet with us.

Those coming by rail will take trains from Philadelphia, Baltimore and intermediate stations, over the P., W. & B. R. R., to connect with the 4 p. m. train at Perryville, on the Port Deposit and Columbia R. R., for Conowingo, arriving at 4:30 p. m., where they will be met and cared for.

D. M. THOMAS.

THE Roxbury Old School or Primitive Baptist Association will be held, the Lord willing, with the Second church of Roxbury, in Roxbury, Delaware Co., N. Y., two miles below Roxbury village and railroad station, and six miles above Kelley's Corners.

Trains will be met at Kelley's Corners, and Roxbury, on Tuesday, Sept. 11th, 1900, as the meeting is to be on Wednesday and Thursday.

Our desire is toward all that have an interest in us religiously and spiritually, and all such are welcomed, especially ministers.

J. D. HUBBELL.

A YEARLY meeting of the Troy & Albany Old School Baptist church is appointed to be held on Thursday and Friday before the fourth Sunday in September, (20th and 21st) 1900. All desiring to hear the truth are invited to meet with us.

Visitors will be met at Bath, opposite Albany, N. Y., on arrival of Albany & Troy Belt Line steam cars, leaving Albany at 6:30 p. m., on Wednesday, the day before the meeting.

EZER LIVINGSTON, Clerk.

THE Otego Old School Baptist church, of Otego, N. Y., has appointed the time of her next yearly two days meeting to be Sept. 26th and 27th, 1900. The meeting is held in the meeting-house in the village, near the depot. Friends are invited to be present from a distance. Trains will be met Tuesday, Sept. 25th. Places of entertainment are near the depot.

Done by order of the church.

S. C. F. GUERNSEY, Church Clerk.

The church at Cammal, Pa., have appointed a two days meeting for the fifth Saturday and Sunday in September, (29th and 30th,) 1900. We hope to have a goodly number of brethren and friends present.

Procure tickets to Cammal station, on what was formerly called the Fall Brook Railroad, but now the Pa. Div. of N. Y. Central. Inquire for James Lamison, or Sammy Moffat, who live near the depot.

D. M. VAIL.

THE Lexington Old School Baptist Association, has appointed her next session to be held with the Middleburgh church, Schoharie Co., N. Y., the first Wednesday and Thursday (3d and 4th) in October, 1900. We hope the Lord will put it in the minds and hearts of brethren and ministers of other associations to visit us.

Those coming on the cars to Middleburgh, will be met on Tuesday, and cared for. Will also state there is an express wagon leaves Gay's Hotel, Catskill, N. Y., every day at 12:45 o'clock, and is due at Preston Hollow at 6 o'clock p. m. The fare is \$1.25. Any desiring to come by this route will be met at Preston Hollow and cared for. The distance from Catskill to place of meeting is about thirty-three miles.

A. COOK, Clerk.

**“CONDITIONAL TIME SALVATION: IS IT THE TRUTH?”**

A pamphlet of the above title has been issued by Elder R. H. Boaz, and has been selling for 25 cents a copy, but is now reduced to 15 cents per copy, or \$1.50 per dozen.

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THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., SEPTEMBER 15, 1900. NO. 18.

## CORRESPONDENCE.

STATE ROAD, Del., August, 1900.

BROTHER BEEBE:—I saw an editorial in the SIGNS a few numbers back on the subject of people being sent strong delusions, &c., to which article I feel minded to offer some additional comments. The passage is this: “And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”—2 Thess. ii. 11, 12.

In the first place we should notice particularly this class of people of whom these things are said, and then notice carefully what it is that is said to them. What we of course want to know is the righteousness of God's dealings with these people, and the reasons they are so dealt with. That Spirit that the Redeemer said to his disciples should guide them into all truth, never guides anybody into error; he is one Spirit, and is always the Spirit of truth. From the description given of these characters, there is no need of their being influenced to error, or led into delusion, for it is positively said that they received not the love of the truth.

They are evidently not of those who were from the beginning chosen to salvation through sanctification of the Spirit and belief of the truth. A belief of the truth is a very solemn and sacred thing, it is never received by anybody only in the love of it. As the Spirit of God guides into it, that Spirit is the life as well as the truth, and when received it is life to them that have it, and they live that life. Where there is no love of the truth there is no knowledge or experience of it. It follows then that all these spoken of were mere nominal professors, having a name to live but destitute of the life. There are times when the Lord will purify the sons of Levi, and will purge them as gold and silver, not to make the wicked more wicked, but only to sever them from among the just. The precious are sufficiently precious that they should be separated from the vile, and purity and sincerity in the worship be secured. It would seem that these had obtained a name and a standing among real believers, and were receiving tokens of recognition that they were not entitled to, but were ready whenever opportunity should offer to join the ranks of enemies and persecutors. Are they not already

blinded by the god of this world? Wherefore should any delusion be sent to them? They are already under the power of delusion, and God does not send delusion into the hearts of anybody. These errors are in the world, and like the devils that went into the swine, they are ever ready to go; they see their opportunities, and only wait permission. A century ago, and for a few years later the Baptist churches were sound; I mean as to their standing, and the bulk of the membership. The churches stood in high credit, and it was a creditable thing to belong to a Baptist church. There were not many who would have left their places to hunt after the delusions that were floating about. Such an influence would not have been strong enough. No; let the advocates of false doctrine by some intrigue get a footing inside your door, let them captivate some of your children, let it sweep over the congregation in a mighty current, as though it will carry almost all before it, and the truth be openly ridiculed and despised, you will see ere long who they are that are elated and being carried with the current. Has anybody induced them to believe a lie, or is it that they have never really believed anything else? They had pleasure in unrighteousness. The confidence and fellowship of the Lord's people is too precious a thing to be wasted on unworthy objects, or upon whom it would not be appreciated. The Lord does not design to have pearls cast to the swine. Those who have witnessed instances of this sifting that I am speaking of, have observed that nothing else works so effectually with those who have not received the love of the truth, as a sweeping current of error. It often carries away some that had not been suspected. Is this a wise and beneficent providence? or would it be better for the

cause, better for the individual churches, or even for those individuals who drink in this error as soon as it comes in their way, to have remained in nominal connection with the church? I presume that I need not answer. The arrangements of Providence are general and always the same. Everything needful was provided in the beginning, and there is a place and a use for strong delusions in the world as well as other things. I think it should read, That they all might be made manifest, &c. As that is all that the delusion does. It makes manifest those who had no love for the truth. That they all might be *damned* is a bad translation. In quite a number of places we have the word "damned," when there is no allusion to the final condemnation of the wicked. We know that here as well as in several other places where the word is used, the condemnation rests entirely on other grounds: "He that believeth not is condemned already." Condemned under that holy law under which all sinners are condemned.

Delusions are like cyclones, in their onward progress they gain strength; but they are always strong; surrounding elements add to their velocity and their force. I once knew of a church known as a Baptist church, in which the preacher who was serving them was gathering in quite a number; suddenly the preacher announced himself a Universalist. It did not appear that he originated the delusion, but rather that he was one of many victims. It swept over that section of the country like a pestilence. After the storm one hundred members were found to be swept away; less than half remained. For awhile it seemed doubtful whether a church organization could be maintained out of the fragments that remained, but a few names were found who

had not only received the truth, but loved it, and these came forth from the ordeal to shine brighter than before. I would suggest the question, whether those who had neither received nor loved the truth, did not really believe a lie, or what was false, all the time, and if so, what has been done but to make them manifest? Is it not better so, that the mask of hypocrisy and a false profession should be taken from them, and that they should be the victims of that error from which they have never been delivered. There will not be any delusion strong enough to cause them that have received a knowledge and love of the truth to ever believe a lie. These delusions (and there are many) are all under the head and inspiration of the mystery of iniquity.

In love and fellowship,

E. RITTENHOUSE.

MATTOON, Ill., June, 1900.

DEAR BROTHER BEEBE:—The inclosed letters written some eighteen years ago by that faithful father in Israel, Wm. S. Montgomery, of Social Circle, Ga., who now rests from his labors and his works do follow him, are too full of comforting words to be committed to the flames. If you can use them, or any part of them, in the columns of the SIGNS, they are at your disposal. In looking over an accumulated stock of old correspondence I came across these letters, and have reread them with comfort, and I feel sure that they will prove of comfort to others also if published in our paper as space can be allotted from time to time.

Your brother,

J. G. SAWIN.

SOCIAL CIRCLE, Ga., Sept. 4, 1882.

ELDER J. G. SAWIN—DEAR BROTHER IN CHRIST JESUS:—I was so much disap-

pointed in not meeting you and having you under our own roof, but your letter explains it all. You express a great desire to see me, and yet were you to do so you would see a poor, helpless sinner, without any worth or merit of my own, but I would while I live extol the riches of that grace that taught me long years ago that I was a sinner not in name or theory, but in deed and in truth. Since that memorable time I have tried to live without sin, and in my youth at times vainly thought that I had made some progress, but soon the light of God's countenance would reveal to me the corruption and rottenness of all my works, and not of them only, but also of my heart, the source from whence all my works flow. Then in my weakness and impotency I was drawn out to see and contemplate the full, entire and finished work of the blessed Savior, and that I was complete in him, and here for a time I could sweetly rest. O, it was a glorious and perfect rest. As age came on, I then supposed that I could look back to the experience of youth, and that their lessons would be fresh in my mind, and that I should have a stock on hand, some money in the bank, so that when temptations and trials came I should be ready and prepared to meet them, but alas, the bank is either broke or somehow the money is perished; I am to-day, dear brother, as helpless and bankrupt on my own account as I was in youth. At times, when sadness and doubts assail me, and I come for relief, the door of mercy seems closed, and my prayer shut out, and again and again I cry, "Are his mercies clean gone forever, will he be merciful no more?" This thought has sometimes almost driven me to despair, yet having received of the Lord strength, I continue unto this day.

Amid all my checkered life thus far I know that the mercy of the Lord endureth forever. O, that I could praise him in all that I do and say, and that my whole life could be spent in his service. My devotions seem so languid and dull, where all should be life and zeal. Notwithstanding all this, I do trust that he is mine and I am his. I trust Christ is in me the hope of glory, I have no other trust, he is all and in all to me, nothing but his own precious blood can wash my sins of crimson hue; others may boast that they have done some of the work, that there were instruments used, and agencies brought to bear, that Jesus came in as a kind of makeweight, to fill out what they lacked, but with me, I had no strength, no will, no ability, no merit. My sins must be put away by him, his righteousness must be made over to me by him, as my righteousness, and in it I hope that to-day I stand.

My brother, I have no idea that you wish to see me simply as a man, I do not you, but you have read some sentiments from my pen that have touched a responsive chord in your own heart, and by which you feel that we have both passed through the sea, and under the cloud and the pillar of fire, and have eaten of the same manna, and drunken from the same rock. These are things that kindle a flow of love from one true Israelite to another; these are things about which Israelites love to converse, and to which all of that favored nation have an equal right, and so when I have read from you way up in your cold, rigorous clime, my heart down here in the sunny south, runs back in greeting; I know it is an Israelite. They all have a pure language, and one inheritance, and spring from one common stock, have one life and one destination. Though there is a multitude of

them whom no man can number, scattered over all the face of the earth, yet every one of them has his face set toward the new Jerusalem; the eyes of every one of them are set toward the great King, and ultimately, the last, the least one of them, will appear in Zion. O, what a happy time will it be for each of them to sing unto the Lord and say, "Not unto us, not unto us, but unto thy name, be all the glory." The thought is full of rapture, and the fruition joy for evermore. I hope that through my blessed Redeemer I shall be there, but how unworthy I feel, and what a miracle of grace it will be. The study and desire of my life is not so much as to whether I shall be there, as that I might honor and glorify my Lord in my body and my spirit which are his, while I live. I know that he will make a righteous disposition of me, and with that I am content; I am waiting the development of his will. My time is drawing near, but I do not wish the hours to move more slow, yet I am so much blessed in this life that I could not ask the Lord for more, but I feel that this is not my home, I seek a city whose Maker and Builder is God. In spirit I am drawn there, while in body I am drawn here.

My dear companion unites with me in love to you.

WM. S. MONTGOMERY.

DECEMBER 10, 1882.

BELOVED BROTHER IN CHRIST JESUS:—  
Some time since your truly interesting favor reached me; I was glad to find you disposed to communicate with me concerning the glorious things of Zion, the perfection of beauty, and out of which God shines, but in order to see and realize this we must be born in Zion, and be living members of the body of Christ. By nature you and I saw nothing lovely

or desirable in the church of the living God, which is the pillar and ground of the truth. As the exalted Head of the church was to us as a root out of dry ground, having neither form nor comeliness that we should desire him, so the members of his body were unlovely, an ignorant, illiberal, selfish and bigoted sect. I am ashamed to confess that these were my honest convictions of them. Now if we see Zion, the perfection of beauty, if we love her inmates unspeakably, unutterably, if we prefer Jerusalem above our chief good, then there must be a cause or reason, and that cause cannot be in us, for it is impossible for the flesh to produce anything save that which is fleshly, and the higher the perfections to which it may attain, the more bitter and implacable is its hatred to God and his people. Saul of Tarsus was an illustration of this truth, and so were the religious fanatics who were the crucifiers of Christ; none in their day were so well informed in the law, and in the traditions of their fathers, as were they, and none received such scorching denunciations for their hypocrisies and wickedness as the scribes and pharisees. You and I are no better by nature than the very vilest of them all; by the grace of God we are what we are, and not by any inherent goodness in us. It was not by our choice, nor by our willing, nor running, but according to the good pleasure of God alone. Had Moses been left to himself he would have never chosen to suffer affliction with the people of God, but would have willingly been called the son of Pharaoh's daughter, regarding that as being initiatory to the throne. So in all ages the love of God, which he alone implants, with love to his cause and people, has enabled those who were exercised thereby, to suffer the loss of all,

counting it but dross; yea, they have laid down their lives willingly, in fealty to God. Now the cause for all this is in God himself, it is begotten in or communicated to us by his holy Spirit; it is the implantation of life, or Christ formed in us the hope of glory; it is not that the flesh is born over, remodeled and renewed, because the flesh is contrary to the Spirit, as Belial is to Christ. With our spiritual eyes we are enabled to see Zion the perfection of beauty, with our spiritual ears we hear the soul-inspiring joys of salvation, our spiritual appetite enjoys the manna which descends from heaven, and the living water which flows from the living Rock, which is cleft for us. How happy and secure are the inmates of Zion, God is their refuge and strength, a very present help in time of trouble; the mountains may be removed and cast into the sea, the sea may roar and be troubled with the swelling thereof, yet in Christ Jesus all is peace and security, all is serenity and safety. The Almighty, whom we trust, keeps us as the apple of his eye, and his hand is turned upon the little ones. But for these, and other precious promises which, as I trust, are mine, it seems to me that long since I should have been destroyed and overwhelmed. In my pilgrimage thus far, I feel that his grace has sustained me, and now what base ingratitude to question his promises; they were sufficient in the days of thoughtless youth, in busy prime and the rush of manhood, and they are sufficient as now I am gently falling to the tomb.

My brother, as I look back over my past life, full of trials, and see that I have so lived as but little to adorn the doctrine of God and my precious Savior, I am filled with fears that now I never shall, yet I think that I can in truth say, not boastingly, I do prefer Jerusalem

above my chief joy, and I am willing to suffer shame and reproach for her and with her. As the Captain of our salvation suffered without measure, he knows our frame, and that we are dust, and he only requires us to suffer by measure. Without suffering with him, without being crucified with him, we could have no hope of being raised up together with him; as his sufferings came first, so must ours; if in due time we would be exalted, we must be content to be abased now for a while at least, until we are commanded to take a higher seat; if we suffer with him, we shall also reign with him.

What a great contrast the true followers of Jesus present; they are a poor and afflicted people, strangers and pilgrims on earth, unknown to the world, persecuted for righteousness' sake, but the world is rich and powerful, and go in purple and fine linen; they glory in their wealth and numbers, have railroad and bank stock, and form powerful combinations, and are doing wonderful things for Jesus, who has not, according to their doctrine, all power and dominion over all creatures and worlds, but we do not envy them nor their wealth.

Your letter was a great comfort to me, and though I know that your ability to write to the comfort and edification of others is far greater than mine, yet I have written freely and without embarrassment. I do hope that some time you will come and see us at our home, and let us hear you preach to the saints in this section, you will meet with a hearty welcome. God bless and prosper you and yours. I have had but little liberty in writing this letter, but it has been a pleasure to attempt it. I cannot insist that any one shall correspond with me,

but if you do feel a desire to correspond, it will be highly appreciated.

In christian love and fellowship your brother,

WM. S. MONTGOMERY.

NEEL, W. Va., July 29, 1900.

G. BEEBE'S SON:—Inclosed find a precious letter from David Bartley, hoping you will print the same in the SIGNS, and oblige,

MRS. M. STELLA POE.

CRAWFORDSVILLE, Ind., July 16, 1900.

MRS. M. STELLA POE—MY DEAR FRIEND AND SISTER:—On my return here last Thursday, after a long absence in Ohio and eastern Indiana, my wife with me, yours of the 8th inst. awaited me, with other letters, and was read with comfort. I am thankful for such letters, and have heart-felt fellowship in the love of Christ for the writers of them. You have been taught of God the Father, and have come to Jesus, in whom you now believe, trust and rejoice. I, too, have come to him, and he is all my salvation and all my desire. So we have come near to one another, in thus coming to him, and in him we are very kindred, children of the one heavenly family, and are seeking the heavenly country, our Father's home, into which our firstborn Brother from the dead has entered, and from whence we look for him to come again, according to his promise, to receive us and all his Father's children up into his glory, to be with and like him forever. In this hope we now wait, and are often lonely and sorrowful, as was our Beloved in the days of his flesh, while away from his Father's home of glory in this wilderness world of sin and suffering, as the good Shepherd of the lost sheep, the Bridegroom of the enslaved bride, the

Brother-Redeemer, and the sympathizing and faithful High Priest of all his sinful people, whom the Father gave him, and whom he came to seek and save from their sins and foes. He shall surely find them and bring them all home. He is the salvation of all his people. In this perfect work of redemption from all their iniquities and salvation from the curse of the divine and holy law, Jesus was a man of sorrows and acquainted with grief, for in all their afflictions he was afflicted, and he poured out his soul or life unto death. But God the Father raised him up from the dead by the glory of his power, and exalted him at his own right hand in heaven, the Prince and Savior, to give repentance to Israel his people, and remission of sins. It is for his sake therefore that we have repented, sorrowed and mourned, and have been forgiven and saved. And though now we see him not, yet in him believing, we rejoice with joy inexpressible, and look and hope and wait for his coming, nor shall we be disappointed in this hope. He himself said to us, "I will come again and receive you unto myself, that where I am there ye may be also." Precious Savior! O, let me be near thee! I am weak, but thou art almighty; I am poor, but thou art infinitely rich; I am sinful and dying, but thou art righteousness and life. Let me freely take of thee. Having thee, I have salvation and holiness and heaven. O, my young friend, it is impossible to set forth the fullness of Christ, our precious All in all, our loving Father's well beloved Son, in whom he is well pleased. And are not we also well pleased in him? You have tasted that the Lord is gracious, and in him you are complete. O, I know you long to own him your Lord, and come after him in his steps, nor would you blush to speak his name, his precious name, for in his name you are saved. I must tell you that I am very poor and sorrowful in spirit, and have many afflictions and trials, but these only make Christ the more needful and precious to me, and so closer and closer would I cleave to him, as my life, my way, my all. With Paul, let me be determined to know nothing among the people, save Jesus Christ, and him crucified, for in him is life and righteousness and all salvation. "Neither is there salvation in any other." Because I have earnestly contended for this precious truth and faith, I have had to endure reproaches and misrepresentations, and personal attacks have been made upon me in perverted Baptist papers. But how little all this is compared with all that the dear Man of sorrows endured and suffered for me. It is a strange thing to me that any believer in Christ will contend for salvation and the blessings of God in time as his rewards for their own personal obedience, rather than rewards of grace, freely bestowed upon us for the sake of Christ and his righteous obedience as our only righteousness and all our salvation, and all this from the fountain of God's rich mercy and much more abounding grace, where sin abounded unto death. Can such persons feel the sentiment of a poet, who said, "If I sing, or preach, or pray, sin is mixed with all I do"? One thing is most true, dear child of grace, our beloved Jesus is not a conditional Savior, and so the salvation that is in him is not conditional salvation, although we receive it in time, and it is our present salvation. I ask, therefore, Is there any salvation from any sin out of Christ? For Peter said, "Neither is there salvation in any other." He uses the word salvation in its broad and unqualified sense, meaning salvation

in all its amplification and fullness, as spanning all time and saving from all sin and its direful results, or all salvation; and all this is in Christ, but in no other. All this salvation in Christ, then, is salvation by the grace of God in Christ, by whom alone grace reigns, reigns through righteousness, and reigns unto eternal life. O, how much safer and better and more glorifying to Christ this is than any principle of conditional salvation which "depends upon ourselves," and is bestowed upon us as a reward for our works. Again, dear friend, let me kindly ask your attention to this question: Can any spiritual blessing in Christ be conditional on our part, and come to us as a reward for our obedience, seeing that God blesses us with all spiritual blessings in Christ, according as he hath chosen us in him before the foundation of the world? You will say, "No." Then, can we receive a single spiritual blessing more than all spiritual blessings? Certainly not. Are not all the blessings of the gospel of Christ spiritual blessings? Most truly, because they are not earthly blessings. Well, then, what spiritual or gospel blessing is there left to be bestowed upon us as a conditional reward for our works? Can you tell? Can any one tell? John says of Christ, "And of his fullness have all we received, and grace for grace."—John i. 16. Is it possible for any of us to receive any blessing of salvation from God more than Christ's fullness? Then all his fullness of which all we have received is "grace for grace." This settles it forever on the side of grace, and establishes the truth that all divine blessings from the God of grace and salvation are bestowed upon us in Christ and for his dear sake, and are the rewards of grace. I am thankful that you believe this truth, and look to Jesus only. So

you can truly sing, "Nothing in my hand I bring, simply to thy cross I cling."

The God of all grace and blessing bless you in Christ, and for his sake. Your sweet reward is in resting in the Beloved of your soul, whom you delight in, and in whom is all your salvation and every divine blessing and comfort. Gladly will I come and see you baptized in the faith and love of this dear Lord and Master, if the Lord will. Let us leave it with him. Should the brethren desire me to attend the association at the Amnon church with them, I trust the Lord will open the way, as you request. My wife sends love.

In the afflictions of the gospel and the faith of Jesus, yours to serve,

D. BARTLEY.

SURCANOOCHIE, Miss., July 7, 1900.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—Your favor has been received, and I return thanks for the same, and as you requested to hear from me, I will answer in my feeble way. As to your article of defense I can find no fault, too much cannot be ascribed to grace. Without the love of God in our hearts, we are nothing, and less than nothing, and we are sure of this fact, that the grace of God never directs his people to do evil, God is love, and he directs his heaven-born children in love, and every one that is born of God hates sin, and all the days of our sojourn on earth we will have to contend against sin. The world, the flesh, and the devil, are united to overwhelm us, but he who was faithful, and who was delivered for our offences, and raised again for our justification, holds the keys of death and hell in his hand, and there is no power that can contend successfully against him, and those who believe in his lovely work, and feel



the power of his love within, find it effectual, for it subdues from time to time our evil nature, and he never fails to lead all his children in the path of peace. But let us understand what peace this is: "In the world ye shall have tribulation, but in me ye shall have peace." Those who have been for any length of time in the way, can say this is truth.

My dear brother, I feel to give you a part of my experience as a minister of the free grace of the adorable Redeemer, perhaps it will satisfy you and all others, who know the Lord experimentally, as to whether he has called me by his grace to minister his words unto the blood-bought children. What a responsible place. How careful we should be to be guided by his word in all our ministration. To teach and lead his children wrong, is a fearful thing indeed. I was called into the service six years ago; as was the case then, so now, I am a poor, unprofitable servant, if one at all. If it had been left to me to serve or let it alone, I would have remained as I was, but the force of my impressions was so great that I was glad to leave home for the sake of peace of mind, and in the exercises in which I engaged, I surely found peace, previously to this I made every excuse, the most prominent one was that I had been too great a sinner for such a place, but to my surprise my soul was filled with the most glorious love, which pen or tongue cannot describe, it was so wonderful in effect, it was so holy, heavenly and divine. My soul felt to be lifted to the heavens above, and then it seemed that I saw him as the most holy, wonderful and blessed God, adored by every one, and my soul went out toward him in words too sweet to utter. This was six years ago. I thought at that time that as my troubles had been many previously, I would now be released

from very many of them, I thought, How could this glorious, lovely One manifest himself to me, and then allow me again to be afflicted and bereaved? but yet it has been so. Like the poet, I must say,

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

How comforting to believe that after we shall have finished our course on earth, we shall see his lovely face and behold that brow that once was crowned with thorns, and behold him the chiefest among ten thousand, and the one altogether lovely. In that heavenly land of glory we shall see the fullness of the love of God; here we see in part, and know in part; we see as through a glass darkly, being clothed with the darkness of sinful flesh, which causes us to cry out continually, Lord, restore unto me the joy of thy salvation, and this we know we have never merited by any good thing that we have done. Though weak, in the strength of Christ we are made perfect. In due time Christ died for those without strength, we had then no strength of our own, nor any redeeming qualities, but were without hope and without God in the world, aliens from the covenant of promise, and enemies to God by wicked works; we were born so, and remained so until we were quickened in Christ, and made new creatures in him. As we have no power to give ourselves natural life, it is sure that we cannot give ourselves eternal life, it is the Lord's to give this, and it is ours to receive it, not as something conditional, but as a free gift. As said it is not conditional, if so, what are the conditions? If a man commits murder, he knows that the law pronounces death upon him, but he does not feel the force of the law until he has transgressed it; then no repentance or sorrow

will release him, he must pay the penalty with his life. To save himself from death, he must be able to raise the murdered man from death, this no man can do as we know, therefore his case is hopeless. In this condition, would not this guilty, condemned man, gladly accept pardon? Yes, none will deny this. This would be only to save the body from death naturally. Now, if eternal life is conditional, and offered to man, and all men realize the consequences of a refusal, why do not all accept it? Why do they sacrifice so much for nothing? The truth is, men have never seen the awful condition in which they are exposed to eternal judgment and death; men have not realized that now they are dead in trespasses and sins. There is no suffering so awful as to realize our death in sin, and seeing our just condemnation in the sight of God, then we come to realize that we are helpless as a babe cast out into the deep waters. What can it do? What can we do, but cry for mercy as did sinking Peter? We must say, let all the honor and glory be to that God which made heaven and earth for his own pleasure, for by him do all things consist.

Dear brother, we should of all men be most thankful to our Redeemer God, who was delivered for our offences, and raised again for our justification; he has cleansed us from all our sins, and manifests himself unto us as he does not unto the world, showing himself unto us by revelation as a most glorious Redeemer. He has saved us from sin and death by his precious blood, which was shed for us on Calvary more than nineteen centuries ago. There did the glorious Lord Jesus fulfill all the sacred promises which our Almighty God had purposed in himself before the world began. He cleared away all the debt which was against the

chosen family of God, and presented them acceptable before God, and they are before him as though they had never committed sin.

I will close my long letter. I pray that God may bless you in every condition. Will you pray for me and mine? I subscribe myself your unworthy brother in Christ,

J. J. WATSON, JR.

DELNORTE, Colo., July 8, 1900.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN:—I would be glad to get rid of the burning desire which I feel to write out my experience, for I fear that I have neither part nor lot in the matter with those whom Jesus has redeemed, but I will write out a portion of my experience, so that you may know whether I am an Israelite or not.

I was born in Washington Co., Md., May 11th, 1840. My mother was a member of the Dunkard church for more than sixty years, and my father for thirty years, and a deacon for twenty-five years, so I was a Dunkard in belief, and had no use for anything else, or any other denomination. I suppose no one ever lived that believed in salvation by works any more strongly than I did, but while living in northwest Nebraska, in 1889, I was changed in a short time to just the opposite from what I had always believed, the change came without reading the Bible, or going to meeting. In the spring of 1890 I was engaged with others in sinking a shaft for gold and silver, and at that time having plenty of this world's goods I was troubled about seeking after the things of this world. So one night I asked the Lord to show me in a dream whether it was right for me to seek for gold. That night I saw heaven opened and the faithful standing in the midst, and what a beauti-

ful sight it was. The June following I went to Missouri and was baptized into the fellowship of Pleasant Gap church, by Elder J. H. Moore. In 1891, in November, my wife and I attended a three days meeting at Goshen, which we enjoyed very much, and before leaving the meeting I said to a brother that I wished that I could quit my work, and be engaged in the service of God continually. On Tuesday, after we reached home, I started to do some work, when all at once my reason left me, and for six weeks I could not labor, then one morning I started to do some work in the barn, when it seemed as though a fire in me caused me to cry to God for mercy, it seemed that I was being consumed, but O, if I could always view the Lord and all his works, as I did during those six weeks, truly this world would be a heaven to me. Soon after this event, it seemed that I was caught up from this world, and I could not tell whether I was in the body or not, and I have no recollection of anything in the world at that time, and it seemed that one moment where I was, was worth more to me than a whole lifetime would be, in this world. It seems to me that I have met with many strange experiences.

Now, dear brethren, do these things come from the God of heaven, or are they the result of a disordered brain? I have been a great sufferer mentally and physically for the past ten years, and it seems to me that I am the greatest sinner that ever lived, but of one thing I am certain, and that is that there is a merciful God and a loving Savior, who has redeemed his church, and saved them by grace, and that he will shortly come in the clouds to take his ransomed people home, and that then they will ever be with their blessed Lord. But it is the chief question, Where will my lot be cast then? Brethren, pray

for me, that God may be merciful to me, a poor sinner, unworthy of the least of all his blessings. These are but rambling thoughts. My wife and myself are the only Primitive Baptists here that we know of. The SIGNS are of much comfort to us. We are strong predestinarians, and we hope that there is no strange God with us. I would be thankful to you, if you would write something for the SIGNS which would fit my case, even if it should place me on the left hand.

With love to all the redeemed of the Lord, I remain yours.

J. W. WALLACE.

[THE truest evidence that one has passed from death unto life in the Lord, is not the wonderful experiences with which God is pleased to favor some, but the plain every day evidences that are afforded to all the people of God. Love to God and his cause, and his people, a sense of guilt and just condemnation before God, a knowledge that no good thing dwells in the flesh, and an humble trust in Jesus and his righteousness, a glad receiving of the word of salvation through Christ, and such want as leads to a calling upon the name of the Lord for help and salvation; these, and other similar evidences, are the constant feelings of God's people. After the wonderful vision on the mount, Peter, in one of his epistles says to his brethren, "We have a more sure word of prophecy," that is, a more abiding word of prophecy, and this more abiding word is the daily bread of the people of God. In this they all have a part, while to but few are given the vision on the holy mount. Let not those who feel that they have but small experience, be discouraged, they have the true and abiding evidences, as much as those of more wonderful experience.—ED.]

PLEASANT PLAINS, Ill., May 9, 1900.

DEAR BROTHER BEEBE:—It has been my privilege to read your paper ever since I have believed the truths which has been contended for through its columns. I do not deem it necessary to shun to declare the eternal truths of the gospel because men take the privilege of putting their own construction upon it, and claim that if certain things are the result of God's predestination it will follow that God would be the author of sin. "Is there unrighteousness with God? God forbid." Paul was not afraid to declare the unsearchable riches of the gospel, including the predestination of God, because men were inclined to contend that it would bring God into unrighteousness. We are too apt to conclude that we had better make excuses for the Lord's actions, so that we may free him from the condemnation of men. Excuses for God! Does the infinite being need that man should plead his innocence to man? Nonsense; the only reason that our God needs to assign to his children is that it seems good in his sight. We will never know the fullness of the purposes of God in time, but it will require eternity to unravel the hidden workings of the eternal hands. It is true that the Comforter takes the things of the Lord and shews them to his people, but it is equally true that the half has never been told. Why is it that men claiming to be Old School Baptist preachers are traveling everywhere, endeavoring to prove that the London Confession of Faith is false, that Baptists do not believe in predestination, that God is not in all things, and that through all the centuries of the past our people have been laboring under false doctrines? This is the work in which Methodists, Campbellites, Presbyterians, Catholics, Missionary Baptists,

and many others of our conditionalists have been engaged for these long years. We have no right to conclude that God is under law, and that if he is in any way connected with what is in our judgment sin, he must be tried by an earthly tribunal, and if found guilty man must cry, Unjust, unjust. The Almighty is too wise to err, too powerful to be thwarted, too faithful not to declare the end from the beginning, and too loving to forsake his little ones. He works, and none can hinder, he commands, and it stands fast; he rules in heaven, and he controls in earth. "Nay but, O man, who art thou that repliest against God?" No certainty could attend a limited predestination. Let me say with the poet, "There is a hand that guides." With the everlasting arms beneath, a wall of fire about, a rock as a shelter in a weary land, God in the midst, where can Zion go that the Lord does not lead her? "Without him we can do nothing." If there were not a single proof text supporting predestination, I would believe and love the doctrine. The very thought of a Creator and Savior means all this to me. I do not know the Lord by the wisdom of this world, neither do I expect to teach others to know him. My soul longs to magnify the greatness of his matchless name, and to tell the story, saved by grace.

I trust that you, brother Beebe, will not grow weary in seeking the old paths, and in following the footsteps of the flock.

Yours in hope,

JOHN L. SCOTT.

OTTERVILLE, Mo., August 11, 1900.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN IN HOPE:—It is hard for me to claim such near relationship with you, but as the blood runs through

this natural body of mine, and all of my members are blessed by it, so surely the grace of God that is in Christ the Head of the church, runs through the body (the church) to and in all of its members. O, the fullness of that wonderful grace that is in Jesus can never be fathomed by poor, finite mortals, for it is as full as God himself, and he has no bounds. Now, brethren, if I am not deceived, this is why I take the liberty to thus address you as brethren. Please bear with me, for it seems to me I must give vent to my feelings, and you need not bother your readers with it if you see the works of self and not grace in it.

I have been wonderfully cast down of late, and this morning especially. I have the care of a little flock in Johnson Co., and this is the day of their meeting, and I am not blessed to go and be with them, but in mind I am there, and while at work this morning it seemed to me that the long doubted question was settled with me. I have never been satisfied with my call to the oversight of the blessed flock of God. When I view myself I find none of the qualifications for the place, as I view it one of deep solemnity, and I find none of that in myself. My chief desire is and has been all along the road, to know if grace is the moving cause of all these emotions of soul, or is it through the deceitfulness of sin that I feel and realize its work in the flesh? Surely there is no good thing in the flesh. I tried my case this morning; I decided if the Lord had called me he would make a way for me to go. This you see was judging God by feeble sense. When I came in to dinner, my daughter had been to the office and brought out the SIGNS, and I began to look and read it through, poor and despondent as I felt. While reading brother Mitchell's letter to broth-

er Durand, and his answer to brother Mitchell, I was made to feel in the very depths of my heart to cry, Bless the Lord for his grace, and the prophecy was fulfilled in me: "No weapon that is formed against thee shall prosper, and every tongue that rises in judgment against thee thou shalt condemn." Surely it was proven so when those old soldiers told of the sore trials and sharp afflictions they had passed through, and how wonderfully God had done it all for their good, and how they were made to rejoice in tribulations. Now, my dear brethren, let me say to you, while you are strangers to me in the flesh, yet I feel we are one in Christ. Yes, not only the saying of the prophets, but Christ's own sayings, have been fulfilled this day, that all the saints can meet in Christ, and eat and drink of the riches of his grace. Surely I have been blessed to meet you in spirit, and not only to meet you, but to get a cup of cold water, and I feel so refreshed I felt I wanted you to know it, but my pen falls as far short of expressing my feelings as my tongue does of telling the glories of my precious Redeemer. But, dear brethren, hope tells us ere long we shall see him as he is and be like him. We will not need to write to our brethren in a distant land, to tell them what grace has done for us, and what it is still doing for us, but we will meet and join with them in that eternal praise. Amen.

Love to all the saints.

J. T. BARNES.

SHIVE, Texas, August 10, 1900.

DEAR BROTHER:—Hoping it will not worry you to read a poor scrawl from the least of all. I am greatly pleased with your hymn book, the Beebe's collection. I wish to relate what occurred with me the day before I received your book I

sent for about one year ago. I was called on by a brother Woods, at an appointment he had at a neighboring school-house, to open services for him, which I sometimes try to do. In my weakness I made the attempt to do so by singing and prayer. I selected the fifth hymn in Loyed's hymn book, which reads, "Grace, 'tis a charming sound," &c., and before giving it out I remarked that I wished to join with all who could sing and pray with the spirit, and also with the understanding. I then remarked that I thought it as important to sing the truth as it was to preach the truth, but in giving out the first verse, and for the first time in life I detected a contradiction, as I thought, and do yet think, to what I said about singing the truth; it was only one word, and the only word I could find in the hymn that did not seem right, and that word was "earth:" "All the earth shall hear." My heart condemned me, but I with a struggle finished giving out the hymn, and with about the same struggle proceeded to try to pray. After which brother Woods preached well I think, but somehow that word "earth" did not seem to be in the right place, and bothered me till I could hardly enjoy the preaching. Next day, while ploughing, I was wondering if it could be possible that I had sung that good hymn all my life, and had never before seen anything wrong in it. I decided that God was greater than my heart, and so I would not let as little thing as that bother me any more, so I went to the house at dinner, and sister Johnson had been to Goldthwaite, and brought me a new hymn book I had very recently sent for, Beebe's collection, and the first thing that occurred to me was, I will look and see if it is the same, and behold, it said, "All the saints shall hear." Then I re-

joiced, because I could receive it without any doubtful disputation. Now, suffice it to say, as the Loyed hymn book is in use altogether here, I have to use it, but like yours much better, and hope to see it adopted in this part if it be the Lord's will. I am determined to try to avoid singing Arminian hymns at all intentionally, it will be my sad mistake when I do it. I have black marked several in Loyed's and will be as faithful to do the same in yours, but have not found any as yet. Pardon so much to express so little, and if you find a word of encouragement I am assured you will give the praise to him to whom it all belongs. Pray for me.

Yours in hope,

W. D. WOOD.

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2 CORINTHIANS XIII. 5.

"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 reprobrates?"

If in this examination we can clasp hands with those of the household of faith, identified or not identified with the church, and together walk over the field of our experience, led by the Spirit, we may find some comfort, and it may be, some condemnation. It is pleasant to find evidence of our part in the inheritance secured to the church if it comes as an approval of our walk and conversation, but not so pleasant if it comes as a condemnation, though the one is as strong a proof of his love as the other. What we offer for the consideration of those who profess to believe, or desire to know the truth, we hope may go to the hearts of those who truly love to follow in the footsteps of the flock; to those who can honestly and earnestly say, I love and desire the welfare of the church. If we cannot say this honestly before

God alone in the quiet hours of the night, Christ is not in us, and we are reprobates. Religion to be of any lasting value must be true religion, and he who only wears it as a cloak has no manifest Savior, and we know there is no hope for him except his stony heart be taken away by him who speaks and it is done. If after examining ourselves we find we are guilty of an ungodly walk and of grievous sins, thoughtlessness and disregard of duty, without any sorrow for our shortcomings, we are indeed in a pitiful condition, and may well fear to fall into the hands of the living God. Rest assured that sin brings its own reward, and if we are children of God, he will in his own time bring us down to acknowledge our transgressions, and repent in sackcloth, and in the burnt out ashes of self-satisfaction and lust. If on the other hand we are truly sorry for our faults, and are really chafed and galled by the rough sackcloth of shame, fruit will be brought forth, and renewed evidence of an indwelling Christ, by return to duty. Then your faith will not be a dead faith, without works, but a living faith, proved by works.

Can we be sure of our calling and election, or any part or lot in these things, if there is no spirit-searching, searching all things in our hearts? God knows, and we know, whether this searching or examination brings comfort or condemnation. No other can judge you justly in this. Paul says, "Examine yourselves," &c. If you have failed you must try again, except you be reprobates. If you are fallen and wounded there is "balm in Gilead," perfect and full pardon for true repentance; peace that passeth understanding. If we know individually (no one else but God can know) that there is in our hearts an earnest desire for the truth, truly wishing for the good of the

church, we can then trust that Christ is in us the hope of glory: love of righteousness, the love of God. He who has this hope in him purifyeth himself as he is pure, and can rest in the hope that he is in Christ, and Christ in him.

Can you say experimentally that God rules, if you are not walking in obedience to his commands? Of course the knowledge of God, and the fear of him implanted in your heart before you had a hope of mercy, made you believe that he rules all things, as he is Almighty, but can you feel his smile of approval while walking in disobedience and disregard of duty? We appeal to you by the love of God, walk worthy of the calling.

Is your time and money and business worth more to you than your hope, or the love of the brethren? Do we allow worldly things to keep us from our meetings? Does not God sometimes take away worldly goods, and in fact all things, that would otherwise separate us from the church, from the love of God? Nothing shall be able to separate us from the love of God. Then let us follow the advice of Paul quoted in our text. "We can do nothing against the truth, but for the truth." For the truth many have died; for the truth we may live; for the truth we must be made willing to suffer; for the truth we must turn from the world and worldly things, earthly friends and kindred; for the truth we must be made to do our duty; for the truth, and the lovers of the truth, we must deny self, and give of our substance to help the needy, even as we give to each other the bread of comfort from the loaves of plenty, blest, broken and given by our Lord.

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky.

KALAMAZOO, Michigan, Sept. 22, 1899.

DEAR BRETHREN EDITORS:—The dear SIGNS comes to us regularly, and is always a welcome visitor, we are glad to read the letters of the correspondents, and we do indorse the sentiments therein, it does us good, and bears our poor souls above time-things, and leads us poor worms of the dust to look unto Jesus, the Author and Finisher of our faith, and to say, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." We feel blessed to have the privilege of reading the words of God's dear children in our books and papers, as we are in a desolate place. We do not get to hear much gospel preaching, but occasionally hear Elder Wm. L. Lines, as he visits us in our loneliness, and his visits are our greatest pleasure. We feel to trust in God, with whom there is no variableness nor shadow of turning. We are poor sinners, greater it seems than all others, but in him we trust, "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 word began." O, dear ones, we sometimes in our home say, Behold the Lamb of God who came to be crucified, and hanged on a tree, suspended between heaven and earth, and to cry, "My God, my God, why hast thou forsaken me?" and, "It is finished." His people, it seems, are forsaken many times, but then comes the precious promise, Fear not, I will be with thee always, even to the end of the world. How sweet the name of Jesus sounds to a believer's ear, it makes us humble, it makes us poor, it makes us rejoice, it makes us happy to think that we can rejoice, and we cry out, As the hart panteth after the water

brooks, so panteth my soul after thee, O, God.

When we began this letter we only intended to tell you how much we loved the SIGNS OF THE TIMES, but we have wandered away, being, as we trust, led captive at the will of the Lord, to pour forth some thoughts concerning Christ and his kindred, which theme is so precious to poor, drooping souls. Please throw the mantle of charity over this, and remember us at the throne of grace. Do with this as you deem best and all will be right with us. May God be with you is the prayer of your unworthy brother and sister,

MR. & MRS. D. D. McALPINE.

GRASS VALLEY, ORO., April 9, 1900.

MY DEAR BROTHER, BENTON L. BEEBE:—I desire to say that I am, I hope, thankful to the great Giver of all our blessings, for his continued goodness in giving you strength and christian courage to still send out the dear old SIGNS OF THE TIMES proclaiming the pure and unadulterated gospel of the Son of God, and I hope I am thankful to our God for the gifts he has furnished us to write for its columns. I cannot speak too highly of the editorials written by Elder Chick, he writes so plain, and is of a meek and humble spirit, yet shuns not to declare the whole counsel of God, and I could name many of the precious little army of the bold soldiers of the cross, whose articles appear in the SIGNS OF THE TIMES, that have been and are a great comfort to me. Their ably and lovely written articles when I am sick and in prison they visit me, and when thirsty they give me drink; when naked they bring forth the best robe, which is the imputed righteousness of Christ, and clothe me with the garment of salvation by grace, un-



merited from start to finish. When I receive the SIGNS I am anxious to see who is going to greet me this time. O yes, here is brother Durand, and I feel like I can almost feel his presence, and am wont to take him in my arms, and there is Elder Bartley, the dear old soul, I can almost see the scars he has received in battle, and if here is not brother Keene, and brother Coulter, and brother Ker, and brother Mayfield, and all the dear brethren and sisters who write for our dear old medium of correspondence. Now, my dear brother Benton, right here I enjoy the sweet communion and fellowship of my dear kindred in Christ, and sit down with Abraham, Isaac and Jacob, in the kingdom of heaven. Sometimes I enjoy this meeting with my dear brethren and sisters almost as well as though we were face to face, for at such seasons it seems,

“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!  
'Twas a heaven below,  
The Redeemer to know,  
And the angels could do nothing more  
Than to fall at his feet,  
And the story repeat,  
And the Savior of sinners adore!”

May grace, mercy and peace be multiplied.

Your very unworthy brother in hope of eternal life,

J. P. ALLISON.

SNYDER, Texas, May 20, 1900.

DEAR BROTHER BEEBE:—Ever since reading your precious article in the SIGNS of May 15th, I have felt impressed to write you, not that I feel in any way able to strengthen you, for God alone is able to give you strength to stand in this day of trouble. There is a little band of brethren and sisters at this place who receive and rejoice in the truth as advo-

cated by the SIGNS. I have been acquainted with the SIGNS ever since I can remember; my grandfather took it, and rejoiced in its precious truth, and it has never changed any since then. We all believed the doctrine of God's absolute sovereignty, and his unconditional salvation. The adherents of conditional time salvation cling to the phrase “conditional.” They would have us believe that the promises to God's people in time are not sure, but take away our belief in the sure mercies of our God, and where could we go for comfort? I would, it seems, be left without hope in this world. Some writers express great sorrow over the condition of the church. Now, do you think we should be sad when we see the fulfillment of the Scriptures? Are we not told that these things must come to pass? And when viewed by a ray of divine light, all these things are strengthening to the poor pilgrim. I have heard some claiming to be Old Baptists say that God had nothing to do with the troubles or divisions in the church. Now if this was true we would have great cause to be alarmed, but we can afford to rest, knowing our Savior is at the helm, and the winds and seas obey him. To those who think there is only a seeming difference, I will say, if they were in the church with some of these conditionalists, and suffered their persecution and misrepresentations, I think they would change their minds. The SIGNS need not be surprised if they misrepresent it, for it will not escape the persecution of false brethren, so long as it preaches the truth. That there are some of God's people being deluded, I would not deny, but can we win them back to the truth by hugging their delusion? Better to try to show them the error of their pernicious ways, and perchance if God gives them

repentance to the acknowledging of the truth, like the prodigal son they will remember the father's house, where is bread. We need not suffer any uneasiness about the Lord's family, for there will not one of them be lost. I feel very much encouraged this morning with this precious view, but by the time you get this I may be back in the valley with many doubts and fears, where all is dark, and where I must remain until released by a loving Savior. I have received much comfort from Elder Curry's articles, as well as many others too numerous to mention. How applicable are the editorials of Elder Gilbert Beebe to this time. Surely the SIGNS will again have to fight the same battles, for limited predestination is the tree, and conditionalism is its fruit, and the next crop will be more corrupt, for a corrupt tree cannot bring forth good fruit. I have made my letter too long already, I only wanted to tell you I appreciated your article as well as many others. I trust the Lord will give you grace divine, that with holy boldness you may contend for the faith.

Your sister in hope,

M. J. JACKSON.

MT. VERNON, Texas, May 2, 1900.

DEAR BROTHER BEEBE:—In my article for May 1st, SIGNS OF THE TIMES, on page 261, there is, I find, a sentence that does not clearly convey the idea intended. It reads: "A few years ago you could scarcely find one among us who did claim to believe that all the good works of the children of God were predestinated, but other works were not, but now it is said by many that the obedience of the children of God is optionary. He can if he will, and if he wishes he can let it alone." I meant to say that only a few years ago there could hardly one be found among

us who would deny that the obedience (all good things) of God's children was predestinated, though they should deny that wicked things were, but now it seems that many are denying that the obedience (or good things) are predestinated, in that they may be done or let alone, as we choose. Dear brother, I would be glad to believe as some of our people seem to, that the difference among our people on the subject of predestination and salvation, consisted only in words, but from the evidence before me, I cannot so conclude. Some churches in Texas several years since have set up non-fellowship resolutions, and said they would not allow the doctrine as held by us, *i. e.*, unlimited predestination, preached in their stands. A preacher at the church where my membership is, after I had talked and took particular pains to show that while I believed that all things, times and events, were embraced in the predestination of God, yet I did not believe that God influenced, moved or coerced men to sin and wickedness, arose and began his talk in about this way: "We have been charged with accusing the brethren with advocating that God moves or compels men to sin and wickedness, and if the brother has not preached it, I am badly fooled." This was about two years ago.

There are two associations here, the Sulphur Fork and the Fellowship, who are almost a unit on the doctrine of unlimited predestination. Several others I know are bitterly opposed to it. So far as I know, all the non-fellowship resolutions have been passed by the limited element.

Your little brother in the fellowship of the gospel,

H. B. JONES.

(See editorial notice on page 572.)

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 15, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to**GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.***COLOSSIANS III. 12, 13.**

"PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

These words are among the admonitions of the apostle to the church of God at Colosse, and are to be regarded with that solemnity with which we ought to regard every word of God. Each word is full of profit to the spiritual mind, and to heed the admonitions presented here would be to glorify God, and to the welfare of all his children. Paul bases the admonitions with which this and the following chapter is filled, upon a great truth stated at the beginning of this chapter, which is that those to whom he was writing had risen with Christ above the vain philosophy of this world, which is deceitful and after the traditions of men, and not after Christ, (Col. ii. 8,) above all the shadows of meats, and drinks, and holy days, and new moons, and Sabbaths, which are not the body of Christ, but only the shadow of his body; and above all the base and fleshly pride of a voluntary religion, which puffs up the fleshly mind, not holding the true head and source of all spiritual blessing.

(Col. ii. 18.) Now, having risen above all these things, and above all indeed that is earthly, he exhorts his brethren to seek the things which are above.

One of the blessed truths of which he speaks is, that they as believers in the gospel are not only risen, but risen with Christ. In his resurrection to endless life he has brought all who believe in him up into the same life, and the power of it is now within them, and remains to be made manifest in all their outward life before God, and in the world. "If," he says, "ye be risen with Christ," as I have been showing you in the preceding chapter, and as ye have also realized in your own soul's experience, do not any longer seek to the things which are behind, but to the things which belong to you, to which you are risen. Set your affections upon the things which belong to this new life which has been given you. If raised up above all philosophy, and all legal ceremonies, and above all will worship, which is but another name for all free will religion, then why look back to these things which are of no use to you? Why not look to the things of this better life? Why not set your affections upon the things which have been conferred upon you, the things to which you have come in your soul's experience through Christ? Ye, he would say, are no longer citizens of this world, ye are of the kingdom of heaven; ye have been translated out of the kingdom of darkness and death, into the kingdom of the Son of God. Why then, as did Israel in the wilderness, desire again the leeks, and the onions, and the garlies of Egypt? Henceforward the heavenly Canaan is your home; ye are to love and reign with Christ. Seek then the things which belong there, seek the wisdom, doctrine and manner of life which make up the conversation of

heaven. And now, upon this great truth of the work of God wrought in their souls, making them partakers of the divine nature, and raising them up to know and love the things of God, Paul proceeds to base all the exhortations which follow. He addresses them as living men; they are no longer dead *in* sin, but have become dead *to* sin; they are no longer dead *to* God, but alive *unto* him. To the dead none of the things of life belong. To the living none of the ceremonies of the grave belong. God's people are separated from the dead, and are not any longer to lie down among the dead, nor any longer find their home among the tombs. Every exhortation, not only of this chapter, but in all the word of God to believers, is based upon this fact that they are risen with Christ, and are now possessed of the divine nature. Christ, their life, is in them the hope of glory.

To the living the words of life can come. Legalists regard every word of admonition upon the ground of legalism, it is according to their life that they should. Vain philosophy would seek to reason all into a vain system, which should puff up the wisdom of man. Followers of free will worship can see nothing in the admonitions of their system but what will glorify man's free will, but the partakers of the better life which is in Christ, and which Christ is, see neither legalism, philosophy nor freewillism, in the teachings of the word which present the life which is suitable to a follower of Christ. They see grace, grace which has raised them up with Christ, and grace which bestows that conversation which is in heaven; they find in their souls a love to that which is righteous, either in the character of God, or in the life and conduct of men in this world. To such a man the absence of the exhortations and

admonitions of the word of God would be an irreparable loss. To take away the law of God from him who loves that law, would be sorrow indeed. When a man lives, death and the habiliments of the grave are frightful to him. At the presence of sin in his heart and life he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" What groanings fill his soul because he cannot do the things that he would. To that soul all the commandments of God are sweet. To depart from iniquity is as a fountain of joy to him. There is no threat to that man in any admonition of the word, rather there is a great delight, and a great promise.

Now to these who are in this case, and who yet are unable to do the good which they would, Paul speaks in this text and chapter. The need of admonition to the children of God arises out of the fact that they are still possessed of a nature, as we may call it, which wages ceaseless warfare against the earnest strivings of the believer. Because he is in the flesh, because the world still has charms for that flesh, and because Satan wages war against him, with fiery darts, and because all these things hinder him, the believer has need of every help which can be afforded him, and among these helps are the admonitions and exhortations of the word of God. When any of them are presented in the preaching of the word, and applied by the Spirit, they do not present some new thing, but stir up the pure mind, which has been given to him by the Spirit, to remember these things. And this "to remember," certainly implies that he has once known them. Indeed he has known them, because these things are a part of the very life which is heavenly, and which he has felt stirring within him. But we all complain

that we are so prone to forget, and it is true that when the believer is in the spirit, he will love to hear that preaching which tells him his faults.

Paul tells his brethren at Colosse what they were glad to hear; he told them about the manner of life which becomes one who possesses godliness, and this was of as much true comfort and help to them as when he told them of the life out of which all these things must flow. That believer is in a sorry condition who does not love to hear the doctrine which pertains to his walk on earth presented, as well as the doctrine which tells of the atonement, of God's election, of grace or of predestination, and the doctrine which tells of the daily exercises of his mind; the one is as precious to the spiritual mind as the other.

Now among the things which belong to the life to which believers have been raised, are the things named in the text at the head of this editorial. "Bowels of mercies." Put on this, Paul says. Surely it need not be remarked that the words "put on" implies possession. One cannot put on what he has not. Paul addresses those who have all these graces conferred upon them in the gift of the Holy Spirit through Christ. These things, he would imply, are the heritage of the children of God; these are the fruits which are indigenous to the soil of the new kingdom, they belong there. In the language used they are compared to a garment presented to them as guests at the feast, and which are suitable for them to wear, they are not presented to them as something laid up in a closet, but as something belonging to the very life given them, they are the proper motions of this new life, they are the very breathings of the renewed soul. Now Paul says these things are to be "put on."

As they dwell in the heart and life, and as their power is felt within, put them on.

The expression, "bowels of mercies," means true and real pity and sympathy. Our pity and tenderness is not to be feigned, but real; we are to act in this as the heart itself moves us to do. It is an expression in harmony with the "love unfeigned," which is enjoined elsewhere. Let, he would say, the real pity and compassion of your hearts, produced there by the Spirit, appear in your conduct to all who need pity and mercy; God has shown you mercy, and how wonderful it has been and is to you; it has filled you with wonder and gladness, and has often broken and melted your heart; now as God has thus dealt with you, so vile and undeserving, so deal with all who may have need of pity from you. Put on this mercy.

Put on kindness. A mother is full of kindness toward her infant, and in every word, and thought, and act, she puts this kindness on, it clothes her every word and deed and look as with a garment. To look on the kindness of a mother to her child is a beautiful sight to every thoughtful and tender heart, how much more has been the kindness of God to his people. And in the new birth he has begotten within them his own kindness, the heart can but move with kindness to all who have need, thoughts of kindness will flow out to all when the heart is actuated by the Spirit of the God of kindness. Be kind then to each other in word and deed; be kind also even to the unthankful and the froward; it is nothing to be kind to those who are kind to us, put on kindness toward those who are unkind to us, let the robe of this kindness cover us in all places and toward all men. It is not hard to do this when the love of God reigns within, but there are crosses to

meet with even in this; hence the need of this reminder.

Put on humbleness of mind. The mind produced in a child of God by the Spirit must be one of humbleness; the humility of the believer is not a voluntary humility, it is a law of his being as a believer, but many things hinder its exercise. Paul reminds his brethren that this spirit of humility is to be put on. Walk among each other, and among all men, with lowliness of mind and of deportment; do not ape humility, but as you have a sense of your own littleness, act that way. It is a good thing to walk humbly among men, it shows forth the image of the lowly Lord as nothing else can do; it forbids boasting, and will unite the hearts of those who feel its power as nothing else can. Every believer loves an humble man. "Put on humility;" if there be no reality back of it, it will soon betray itself, and men will despise it. The word means that we should walk humbly in all the relations of life; thus the elect of God are to be distinguished.

Put on meekness. The thought involved in this as we may learn by what is said in the word of Moses, is that of bearing injury, unjust reproaches, and hard words and deeds of every kind, without replying again, and this not for some gain to be obtained, but because it shows forth the grace of the Master, which can raise the believer up above all earthly things. How lovely is this grace of meekness, it belongs to the Spirit, and is one of its fruits. Let this fruit be seen in what we do and say, in the face of any injustice or hard treatment.

Put on longsuffering. This means that we must not be quick to resent injuries, we are to be slow to turn away from him who goes astray; charity suffereth long and is kind. How longsuffering does real

human love make us toward the object loved. Here is love infinitely better. How full of longsuffering has the blessed Lord been toward us. His Spirit dwells within; as we feel the power of it in the soul we shall become more and more aware of the opposition of the flesh, and then we shall welcome every such reminder as is in the text to put on this grace.

Then Paul says last, put on forbearance and forgiveness. That is, he means that we shall be slow to show any anger or displeasure at what appears to us wrong in a brother's life, and especially such things as would seem to manifest any indifference toward our own self, and then be quick to forgive where there is injury. He does not mean merely a fancied injury, but one that was really meant. This is the true force of the expression that follows: "If any man have a quarrel against any." The expression means a just occasion for offense. Indeed, if the occasion be not a just one, there is nothing in it that calls for forgiveness. If any one has not intended an offense, there is no offense at all. He who resents an unintended offense is himself an offender. The injunction is positive, "Forgiving one another, if any man have a quarrel against any," and then the pattern is given, "Even as Christ forgave you, so also do ye." This, in common with other expressions in the text and connection, settles the matter that all that is here said is limited to the children of God; others are not the elect of God; others are not risen with Christ; others are not forgiven by the Lord. Here are those who have a clear remembrance of the experience of forgiveness which was to them as real as when Jesus said to the sick, Be well, and they were well. Now as fully and as freely and as uncondition-

ally as Jesus forgave you, do you forgive those against whom you may have just cause of offense. And it is sure that when the sense of the forgiveness which we have received is clear and strong with us, we must forgive. Then from the heart we can say, Forgive us our trespasses as we forgive those who trespass against us.

We have given a hasty review of the things named in the text which become sound doctrine, and which will according to the apostle be in consistency with the profession we have made. These are the fruits of life, it is good to contemplate them. How lovely they are. No one was ever troubled because he had manifested too much of any of these things, but we have all been troubled because of too little of them in our hearts and lives. The apostles often dwelt upon these things; they wrote as they were moved by the Holy Ghost. The Holy Ghost must consider them of importance. Let us consider them often also. If we have the spirit of a disciple we shall desire to consider them, and they will be as our daily bread. C.

#### STILL IMPROVING IN HEALTH.

WE are happy, and we hope thankful, to be able to inform our readers that the health of our brother, Elder William L. Beebe, is still improving. He is now able to be up and dressed all day, and to walk about the yard. His physician gave his consent for him to attend his meeting again Sunday, the 9th inst., if he would not attempt to preach, but we have not yet learned whether or not he was there. He wishes us to return his sincere thanks to his brethren and friends who have manifested so much solicitude for his ultimate recovery from his severe illness, and hope that at an early date we may be able to publish something direct from his own hand.

#### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

##### I CORINTHIANS VII. 16.

“FOR what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?”

This epistle was written at a time of great affliction, distress and persecution, not only at Jerusalem, but also in the churches which were among the Gentiles, every inch of the ground occupied by the church of God was contested by the Jews, and also by the Pagans, and to add to the general distress, many false notions and corruptions had obtained among the members of the churches, as will be seen by carefully reading this epistle. Among other points on which the Corinthian saints required apostolic instruction, was that in regard to their relationship with this world, as husbands, wives, parents, children, masters, servants, espoused virgins, &c. The question seems to have been agitated among them, as to whether their calling of God, their spiritual birth which developed a new and spiritual relationship to the members of the kingdom of Christ, was to dissolve those earthly relations which previously were binding on them. The apostle very clearly shows that as the kingdom of Christ is spiritual and not of this world, it intermeddles not with the civil, social or political organizations which legitimately existed before the setting up of his kingdom in her gospel organization. On this important subject the apostle says, “Let every man abide in the same calling, wherein he was called.” That is, he is to remain in the vocation which he was in when, and previously to his calling. He continues: “Art thou called, being a servant? [for there were very many of the primitive saints, who were held as the servants and chattled property of men,] care

not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's free man: likewise also he that is called, being free, is Christ's servant." Therefore he enjoins with apostolic authority that every man shall abide in that relationship that he was in when called. A husband being called by grace, and his wife continuing in unbelief, a Jewish proselyte, or a Pagan worshiper, affords no reason why he should leave her, or if the wife be called, and her husband, still remaining in unbelief, gives her no liberty to leave him, nor does it in the least degree lessen her duties to him as a faithful and affectionate wife. "For the unbelieving husband is sanctified by the believing wife;" that is set apart legally, by marriage. "Else were your children unclean," or illegitimate; "but now are they holy," or lawful.

If the husband or wife, who have become disciples of Christ, should be forsaken on that account by their unbelieving partners, it is not their fault. If the unbelieving party will depart on that account, let him or her, as the case may be, depart, but let the forsaken party not marry again, for the marriage cannot be dissolved only by death, so as to give the surviving party liberty to marry again. "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." Here the text on which our views are solicited, comes in: "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?" How save them? By a reconciliation. In verse 10, of this chapter, Paul says: "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." By reconciliation with him, she retains or saves him. And however indignant, unreasonable, tyrannical, malicious or persecuting he may be in resenting her conversion to the christian faith and practice, although he may forsake her, yet she must not marry again, while he is living, for she does not know but that she may save him, by a mutual reconciliation; and the same with the husband.

The salvation here intended is not a deliverance from the curse of the law, or from the retributions of the world to come, because Christ is in that respect the only Savior, and there is salvation in no other, but the saving or retaining of the affections and companionship of a husband, or of a wife by reconciliation, is evidently what is intended in our text.

MIDDLETOWN, N. Y., February 1, 1858.

## 2 CORINTHIANS XII. 2.

WE understand the apostle to be speaking of a vision which he had received of the Lord, some fourteen years before he wrote this epistle. "I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven." Although he speaks of the man, in the third person, yet by comparing this verse with the seventh verse, we perceive that he was speaking of what he had himself experienced. And this conclusion is in harmony with the theme of his subject in the preceding chapter. His inability to say whether he was in the body or not at the time of that memorable vision, not only gives us the idea of the perfect ecstasy of his mind, but also that it was a purely spiritual exercise, which we infer from his unconsciousness of being in or



out of the body at the time. If in the body, the powers of nature were so perfectly subjected and subdued that he, for the time, felt none of its depravity, or opposition to the law of the Spirit of life which is in Christ Jesus, any more than the saints shall feel when perfectly liberated from the corruptions of the flesh.

Mark! He knew a man in Christ, not in Adam, for had this been a fleshly exercise, then it would have effected him as a member of the earthly Adam, but his life in Christ is not earthly nor carnal, but it is spiritual and heavenly, therefore while the new man, which is born of the Spirit, and which is spirit, enjoys the visions of eternal things, the darkness of our earthly nature comprehends them not. In his vision Paul was transported to the third heavens. By the third heavens, we understand the immediate presence of our God, or that state wherein the saints of God shall ultimately dwell. The church under the two covenants or testaments, are the first and second heaven, but the third heaven has reference to the place and condition of the church in her triumphant glory. The hope and faith of God's children looks to that which is within the veil, whither the forerunner has for us already entered. The glories of that highest heaven, which was disclosed in vision to the favored apostle of the Lamb, were beyond the power of finite beings to describe. The laws of language by which intelligent beings communicate with each other are inadequate, and utterly fail to fully describe that glory, and this is what we understand the apostle to mean when he says he heard unspeakable words, which it is not lawful for a man to utter. God has reserved to himself the power to make these unspeakable things known to his children by his Spirit, and to secure

this object he has withheld from man the power to express them, so as to make the subject clear or intelligible to the natural intellect of man. Here we have an immutable law, which governs all revelation of spiritual things. As no man knoweth the things of a man, save the spirit of a man which is in him, even so, or exactly so, the things of God knoweth no man, but the Spirit of God. And the apostle says we have received the Spirit which is of God, that we may know the things which are freely given us of God, and which things are hidden from the wise and prudent; so that the natural man cannot know them because they are spiritually discerned. But he that is spiritual judgeth all things; they have an unction from the Holy One, and they know all things.

Whether these remarks have touched the particular point on which our correspondent desired to be enlightened or not, we do not know; but such views as we have we freely give. And may we remember the admonition to the saints: If any man lacketh wisdom let him ask of God, who giveth freely to all men, and upbraideth not.

MIDDLETOWN, N. Y. February 1, 1858.

#### PLEASE BE SURE

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

## CIRCULAR LETTERS.

*The Old School Baptist Conference of Maine, assembled with the Old School Baptist Church in North Berwick, Maine, to the associations with whom she corresponds.*

BELOVED IN THE LORD:—By the gracious providence of our God, we are once more gathered in our annual assembly, and as our thoughts are turned unto our dear kindred in Christ, with whom in this capacity we correspond, we trust we feel it in our hearts to desire your peace and prosperity in the things of Jesus Christ. The present time is a time of unrest among the nations of the earth, and even among the churches of God in some parts there is much that is disquieting. Errors creep in and spring up, gainsayers of the doctrine of Christ lift up themselves and set their mouth against the heavens, in craftiness and with great swelling words of vanity they allure with much wantonness those that were clean escaped from them that live in error.

From whatsoever source troubles arise there are times when the hearts of those who fear the Lord cannot but be pained over these things, but here are words of heavenly balm and consolation for our tried souls, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."—2 Tim. ii. 19. The gates of hell may assail, but they cannot destroy the church of God. Profane and vain babblers whose words eat as a canker, may be suffered to infest for a little moment the beloved churches of Christ, they may as Hymenæus and Philetus say the resurrection is past already, and overthrow the faith of some, or with other heresies they may

entangle and bring souls into bondage. "Nevertheless," though all such things take place, the God of our mercy is unchanged, and wherein the enemies of Christ and his church deal proudly, our God is above them. (Exod. xviii. 11.)

Christ the Son of God is the foundation. In him all the church have their spiritual subsistence and foundation; and shall Christ and the church ever be confounded? Christ the Head of the church is the Rock of Ages, and in him the church which is his body has its standing and preservation: "Preserved in Jesus Christ and called." "The foundation of God standeth sure," for Christ and the church are founded in the counsel and purpose and good pleasure of the eternal God who worketh all things after the counsel of his own will.

The Son of God was laid for a foundation in eternity, in the unalterable decrees of God. As the foundation of the church, the election of grace, he rests in the eternal love and faithfulness of the Most High.

"The foundation of God standeth sure." It cannot be moved, it cannot be overturned, though men and devils rage, though storms assail and the floods arise, the foundation and the building of God cannot be wrecked, it standeth sure, to the everlasting praise of God the Father, Son and Holy Ghost.

Though at times amidst the trials that the church has to encounter she appears to be moved and shaken and our frail hearts tremble on, what looks to us, the brink of disaster, may this blessed "nevertheless" allay our fears, and with affection of heart may we contemplate the faithful word, "Nevertheless the foundation of God standeth sure." O God, our God, here let our feet be set and our goals established.

Then as a farther confirmation and consolation it is declared that the foundation is sealed: "Having this seal." Not the seal of some earthly potentate, not Pilate's seal, that might be set at naught by the angels of God, but the foundation of God hath his own seal. His own gracious and almighty hand hath sealed it. The foundation of God hath the seal of the blessed and only Potentate, the King of kings and Lord of lords. (1 Tim. vi. 15.) Who would dare efface or break this seal? Beloved of God, there is no power in earth or hell can alter, remove or violate this seal. Him hath God the Father sealed. (John vi. 27.) Look at the language of this seal. "The Lord knoweth them that are his, and let every one that nameth the name of Christ, depart from iniquity."

"The Lord knoweth them that are his." They are the people whom he foreknew, he hath known them intimately, affectionately, from everlasting, and his chosen ones he will never disown, he will never despise them, he will never leave them nor forsake them. Hypocrites, deceivers, wolves in sheep's clothing may thrust themselves in among them, the world and Satan may cast reproaches upon them, the gates of hell, heresies, and seas of tribulation may for a moment flow over them, but they are all well known unto him. The Lord hath graven them upon the palms of his hands their walls are continually before him. He hath set them as a seal upon his arm, as a seal upon his heart, and to his troubled ones he says, O Israel, thou shalt not be forgotten of me. God will ever pity them, he will forgive all their transgressions, and cast all their sins behind his back; he will revenge all their injuries, he will thoroughly plead their cause, and will bring forth the top stone

of Zion with shoutings, Grace, grace unto it.

"Them that are his." "His," what a word! How full with meaning, "Am I his, or am I not?" Truly blessed it is to have power to say, "My Beloved is mine, and I am his." They are his by eternal election in Christ Jesus, by his predestination of them unto the adoption of children by Jesus Christ unto himself. (Eph. i. 4, 5.) They are his by eternal redemption, and by regeneration. (Heb. ix. 12; Titus iii. 5.) "The Lord's portion is his people, Jacob is the lot of his inheritance."

The foundation being sealed by the King of kings denotes that it is his. The church is Christ's and Christ is God's. Putting his seal upon them the Lord says, Thou art mine, thou art sacred unto me. Having this seal declares the foundation to have his approval, that it is to remain inviolate, and it warns all principalities and powers and might and dominion and every name that is named, saying, Hands off. "Come not near any upon whom is the mark."—Ezek. ix. 6. "Touch not mine anointed and do my prophets no harm." Another glorious part of the seal that answers so well to the desire of our souls is, "And let every one that nameth the name of Christ depart from iniquity." The foundation of God hath this seal, and if we are in union with the foundation it will be found indelibly sealed upon the fleshly tables of our hearts. Amen. The more we are enabled by the Holy Spirit to contemplate the foundation of God, the more we shall admire the riches of God's grace, and our faith in Christ will be strengthened. For in both the foundation and this seal there is a fountain of strong consolation unto every one that in sincerity nameth the name of Christ. The foundation of God being sealed declares the unalterable

purpose of the Lord our God, he hath chosen and laid and sealed the foundation, and he is not man that he should repent, he will never set aside Christ and the church, he will choose no other, Christ and his people are the election of grace, Christ the Head, and the church the members of his body. Those who in truth are one with the foundation of God name the name of Christ. This they do sincerely, affectionately declaring his name to be most precious and glorious unto them, the only name given under heaven among men whereby they must be saved. They make their boast that Christ of God is made unto them wisdom and righteousness, sanctification and redemption, and thus they glory in the knowledge of their gracious Lord who exerciseth loving-kindness and judgment and righteousness in their behalf. Often they think upon his name, which affords them heavenly melody, and is a precious healing balm to their oft afflicted and sin-vexed souls, and every remembrance of Jesus' dear name says, "Depart from iniquity." May the God of our mercy abound unto us in such riches of grace that we may be found at all times departing from iniquity. What then is the conclusion? It is this, that upon the foundation of God everything shall flourish, for is it not written? "The pleasure of the Lord shall prosper in his hand." Though in the midst of Zion there arise those who say they are Jews, and are not, though sin, men and devils combine for the overthrow of Christ and his church, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity." Then let us take courage in our God, believing he will ever take care of every one that fears his

gracious name, and will bring them at last in eternal triumph, unto that eternal glory to which he hath predestinated them in his dear Son Jesus Christ our Lord.

We desire, dear brethren, a continuance of your correspondence, and hope to see your messengers with us at our next yearly conference, which we have appointed to be held, the Lord willing, on Friday, Saturday and Sunday, before the first Monday in September, 1901.

FRED. W. KEENE, Mod.  
JOSEPH F. HALL, Clerk.

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### EDITORIAL NOTICES.

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THE following inquiry as well as the excellent letter from brother Jones, on page 562, became buried among a number of other letters, and although we made diligent search we were unable to find it until now, which is the cause of its delay in publication.

IF there are any Old School Baptists on or near the I. & G. N. R. R., between Rockdale and Austin, Texas, or at either of those places, who read and indorse the SIGNS, I would like to have their post-office address.

H. B. JONES.

MT. VERNON, TEXAS.

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### P E R S O N A L .

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OPELIKA, Ala., August 23, 1900.

B. L. BEEBE—DEAR BROTHER:—Please say through the SIGNS that I am now at Opelika, Ala., and am serving the church at Andersonville, Ga., and also at Montgomery, Ala., and within the last month have baptized four at Montgomery. The church seems to be in a state of prosperity.

Yours in hope,

W. LIVELY.

## OBITUARY NOTICES.

Elder James Staggs was born Oct. 30th, 1824, and died March 29th, 1900. At the age of twenty-one years he united with Turman's Creek church, Sullivan Co., Ind., and was baptized by Elder Benoni Trueblood, in June, 1845. Turman's Creek church dissolved in or about the year 1856, and in 1862 he joined Mt. Zion church, Clay Co., Ind., and feeling that a dispensation of the gospel was committed unto him, he commenced preaching in 1870, and was ordained to the full work of the gospel ministry in 1872. He emigrated to Parker Co., Texas, in 1873, and joined Zion Hill church soon after. In 1898 he went to Oklahoma Ter., where he lived at the time of his death. It was the writer's pleasure to know brother Staggs since 1885, and form a strong attachment for him, as did all the brethren and sisters with whom he was associated; to know him was to love and respect him for his christian walk and deportment, and in private conversation he delighted to talk of Jesus, and his love to the children of men, and in his public ministry he was an able and fearless defender of the doctrine of the Bible, fully believing that God would fulfill all of his promises made to his people through Jesus Christ our Lord. In his pastoral labors he was kind and considerate, and ever ready to bear with the infirmities of the weak ones of the flock. He was indeed a father in Israel. Truly a great man has fallen, but we mourn not as they which have no hope, believing that Zion's loss is his eternal gain, and that he is now enjoying the rest that remains to the people of God.

Done by order of the Peace Valley Association of Predestinarian Baptists, of the Primitive order.

ELDER W. L. ROGERS, Moderator.

ELDER W. O. RUTLEDGE, Clerk.

DIED—At her residence near Shane, Baltimore Co., Md., Mrs. Susan L. Hersey, aged 57 years, 3 months and 7 days. Sister Hersey was a daughter of the late Elisha Reynold, of York Co., Pa. She was baptized by the writer in fellowship with the church at Harford, Md., where her father and mother and one sister were members, all of which are now gone the way of all the earth. Our sister lived remote from the church of which she was a devoted member, and was not able, owing to poor health and distance, to be regular in her attendance, but when she could be with the rest seemed pleased and happy. She had a very patient disposition, both as a member of the church, and as a mother devoted to her family and husband, who now especially feel their sad loss. The family consists of four children: two sons and two daughters, all, I believe, in homes of their own. I visited her during her sickness, and found her aware of her situation, and quite calm and unmoved by the change that must soon take place. Her disease was a lingering and distressing cough, and a wasting away

until she fell asleep, August 16th, 1900. The Sunday following was appointed to bury their dear one out of their sight, for this corruptible must put on incorruption.

The church has lost a good member, the children a devoted mother, the bereaved husband a faithful wife. May the Lord bless those who remain.

WM. GRAFTON.

FOREST HILL, Md., Aug. 23, 1900.

DIED—At the residence of her son, J. H. Knifton, Parry Sound, Canada, Susan the dearly beloved wife of William Knifton, aged 71 years. She was taken with a severe attack of the "la grippe," in the early part of last fall, but after about two months was raised up again so far as to do any little trifling thing about the house until about three days before her decease. Sister Knifton was first called to know the plague of her own heart, and the exceeding sinfulness of sin, in 1848, and was baptized into the fellowship of Mount Zion Particular Baptist Church, meeting for divine worship at Hill street, Dorset Square, London, England, under the pastoral care of Mr. John Foreman, in 1860, where she remained till she came to this country, in 1868. When she found that her lot in Providence was cast to dwell in Muskoka, she united with the few Old Baptists that meet at Bala, from time to time, and remained in fellowship with them until her removal to Parry Sound. She knew in whom and what she believed, being sound in the doctrine of God our Savior, and often spoke of what a poor, utterly depraved and unworthy creature she felt herself to be, and knew what it was to be frequently in bondage through fear of death. It was at such seasons very blessed to hear her quote a verse of her favorite hymn:

"Since I myself can hardly bear  
What in myself I see,  
How vile and black must I appear,  
Most holy God, to thee.

But since my Savior stands between,  
In garments dyed with blood,  
'Tis he, instead of me is seen,  
When I draw nigh to God."

Her religion had taught her to "Do good unto all men, especially unto them who are of the household of faith." Grace, rich, sovereign and free, had done it all, to it be all the praise. Her last words in reply to a question by the unworthy writer were, "Yes, I have a hope, my anchor is cast within the vail; I am a poor sinner, and nothing but a sinner, but Christ is all in all."

She leaves behind, her husband, one son and two daughters, to mourn their loss, and I desire to say, Though painful to flesh, "Even so, Father, for so it seemeth good in thy sight."

WM. KNIFTON,

PARRY SOUND, Canada, Aug. 8, 1900.

BROTHER William Snodgrass departed this life at his residence in Linn Co., Oregon, July 9th, 1900. He was born in the State of Illinois, June 7th, 1837, and was united in marriage to Miss Eunice Williams, on August 4th, 1861, and came to Oregon in 1871, and united with the Primitive Baptist church in 1889. He professed a hope in Christ when quite young, and was a firm believer in the grand old doctrine of grace, as held by the Primitive Baptists. He was faithful, and dearly loved by all the brethren and sisters with whom he associated, and was faithful in attending his church meetings. He was afflicted for a long time with heart trouble. His death was so sudden it was a great shock to his beloved wife and children. The day he died there was none of the family at home but himself and wife; she went to the post-office to mail a letter, leaving him as well as usual; when she returned home she found her beloved husband dead. How heart-rending it was for that precious sister. But we sorrow not as those who have no hope. While the church has lost a faithful member, and our beloved sister has lost a precious husband, he has gained heaven.

The unworthy writer tried to speak words of comfort to the sorrowing friends from 1 Cor. xv. 5, after which we laid his remains in the grave to await the resurrection.

SILAS WILLIAMS.

### CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

Previously acknowledged.....	\$381 80
Mrs. S. C. Newton, Illinois.....	1 00
Total to date.....	\$382 80

### MEETINGS.

The Old School Baptist Church of Lexington, Greco Co., N. Y., have appointed a yearly meeting to be held at their meeting-house in Lexington, on the fourth Saturday and Sunday in September, (22d and 23d) 1900.

FLETCHER MACKEY, Church Clerk.

The annual meeting of the Cow Marsh Baptist Church is appointed for Saturday and Sunday, the fourth Sunday in September. Saturday meeting 2 o'clock p. m. Those who can come to attend with us by rail, will take morning mail train from both ways to Woodside, on Del. R. R., where they will be met.

A cordial invitation is extended.

E. RITTENHOUSE, Pastor.

The Otego Old School Baptist church, of Otego, N. Y., has appointed the time of her next yearly two days meeting to be Sept. 26th and 27th, 1900. The meeting is held in the meeting-house in the village, near the depot. Friends are invited to be present from a distance. Trains will be met Tuesday, Sept.

25th. Places of entertainment are near the depot.

Done by order of the church.

S. C. F. GUERNSEY, Church Clerk.

THE Old School Baptist church of Jefferson, Schoharie Co., N. Y., has appointed a two days meeting to be held on the 29th and 30th days of September, 1900. A cordial invitation is extended to all ministering brethren and friends who desire to meet with us.

J. DYER.

THE church at Cammal, Pa., have appointed a two days meeting for the fifth Saturday and Sunday in September, (29th and 30th,) 1900. We hope to have a goodly number of brethren and friends present.

Procure tickets to Cammal station, on what was formerly called the Fall Brook Railroad, but now the Pa. Div. of N. Y. Central. Inquire for James Lamison, or Sammy Moffat, who live near the depot.

D. M. VAIL.

THE Lexington Old School Baptist Association, has appointed her next session to be held with the Middleburgh church, Schoharie Co., N. Y., the first Wednesday and Thursday (3d and 4th) in October, 1900. We hope the Lord will put it in the minds and hearts of brethren and ministers of other associations to visit us.

Those coming on the cars to Middleburgh, will be met on Tuesday, and cared for. Will also state there is an express wagon leaves Gay's Hotel, Catskill, N. Y., every day at 12:45 o'clock, and is due at Preston Hollow at 6 o'clock p. m. The fare is \$1.25. Any desiring to come by this route will be met at Preston Hollow and cared for. The distance from Catskill to place of meeting is about thirty-three miles.

A. COOK, Clerk.

THE Juniata Old School Baptist Association will meet, the Lord willing, with the Fairview church, in Fulton Co., Pa., on Friday before the second Sunday in October, 1900, and continue three days. We give a cordial invitation to lovers of the truth to meet with us.

Those coming by railroad will come Thursday, on the Baltimore and Ohio road, to Hancock, Md., and cross over the river, where they will be met and cared for. It is about fourteen miles to place of meeting.

AHIMAAZ MELLOTT.

THE Virginia Corresponding Meeting will be held, the Lord willing with the Bethlehem church, October 17th, 18th and 19th, 1900.

Friends coming to the meeting from northern points will come to Washington, D. C., on Tuesday, or in time to take the train at Sixth Street station, at or near 8 a. m. Wednesday, for Manassas, Va. Several trains a day from north and south stop at Manassas.

We earnestly invite our friends and brethren, who feel disposed, to meet with us.

J. N. BADGER.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., OCTOBER 1, 1900. NO. 19.

## CORRESPONDENCE.

### NO GOOD THING IN THE FLESH.

IN the SIGNS of June 1st, brother Rittenhouse, referring to the apostle Paul's declaration that the saints cannot do the things that they would, says, "I do not think it was intended as an excuse for wrong doing." All experienced people must certainly agree with him in this. There have undoubtedly been some who have regarded such expressions of gospel truth as that of Paul, as excusing them in doing the wrong which they love, but the intimation of such a sentiment as prevailing in the mind of any one would prove him to be only a natural man, without spiritual life. While the apostles all present clearly in various ways the truth of the christian's utter inability of himself to do any good thing, or even to think anything, as of himself, (2 Cor. iii. 5,) yet none of them teach that he is therefore justified in doing evil, or in failing to walk in obedience to the gospel rule.

The experience of a child of God is a wonderful mystery. To himself it appears full of contradictions, and therefore the expression of that experience appears

as foolishness to the natural mind, and so do the Scriptures which teach that peculiar experience of the Lord's "peculiar people."

The first thing experienced by one who is taught of the Lord is that he is vile, and that he can do nothing good in the sight of God. He will strive and strive again to attain unto some goodness, and may be a long time in learning the truth that he can do no good thing, but the result of all his efforts will be that all his goodness, like the flower of the field, withers away. He may not for a long time know that it is because the Spirit of the Lord bloweth upon him that the flower of his goodness withers, but it is true. The blowing of this heavenly wind has made him feel the goodness of the flesh withering like the grass, but it also proves him to have been born of the Spirit. (Isa. xl. 6-8; 1 Peter i. 24, 25; John iii. 8.) When the blessed Interpreter comes to this poor soul as he thus draws near to the grave, in his sorrow and desolation, and his life to the destroyers, and shows unto him his uprightness, shows to him that Jesus is his righteousness and salvation, then he rejoices like a child, in the surprising favor of God, who

has found for him a ransom, and has delivered him from going down into the pit. (Job xxxiii. 14-30.) In this joyous season of spiritual childhood there is little or no knowledge of doctrine. He is apt to regard himself as so changed by the wonderful grace that has brought this salvation to him that he is beyond sin and out of the reach of temptation. That was my feeling the day I was baptized, and for some time after. It seemed to me that I should not be troubled by sin any more. But the truth that my flesh was still corrupt came with terrible power. When the Lord's time comes to teach his people knowledge and make them to understand doctrine, he weans them from the milk, and draws them away from the breasts, where they were having the sweet joy and comfort that belongs to the babe, (Isa. xxviii. 9,) and takes them into the wilderness, the wilderness of our old nature. There they learn that although this wilderness has "blossomed like the rose," and this desert has rejoiced for them, while the sunlight of God's love and joy filled their hearts, and faith and hope prevailed, yet it is a wilderness and a desert still, "where beasts of midnight howl" when the sun goeth down.

When the apostle 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, he expresses a truth which is at the foundation of all true knowledge of the way of salvation, and which he carefully dwells upon in various ways in all his epistles. The natural man can easily be satisfied and pleased with what he does, but not so the spiritual man. Even in his works of true obedience he sees enough of self and sin to make him low and humble before God, and to cause him the more to abhor

himself. While he is thankful to the Lord for the spirit of obedience, and for the liberty to walk in obedience, yet so far as his own work is concerned he cannot see the goodness and purity of motive which he desires. Indeed, so much of the depravity of his nature appears in all he does that he is often in doubt whether it is true obedience or not. "The sins of one most righteous day would sink us in despair." "The best obedience of my hands dare not appear before thy face." So the apostle says, "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." And again, "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 that I would not, that I do."—Romans vii. 18, 19. The apostle is not, of course, excusing wrong doing in saying this, nor does he intimate that he is pursuing a wrong course of conduct, as not being able to do right. He does not here contradict what he says elsewhere, "I keep under my body and bring it into subjection;" and again, "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe." In this and all similar declarations the apostle is giving explanation and instruction concerning the feeling of self-abhorrence and self-distrust which all of the saints have when they are spiritually minded, on account of the felt depravity of their hearts, and the consciousness of sin within them. Speaking of his own experience in this respect he tells that of all his brethren, who, when thus tried in their souls on account of their sinful flesh, cry out with him, "O wretched man that I am! who shall de-

liver me from the body of this death?" Then he by inspiration speaks the words which tell the only deliverance which can be had, and which does come to every one thus tried: "I thank God through Jesus Christ our Lord." Then the instruction concerning this mystery is given: "So then with the mind I myself serve the law of God, but with the flesh the law of sin." This mind is the mind or Spirit of Christ, which Paul says we have, and without which no man can be his. (1 Cor. ii. 16; Romans viii. 9.)

In the following connection the apostle explains this more fully, saying, "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." This felt deadness of the body, including the natural mind and heart, to all that is spiritual and holy, is the cause of the great afflictions of the saints; of their doubts and questionings concerning their acceptance, and their deep sorrows and self-reproaches on account of sin, and because they cannot do the things that they would. But it is also the cause of the purest of joys that can be felt in this mortal state, whenever they are made to feel that "the spirit is life because of righteousness." Then they can understand that this affliction because of "the sin that dwelleth in us," is the "bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—2 Cor. iv.

It is hard to die in this sense, to be constantly reminded by experience that no good thing dwells in our flesh, and that therefore of ourselves we can do no good thing, "cannot do things that we would;" yet this is the daily experience

of the saints. The more spiritual they are the more of this dying they feel, and the more humble and abased before God, but the more also do they rejoice in spirit because the spirit is life; because Jesus is their life, and is thus pleased to manifest that life in them. Then their trust and confidence are in him, and not in themselves. The saints cannot, except when carnally minded, have gratification and comfort in any work, even a work of obedience, considered as their own work. They are not allowed to find their true comfort in a fleshly boasting; but when they are given faith to see and feel that they have been quickened by the Spirit in doing that work, that it is a work of obedience and righteousness because the Spirit was their life in doing it, then they are glad with a pure, spiritual gladness, and the flesh is out of sight. Instead of being exalted in their mind because this is a work which *they* have done, when the Lord gives them his blessed token of acceptance, and shows them that they are "greatly beloved," they will be like Daniel lying with their face in the dust, saying, "When thou spakest unto thy servant my comeliness was turned in me into corruption, and I retained no strength."

There have been times when the words of Paul, "In me (that is, in my flesh,) there dwelleth no good thing," have come to me in my extremity as though they were new, with a glad surprise that the inspired apostle had said just what I felt, and on account of which I was tempted to doubt whether I was a child of God.

"I hate vain thoughts," said David. Those thoughts which he hated were in his own mind. What a blessing that we can hate them. The two opposing principles must be in one who hates vain thoughts, the flesh from which the vain

thoughts come, and the spirit by which alone we can hate them. "Am I as much to blame for my bad thoughts," asked a dear child of me the other day, "as I am for bad actions? I cannot help the evil thoughts." Such questions often arise in the minds of those who are older, and who have long been in the way. The bad thoughts we truly cannot help, but the Spirit can make us hate them, and can prevent them being acted out. The blame is the blame that fell on Adam, and on all of his posterity. In the experience of the redemption of our body we shall experience deliverance from this "bondage of corruption," and then we shall be satisfied. When one is led by the Spirit there will be a struggle within him to silence and put away bad thoughts as well as to avoid evil actions, but enough of sinfulness will still be felt in thought and word and deed to give the most exemplary christian daily errands to the throne of grace.

There is no work that a child of God can do in the sight of men which a hypocrite cannot do as well, so far as the observer can judge. The difference between the true work and the false lies in the motive, which men cannot see. It is on this account that true christians are so constantly trying themselves, and watching their own works, and striving to know whether their motives are of the flesh or of the Spirit. They know that "whatsoever is not of faith is sin," and that no work is accepted of God except it is prompted by his own Spirit. There need be no fear of reiterating too often, or of dwelling too much upon the truth that no good thing dwells in our flesh, and that we cannot do the things that we would, for we cannot bring it oftener nor more fully before the children of God than they have it brought to them in

their experience; and through the daily experience of this comes the experience of the glorious remedy, which fills the soul with true and unspeakable joy.

It is the saddest of all conditions for a child of God to become convinced that he *can* do the things that he would. So far as he feels this to be true, that far he is from Christ, and from a knowledge of his constant need of him, without whom he can do nothing that is good. It is a serious error in a teacher to teach that any one of the Lord's people *can* do the things that he would. It is also a serious error in any one to decide how often a gospel truth shall be repeated, and when a point of gospel doctrine shall no longer be preached or written about.

The child of God who knows his own inability, and who feels his entire dependence upon the dear Savior, will be enabled to walk in all the ordinances of the Lord's house blameless, and this gospel walk he will count as an inestimable blessing bestowed upon him, and will give God all the praise for the desire and ability so to walk, and for the peace and comfort that are found in that blessed way.

SILAS H. DURAND.

WINNIPEG, Manitoba, August 29, 1900.

P. S.—Dear brethren, I am at present at the pleasant home of brother Ebenezer McColl, 621 William Ave., in the city of Winnipeg, Manitoba, Canada. I came here to avoid hay fever, with which I have been troubled at this season for about twenty-two years, except two years ago, when I avoided it by coming here. Sister McColl has been to the home of her father, Elder Wm. L. Beebe, in Warwick, N. Y., and, with a niece of brother McColl, has returned. I was in company with them from Toronto. The ride in the steamer from Owen Sound to Fort

William, at the northwest end of Lake Superior, about 450 miles, was very pleasant. This is about 1,700 miles from my home. If a dispensation of the gospel has been committed unto me I believe that I shall be engaged about that work wherever at any time my lot in providence may be cast, here as well as elsewhere. In myself I feel no ability for so holy a work, and on that account I am still troubled with doubts. But I know that the Lord can and does give ability to whom he will, even to the weakest. I expect to be here till about September 23d, and to preach at Southampton again, if the Lord will, on the fifth Sunday in September.

Your brother in hope,  
 SILAS H. DURAND.

RELIGION.

As we consider the history of man from the beginning of time until now, it does appear that the worship of a God, or gods, is an inherent principle born in every man, that it is a part of his human nature, therefore it is one of the elements which surround him, which he breathes, and which shape and mould his career in this natural life. Notwithstanding the fact that there are many men with a corresponding number of minds, yet in all the world there are but two religions. One is, "Pure religion and undefiled," the other is impure and defiled. While the word "religion" means any system of worship, yet in the pure and undefiled religion there is but one system of worship, but in the other they are almost innumerable. The religion of our Lord and Savior Jesus Christ is the only true and pure religion. It presents salvation by grace through the blood and the merits of the only Savior of mankind, the Lord Jesus Christ. While the other

is a seething caldron in which is a confused mass of creature works, of gods many, through which (by vain imaginations) man obtains his own salvation by his own merit and goodness, after a way has been made possible by a God which they do not know. The Scriptures designate only "the Jews' religion," and that embraces all other religions by which man is saved by his own works. The apostle Paul said to King Agrippa, "After the most straitest sect of our religion I lived a Pharisee," in which religion he persecuted and sought to destroy the followers of the meek and lowly Jesus. Then he goes on to say, "And now I stand and am judged for the hope of the promise made of God unto our fathers." He was no more a Pharisee, declaring his own works and thanking God he was not as other men, &c., but he becomes a follower of this Jesus whom he had persecuted, and now ascribes all power and glory to the "only name under heaven given among men whereby we must be saved." He reminds his brethren of the rumors concerning him in the past, saying, "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceeding zealous of the traditions of my fathers. 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 nations, immediately I conferred not with flesh and blood," &c. This experience of the apostle (which is also the experience of all God's children) sets forth clearly the two religions in the world. The one under a law of works, and the other

under grace. The religion of creature works embracing (as before stated) every system of worship of the world, and standing in direct contrast to the religion of Jesus Christ, which is pure and undefiled and comes to us from God out of heaven, by his rich and unmerited grace. Therefore all the religion in the world is to be found in each experience of every child of God. So that we do not have to go out of our own house to find all that is embraced under the term religion. We have only to examine ourselves to find the gods many in our own household, in the lusts of our flesh, the pride of the eye, the pride of life, &c. The religion of the flesh worships the works of the flesh, because they all emanate from the natural mind. For the natural mind is the element in which they thrive and flourish, which mind is enmity to God always. He who depends upon creature works for salvation never seeks any higher for it. He does not need to, for he is rich in self-righteousness. He is the character of whom the psalmist speaks, when he says, "The fool hath said in his heart, No God." He cries out against the man Christ Jesus, saying, "Away with such a fellow from the earth, for it is not fit that he should live." Their religion is impure because they are impure, and defiled because they are defiled. The religion of the world wants you to seek and obtain an offered salvation. To them the death of Christ is of no avail, except you accept that which you have offered to you in the way of reward for service. The principle motive of the impure religion is to obtain release from punishment for evil doing. To secure this, they set up rules of practice, by which they not only save themselves, but will also save others, and so heap up for themselves great rewards of glory. It is

a system therefore, wherein the sinner does the work of salvation, and therefore earns the glory. In this system there is no need of any other Savior except themselves. This system of religion is a kind of worship, but the devotion is to the gods of this world, and not to the God of heaven. The apostle James tells us that "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." Pure religion and undefiled then is the true worship of God. A worship and devotion which is acceptable in the sight of the Father. The love of God in the heart of man turns that man from the error of his way, and causes him to desire holiness and righteousness in the Lord. The motions of sin and defilement are subdued, because the stronger power of grace exercises him to righteous and holy acts. The elements of his carnal nature cause him to die and not to live. He lives and thrives and walks by faith alone. Green pastures of God's love, and still waters of peace in Zion fan his soul into heavenly desires for the prosperity of Jerusalem. Self-righteousness and self-praise give place to spiritual and heavenly aspirations. Gracious deeds done by the right hand are secretly hidden from the knowledge of the left hand. Earnest prayer to be kept from presumptuous sin, and from exalting the creature is in his heart and in his mind. By the light of faith he sees the path of life, and to him it becomes a shining light which shineth more and more unto the perfect day. The law of God is his sweet meditation day and night. Humility of soul marks his steps in life. With fear and with trembling he beholds the glory of God in the face of Jesus Christ. The riches and pleasures of this world sink into insignifi-

cance as he views the treasures of the kingdom of heaven in Christ Jesus his Lord. He cannot boast and thank God that he is not like other men, for he sees himself as nothing and less than nothing and vanity in the sight of a holy God, and feels to be the least of all saints, if one at all. Grace in his soul, says to the horde of enemies led by the power of darkness, which he finds in his own household, "Get thee behind me, Satan," and so he goes forth to battle led by Jesus the Captain of his salvation. Now the religion of this happy soul is pure. He seeks no honor to himself, but having an eye single to the glory of God, he is determined within himself to know nothing save Jesus Christ and him crucified. It is pure also in the sense that he continually seeks holiness, with a pure heart and a pure mind. He hungers and thirsts after righteousness. Like Job, he is a man that fears God and eschews evil. Like David, he exclaims, "How amiable are thy tabernacles, O Lord of hosts, my soul longeth, yea, even fainteth for the courts of the Lord." His religion is undefiled because it emanates not from a source of defilement. Its source is the pure river of the water of life. It seeks the house that is builded by wisdom. It entereth therein and receiveth the precepts of life everlasting, and it entereth not into the house of the foolish woman. When this religion makes itself manifest in the life of the children of God, grace is its beautifier. It is clothed with righteousness; wisdom is its sponsor; holiness is the way of its feet; the temple of God its dwelling-place, and it seeketh heavenly places in Christ Jesus, where God's honor dwelleth. Such religion exercises the subjects of God's grace to good deeds and to holy conversation. Their feet are directed to the house of mourning, and away from the pleasures of sin. Their love and sympathy and fellowship are with "the fatherless and the widows in their affliction." For they themselves are an afflicted and poor people. The world which they once loved has now no charms for them. Therefore are their lives spent in the house of their brethren. To visit the fatherless and the widows in their affliction is the very spirit of pure and undefiled religion. In other words, charity abounds where God's love has found a resting-place. Each child of the living God becomes a nursing mother to every other afflicted one who needs a cup of cold water. The ministration of the Spirit becomes a song in the night to every one that is weary. And that which is ministered to the afflicted ones is ministered also to Jesus who is their life, and whose Spirit worketh mightily in the heart of each one, to the upbuilding and to the healing of the body which is made perfect in Christ Jesus. Pure religion and undefiled was made clearly manifest and also made beautiful in the attitude and condition of the poor publican who went up to the temple to pray, and who, with unfeigned humility and with fear and trembling, cried, "Lord, be merciful to me, a sinner." To such an one "the fatherless and the widows in their affliction" are a source of constant solicitude. The outward act of charity emanates alone from him in whom is the life of Christ. It is the Spirit that exercises to action, "the flesh profiteth nothing." The law of life in Christ Jesus which is the spirit of wisdom and knowledge, guides and directs its subjects into all truth. Therefore the lofty aspiration of every member of the household of faith is "to keep himself unspotted from the world." As by faith he sees the contamination and degradation of his own flesh, with all

its unprofitableness, he hates its lusts thereof with perfect hatred, because his soul cries out for holiness, and because his carnal mind is enmity against God. He views his atonement through rich and reigning grace, in the blood of the holy child Jesus, shed upon the cross for him. And now that precious life-blood which flowed from his body on Calvary, courses through his veins, and in consequence, "The life that he now lives in the flesh he lives by the faith of the Son of God who loved him and gave himself for him." His life therefore is a holy life, having holy desires, that in keeping himself unspotted from the world he may honor the gracious Master whom he serves. To mortify the deeds of his flesh is his constant aim, wherein he realizes that he is "crucified with Christ, nevertheless he lives, yet not he, but Christ liveth in him." Therefore did the psalmist pray, "Create in me a clean heart, O God, and renew a right spirit within me." Such is the prayer of every conscious sinner. And this is pure and undefiled religion, for it is continually seeking the treasures of life eternal. It is exalting a risen living Savior, and worshiping the true God and Father of our Lord Jesus Christ.

B. F. COULTER.

PHILADELPHIA, Pa., Sept. 7, 1900.

ELGIN, Ore., March 3, 1900.

B. L. BEEBE—DEAR BROTHER:—In looking through a bundle of old letters from sister Edith Eckles, formerly Hanna, I found a few that I feel like sending to the SIGNS, as I think that they will be of interest to the brethren and sisters generally, and especially so to those who were favored with her acquaintance. She was a Baptist, as all who knew her will bear witness, grounded and settled in the faith. And those who knew her will see

in her letters that spirit of unworthiness so prominent in all her conversation. If it meets with your approval, brother Beebe, I would like to see these letters in the SIGNS.

Yours in gospel bonds,

G. E. MAYFIELD.

Love, Oregon, Jan. 24, 1886.

DEAR BROTHER MAYFIELD:—Your most welcome and precious letter was received with, I trust, a grateful heart. I have felt sometimes since I came here that if I could meet an Old Baptist I probably should not know how to behave with propriety, yet do you know that I cannot in dark moments say with you, that I love the brethren? I fear that it is not that love which is born of the Spirit of God. This is true however, I feel differently toward them from what I do toward others; I feel that they understand me when I speak of the deep longing after purity and holiness, yet though deep in darkness and doubt, fearing every evil, yet this winter I have also felt so deeply the goodness and longsuffering of the blessed Lord. Sometimes I have turned away from all the noise and mirth, and felt that God alone was my stay and support; sometimes the words, "His mercy endureth forever," seemed my only hope. It has been a strange experience to me, and one which I hope it will not be my lot to live over, but that our God is able to succor his people under all circumstances, there rests not the shadow of a doubt upon my mind; the doubt is only this, Am I one of that number chosen before the foundation of the earth, chosen in Christ, and preserved in him? My ignorance is so great that I feel that I know nothing as I ought. Others who hope in the mercy of God know so much more than I, they seem to



have so much more of comfort, they live nearer to the Lord, but I, what am I, that such a hope should be given me? I look upon those whom I esteem in nature, who care for none of these things, and naturally they seem to have more reason to hope than I. Yet I know the natural man receives not the things of the Spirit of God, for they are foolishness to him, and he cannot know them, for they are spiritually discerned. Mysterious indeed are God's ways.

I often think of our old deacon who has fallen asleep since I left home; his natural mind was gone; he seemed to have lost all except his spiritual understanding, and that was as clear and bright as on the day when he first believed. Often I have listened to him with wonder that he never made a blunder even in his language when speaking of such things. Often in the darkness and stillness of the night has his voice been heard in prayer to his God, or in thanksgiving for all his manifest mercies. How often has that precious hymn been verified in others as well as in him: "E'en down to old age all my people shall prove, my sovereign, eternal, unchangeable love." Whom he loves he loves unto the end; he is the same yesterday, to-day and forever. How precious those promises are to those who feel their own deep unworthiness.

I have a hope that at some future time you will come east; you are young and strong, and judging naturally, have many years of usefulness. I am so anxious that you should meet our ministers, and that they should meet you. You will find that they stand upon the same eternal foundation upon which you rest, and preach the same doctrine for which you

so earnestly contend. I desire very much to hear you preach once again.

In fellowship,

EDITH HANNA.

WALLA WALLA, Washington Ter., April 2, 1886.

MY BELOVED BROTHER MAYFIELD:—

Your very precious letter came yesterday, and only the poor of the flock can know how unworthy I felt of so dear a missive, for I feel so defiled with sin, full of wounds, bruises and putrefying sores. I used to think that this body was one mass of uncleanness, and wondered how I could hope. Well I know even better now the depth of depravity in the flesh, but I have a hope that God, who is infinite in mercy, has given me to see that in myself I am nothing and lost. But O, is it not hard to feel that in yourself you can do nothing right? I feel so much more sinful than I used to be, I do things that I could not have done when I first came into the church; I cannot now weep as I could then, over my wrong doing, but often do groan in spirit with the unutterable cry to be saved from myself. More to me was the expression of your fellowship in the love of the Lord, than all the learning of the wise of the land could be. What is the wisdom of this world to the soul sick of sin? I admire talent, and am acquainted with many of the educators of the east. Sisters Tollie, Annie Jenkins and I, used when we were listening to able lecturers on education, when they would make references to being christians, and how easy it was to become such, to smile, and wish that we had on the platform Elder Beebe, or some other able minister of the New Testament, that the body of teachers who were being admonished to show their pupils the way to heaven, might hear the truth once, and know the length,

and breadth, and height of that wonderful salvation, conceived and wrought by Deity. O, the beauty and glory in the redemption of Christ.

You, precious brother, who are called to speak in his name, can tell me, who am less than the least of all saints, and the vilest of all created things, that you are ashamed to write to me because you are not a scholar. Never let the thought trouble you again; your letter gave me comfort. You do not know me, I have such fierce temptations to meet from the flesh, and the devil, that I often fear that I shall one day fall.

I was struck by an expression in one of Elder Johnson's sermons, which sister read last night: "An Arminian had told him that if the devil were dead, there would be no more praying." Poor, benighted mortal, he knew not the God that we love, and fear, and praise, and he knew not his own need of that precious salvation which is the christian's hope.

I was interested, strengthened and comforted by your sermon here, though it was much too short. Then the enemy came in, telling me of my own hatefulness, and that there was no more sacrifice for sin. Another trouble to me has been the words, "One of a city, and two of a family." All my father's family are Baptists. Then came the thought, How dare I hope that we all will be saved? And I would not have one left out for me. I think that with the apostle I could wish myself accursed from Christ for the sake of my kindred according to the flesh.

But I must not burden you more, you doubtless see the strange, willful being that I am; only one who knows the hidden evils of the heart, would think me sane.

In fellowship,

EDITH HANNA.

RAUM, III., Feb., 1900.

DEAR BROTHER BEEBE:—I hereby send you the money to pay for the SIGNS OF THE TIMES, for one year. I have been laboring with the ability which God has given me, and have tried to impress upon the minds of the brethren, not to believe anything which would seem to attach any weakness to the great God. Thus we lived in peace, until some arose preaching that the time salvation of the children of God was conditional on their part, and that a child of God could so live, and be so holy that they would never have any chastisements. They also made war on the doctrine of the predestination of all things. They have caused more trouble than anything that has taken place in my time. If I must believe their doctrine, to be an Old School Baptist, I am not one, and never have been.

Your brother,

RICHARD FULKERSON.

[IF indeed a child of God can so live as not to receive any chastisements, it does seem strange that not one of them have ever attained to that state. At least we have never yet met one of the Lord's humble poor, who would not confess that he had sinned grievously every day of his life, and that he had often been chastised. The law of God is not fulfilled until a man has come to love God with all his heart, mind and strength, and so love him all the time. The believer desires this, but he has never yet attained to it. Because of this constant failure on our part, arises the need of the pure mind being stirred up constantly to a remembrance of our sins. Hence arises the need, and the benefit of all exhortation, and reproof, and warning. And those of spiritual mind, will desire to be reminded of their sins and weaknesses.—ED.]

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER 1, 1900.

Entered in the Middletown, N. Y., Post Office as  
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F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

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dressed, and money orders made payable, to**GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.***LUKE XVI. 19-31.**

DEAR BROTHER CHICK:—Will you be so kind as to give your views through the SIGNS upon the subject found in Luke xvi. 19-31? If our Savior used this as a parable, whom do the rich man and the poor man represent?

Your brother in search of truth,

CHAS. R. COX.

MIZPAH, Ky., July 4, 1900.

**R E P L Y .**

THERE have been many expositions of this portion of the words of our Savior by many writers in the past, and several different views have from time to time been presented through the SIGNS, yet we feel like responding to this request notwithstanding. While what we may be enabled to say may be of but little profit, and may not add any light to what has already been written and said about this Scripture so many times, yet to refuse to speak or write because so much has already been said about this or any portion of the word, would shut us out from speaking or writing at all. Of one thing we feel well assured concerning all the written word, viz: no portion of it has been exhausted of its meaning, and we feel well persuaded that no part of it will ever be exhausted. It has been frequently the case with us, that portions of the word about which we have thought much,

and with which we have been familiar ever since we began to read the Bible, have all at once been illuminated with new light, and rich treasures of meaning have been revealed, of which we had not had the slightest glimpse in the past. So, we doubt not, it will continue to be with all who search the Scriptures, and meditate upon them, new beauty and glory will continually appear, their fullness has never been grasped by any one, save he who inspired them. These things have been in our mind, as we have hesitated about responding to the above request.

While it is not said by the Savior that he intended this as a parable, yet we believe that most who have thought or spoken of it, so understand it; therefore it is generally spoken of as the parable of the rich man and Lazarus.

As we have just said, it is not called a parable, and also there seems to be no intimation in the connection, as to what special truth the Savior designed to set forth. In the case of most of the parables, the connection shows just what their application should be. We mention as instances of this the parables of the lost sheep, the lost piece of money, and the prodigal son. These three parables occur together in the same chapter, and their meaning is plainly declared in the opening words of that chapter, where it is said that there drew near to him all the publicans and sinners to hear him, while the Pharisees and Scribes murmured at it, saying that this man receiveth sinners and eateth with them. And the three parables that follow, grew out of this, and rebuke the Pharisees, while they justify the Savior's conduct toward the publicans and sinners. But the Scripture in Luke xvi., to which our attention has been called, if it be a parable at all, does

not seem to grow out of anything in the connection. While this is true, yet it seems plain that the blessed Redeemer intended, here as well as in all his teachings, to set forth the kingdom of God in some of its relations, and it is not doubtful in our mind that he took the things which were natural, and which were also of daily occurrence, to set forth spiritual truth. The things depicted in the parable would at once commend themselves to all that heard, as being what was common among men. There were many rich men who fared sumptuously every day, and there were many beggars who lay at their gates, and toward whom the dogs of the street seemed more thoughtful and kind than the rich men at whose doors they lay. Whether the poor man's name was Lazarus or not, at least the word signifies "one without help," "one utterly destitute." The name would apply to any one who was in such a condition.

One thing must be remembered in the consideration of any of the parables of the Lord, and in fact, in considering any of the natural figures used in the Scriptures, to set forth any truth, and that is there is always one central truth, and that none of the words of the Scriptures must be distorted so as to obscure this one central truth, intended to be set forth. When we have come to see this one thing which is meant, all else must come into subordination to it. The true meaning of many parables and illustrations in the word, has often been obscured by efforts to force a meaning upon every word and sentence used in presenting the parable. For instance, the one thought uppermost in the parable of the "Prodigal son" is to rebuke the Pharisees who murmured because the Master received sinners and did eat with them. It is true other lessons may be drawn

from this wonderful parable, but if so, all must be in subordination to the first and main thought, and the same is true of all other parables as well. It is right to give each word its due force, but always in harmony with the one chief thought, sought to be presented.

With these general remarks we will try to present what it seems to us is most likely to be the intent of the Savior in this parable. It seems to us that by the rich man here is meant the rich, pharisaic, self-satisfied Jewish people under the former covenant, and by the poor man is meant those among the Gentiles who were hungering after righteousness, and who sought to find that which would satisfy their hunger at the door of that Jewish house, but to whom nothing that could satisfy their desire was ministered. The poor beggar does not mean to illustrate all the Gentile peoples, because they were not all asking alms at the door of that temple, but there were some who were spiritual among them, and who could not mingle with the idolatry and human philosophy of the heathen, and who were searching for righteousness. To them there came more of pity and help from those who were accounted as dogs, by the self-righteous Jew, than from those who vaunted themselves with their privileges, and counted themselves rich and increased in goods. The rich man represents that one who was satisfied with his condition, and had no thought of pity for others who were without. The parable does not represent him as directly the enemy of Lazarus, but simply utterly careless and indifferent to him. It is written of such an one that he despised others. This rich man went forth under that old covenant rejoicing in himself, satisfied with that righteousness which was of the law, and

which was made up of the observance of rituals, and forms, and sacrifices, and days, and feasts, and the paying of tithes. What had he to be dissatisfied with? He had done all that was commanded of him in the law; but he had not learned what this meant, "I will have mercy, and not sacrifice." And again, he had no conception of what the words signified, "The sacrifices of God are a broken spirit." There was no room for understanding any of these deep, spiritual truths, while he was satisfied with himself, and as a consequence despised others. It is the picture, drawn by the hand of the Master, of this man, that he trusted in himself that he was righteous, and despised others; he trusted in himself, and not in God; he was righteous, and had no need for mercy, and pity, and forgiveness; he was proud, and looked down upon those who had not attained to such heights of goodness as himself. It could not be otherwise with him. It never can be otherwise with him whose righteousness is of himself. He who receives what he has as a tribute to his superior worth, must be proud; he will look God himself in the face and claim his reward; he will despise his fellow men who have not done the things which he has done. How cruel is this religion, it has no pity or mercy in it. He who needs no pity or mercy for himself, need not be expected to feel any toward others. If they, he says, will obtain as high a seat as I have done, in the kingdom, let them do as I have done. Even a believer who has known what it is to need mercy, and who has obtained it, if left to himself for a moment will begin to think that his faithfulness and his obedience count for something in the matter of his blessings. When this idea gets into his head and heart, he also will begin by despising

others; he will say to those who are so poor that they have no abiding place, If you will only be as faithful and industrious as I have been, you will fare as well, and will no longer wear the rags of poverty; you can have all the religion that you live for. If I am now happy and possessed of a good conscience, while you are unhappy, and of a troubled conscience, it is all because I have been faithful while you have not. The dogs are more kind to this poor man than such an one. To this beggar such words are as sharp swords.

This is the rich man under the old covenant, and this is the attitude which he occupied toward all that were not righteous as himself.

But now all is changed, a new covenant has been ushered in; the Savior presents this passing away of the old, and this coming in of the new covenant, under the illustration of passing out of this natural world, into that which is beyond. Now there is nothing for the man whose whole spirit is to exalt self and be great in the kingdom. The spirit of this new kingdom is the spirit of a little child. To enter it disciples must be converted from the old legal thoughts and feelings. There is no room here for any self-righteousness, here grace, and grace alone, reigns. Under the old legal covenant these who were righteous in themselves had their good things, now the poor in spirit have theirs; here there is no room for boasting, all that a man does upon the former legal principles counts here for nothing. By all that he has done he cannot enter here, his riches will not purchase him one drop of the cooling water of spiritual blessing and life. The man who has nothing but his riches of self-righteousness, cannot here find a single blessing. Those who do enter

here and abide, find their rest solely upon the ground of the mercy of God. They found fault with the Savior because he did not make any account of their righteousness; he did eat with beggars and with sinners. To them he came, and they must so feel it as grace from him. If he had received pharisees and eaten with them, as he did the others, they at once would have claimed it as a tribute to their superior merit. In his kingdom the lame, the halt, the blind, the poor, the sick, the defiled with leprosy, are received; all these would have defiled the pharisee.

We understand the conversation recorded in the parable between the rich man in torment, and Abraham with Lazarus in his bosom, to be used to simply emphasize the contrast between that which was past, and that which is now to be seen in the spiritual kingdom of God. Truly a great gulf is fixed between him who knows no righteousness but his own, and who feels no need of any other, and him who having none of his own, rejoices in sovereign mercy. Men do not share the blessings of the new covenant because they have done good; they share these blessings because God will save beggars to the praise of his grace. Lazarus is where he is, not because he was rich in good works, but because he has been carried there by the angels of God. Here sovereign mercy reigns; Lazarus cannot boast, he does not talk with the rich man in his outcast condition, but Abraham does, and Abraham presents, as we do not doubt, the new covenant with its voice of mercy and grace, to the poor and needy, but it has no comforting word for the man who trusts in himself that he is righteous. He has had his good things, things which he counted good, and which satisfied and flattered him, and because

they flattered him he thought them good. Now the things which are for the poor Lazarus are not for him, and he could not receive them, were they to be set before him. Even if the gospel were an offer of salvation, he has no place for it in his heart. There is a great gulf fixed, fixed between him who is righteous in himself, and him who is righteous in Christ alone. One cannot cross from one to the other, what will satisfy one will not satisfy the other. There is no bread in the rich man's house for Lazarus, and there is no water in the home of Lazarus for the rich man now. No rich man, rich in his righteousness, can enter here; his riches bar him out. When God shall take such an one and make him poor, then he finds a home with all who are thus poor; to them the new covenant opens wide its doors, to them it gives all its blessings.

One other great truth is taught in this parable, to which we will allude and then close. It is this, those who are satisfied with the riches of the old covenant, who are righteous in themselves, will not believe anything to the contrary, though one should rise from the dead. So, in the parable, Abraham is represented as saying this. In the case of the Jews as a nation, this was literally fulfilled when Jesus arose from the dead, they did not believe. Jesus teaches here that no miracle, no wonder, no teaching from any prophet or teacher, though his teaching be accompanied with all signs and wonders, can beget any love in an unrenewed heart for any righteousness save its own. Unregenerate religionists cannot, CANNOT, believe the gospel news of free mercy and grace, to such it must always remain a stumbling-block, they can have no desire and no use for pure, spiritual joys. Here is a gulf of unbelief which they

cannot pass. Only divine grace can beget in any heart, love for the things which that heart loves not. Yea, such as are thus dead in sin, and in love with their own righteousness, cannot even understand what imputed righteousness, and mercy, and love, and grace mean. Even the resurrection of the Savior wrought no change in the hardness and impenitence of those who had before hated him and his doctrine. That which was true then is also true now.

We have just sketched what seems to us to be the general meaning of this parable, it is but a sketch. No one can realize how inadequately we have here presented the matter, more than we do, but we will leave these reflections for the consideration of brother Cox, and of all who may read them. May God lead all our minds into the rich treasures of the truth.

C.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### F A I T H .

THERE is perhaps at the present day as much said about Faith, and the term is as frequently used in modern theology as any other word used in our version of the Scriptures, but it is generally used in a sense entirely foreign to that of its legitimate scriptural meaning. Webster, guided undoubtedly by the decisions of learned (so called) Doctors of Divinity, defines the word thus: "Belief; the assent of the mind to the truth of what is declared by another; the assent of the mind to the truth of a proposition advanced by another; belief, on probable evidence. And, in theology, the assent of the mind or understanding to the truth of what God has revealed. Evangelical, or justifying, or saving Faith, is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will, or approbation of the heart," &c. And this is about the view which is entertained by a very large majority of the religionists of the present day. No idea seems to be entertained by Webster, nor by the learned theologians, from whom he borrows his theory, that the mind of man is a carnal or fleshly mind, that it is at enmity against God, not subject to the law of God, neither indeed, can be. Indeed, the prevailing doctrine of all will-worshippers, and carnal religionists, is that regeneration, the new birth, and all that is involved in the christian experience, is only to give some new impulse to our old carnal faculties, a new direction to the old carnal mind, and a new inclination and direction to the affections and lusts of the flesh. To be

born again, in their estimation is, as Watts says, to

"New model all the carnal mind,  
And form the man afresh."

This is a fundamental error comprising the ground of difference between the religion which is of the world, and that which is of God. The worldly system, supposing that man is a free agent, possessing all requisite power to will and to do that which is necessary and indispensable to commend him to the favor of God, and to secure immortal glory beyond the grave, labors to influence the carnal or natural mind by moral suasion, that it would be advantageous and profitable to yield assent to such theories as tradition points out as pious, and calculated to secure the favor of God. The selfish inclinations of the unrenewed heart are appealed to, and such incentives, motives and allurements are presented, as the carnal mind can appreciate, to draw the corrupt, depraved, deceitful and desperately wicked propensities and imaginations of the mind into a new channel, without any radical change or implantation of any new principle. Under this delusion, Infant and Sunday Schools, Bible classes, and all the machinery to them belonging, are employed to bend the twig the way they wish the tree to grow, without observing that the nature and character of the twig is in no wise changed by such restraints; without heeding the immutable standard set up by Christ himself: First make the tree good, and the fruit will be good. A twig growing out of a corrupt tree will partake of the corruption of that tree, incline or bend it which ever way we may. In all the Scribes, Pharisees and hypocrites detected and rebuked by our Lord, we have exemplifications of the carnal mind religionized by traditional influences. The

influence may multiply converts to Judaism, or any other workmongrel religious persuasion, and it is employed with the same results at the present time, as when the self-righteous pharisees compassed sea and land to make proselytes to their faith. Now if the assent of the natural mind of man to the force of testimony is the faith which accompanies salvation, why is it so called? What new principle does such an assent develop? Had not the natural, carnal, depraved mind of man in its most degraded condition the requisite faculty to yield an assent to any demonstrated proposition, set home by the force of overwhelming testimony? This theory, if it can be established, will be of great service to the whole Arminian world, because it calls for no more grace now to make a christian, than was formerly required to make a Jewish proselyte.

But let us not be deceived, God is not mocked; however plausible or palatable this theory may be in the estimation of men, it cannot stand the test of eternal truth. The Scriptures are regarded by us as they have always been by the church of God, as an infallible standard of our faith, both as to faith as a vital principle in the hearts of God's people, and the doctrine of the gospel embraced and comprehended by that faith. Then let us turn to the law and to the testimony, for if any speak not according to this word, it is because there is no light in them. The Scriptures instead of representing faith as a creature of ours, expressly define it to be the gift of God. Unto you it is given in the behalf of Christ, that we should believe on him. We are bound to give thanks unto God always for you, brethren, beloved of God, because God hath from the beginning chosen you to salvation, through sanctifica-



tion of the Spirit and belief of the truth. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. And we are not only assured that faith is not of ourselves, but it is the gift of God, but we are also told that Jesus Christ is both the author and the finisher of faith which is unto life. Furthermore, we are informed that saving faith is the faith of the Son of God; it cannot, therefore, be an assent of the natural mind. Paul says, "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 hath loved me and given himself for me." It is also distinguished from all other kinds of faith as that faith which is of the operation of God.

The inspired Paul, having analyzed poor, fallen, human nature, sums up its legitimate productions in striking contrast with the fruits of the Spirit: "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, revilings, and such like." That is, all the other emanations from the flesh are like those above specified, and faith is not found among them. "But," he continues, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. v. 19–23. Here we find gospel faith enumerated among the fruits of the Spirit, and in direct opposition to the works of the flesh.

Another inspired apostle, treating on the origin and power of the gospel faith, informs us that it is born of God, and that it overcomes the world. "For what-

soever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—1 John v. 4. If a faith originating in us, or born of the flesh, could overcome the world, it would show that the world is not equal to itself, that it contained in itself, and of itself, a power superior to, and capable of overcoming itself. This faith, being born of God, must be animated by the life and immortality and power of God. It is vital, but its vitality is of God, and not of the creature, hence it can and does overcome the world. The eleventh chapter to the Hebrews presents us with many examples of its power to overcome the world. After many illustrious examples of the power of faith in the patriarchs and prophets, says, "And what shall I more say? for time would fail me to tell of Gideon and of Barak, and of Samson, and Jephthae, of David also, and Samuel, and of all the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of the fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted and tormented. Now this faith, and all its power, is in this very connection, ascribed to our Lord Jesus Christ. (Heb. xii. 2.)

As the faith which is peculiar to the

children of God, is in all respects essentially different from the faith of men and of devils in regard to its origin, its nature, its vitality and its power, so it is equally distinct from theirs in all its workings, operations, perceptions and associations.

That of men is perfectly manageable by them, and they boast that they can exercise it at their pleasure; and why should they not? If they have given it being, they ought of course to be able to control it, and to have much, little, or none of it, as they please. But the faith of God's elect, being born of God, and his special gift, has a divine power over his children in whom its divine power is developed; they cannot exercise it, but they are exercised by it. That faith which is of the flesh, works by fear, and corrupts its possessors with all manner of delusion, causing them to believe a lie, and to suffer the consequences of their delusion, but that faith which is born of God, works by love, and purifies the soul, or him who is the happy recipient of it, for it enables him to discriminate between truth and error. Hence while the Arminian will-worshiper requires the preaching of terror, wrath, fire, brimstone, and such as is calculated to excite the carnal passions of the flesh, and produce fear and terror, the very melody of heaven, breathed forth by the Spirit of the gospel, and the melting strains of the gospel, which set forth the eternal, immutable, and transforming love of God, calls forth the active workings of the faith of the saints. And while the faith of the world inflates the pride of those who are under its influence, leading them to boast of their works, their piety, their zeal, and their benevolence, that faith which is of God, leads his children to worship God in the Spirit, rejoice in Jesus Christ, and to have no confidence in the flesh. The perceptive quali-

ties are equally dissimilar. The faith of the flesh looks for signs, like the Jews, and to seek after wisdom, like the Greeks; but that which is of God, is the substance of things hoped for, and the evidence of things not seen, and it qualifies them to look not on the things which are seen, which are temporal, but directs them to the things which are not seen, which are eternal. It qualifies them to see the kingdom of God, and makes them experimentally familiar with the things of the Spirit, which are hidden from the wise and prudent, and revealed unto babes.

The faith which is of the world has its associations with the theories, doctrines and commandments of men, the delusions, heresies, idolatry and spiritual wickedness of high places; it gives its possessors a place with the enemies of the cause of God and truth, and identifies them with those who stoned the prophets, crucified the Son of God, and slaughtered the apostles of the Lamb of God; holding then their place under the delusion that they ought to do many things contrary to Jesus of Nazareth, and that they do God service when they persecute his people and oppose his truth. On the other hand the faith of the gospel brings those who are born of God unto the unity of the faith and knowledge of the Son of God. They have one Lord, one faith and one baptism; they are but one body, having one Spirit, even as they are all called in one hope of their calling. The faith of Christ in his people, is inseparably associated with all the other fruits of the Spirit, as love, joy, peace, long-suffering, &c., and the end of this faith is the salvation of our souls. So far is this faith from receiving any support from the flesh, it is constantly opposed by the flesh and every power and faculty of the flesh, but as it overcomes the world, it shall ultimately triumph over all our cor-

ruption, doubts, fears, unbelief, and over sin and death, and bear the saints away from every opposition, to that divine abode in glory where the wicked cease from troubling and the weary are at rest.

MIDDLETOWN, N. Y., February 15, 1858.

WE are in receipt of a copy of Elder David Bartley's new book, entitled, "Priesthood of the Son of God." It is executed in handsome style, and the author's name is sufficient guarantee that it is well written, and as far as we are able to judge, it is sound and instructive reading for all who love the truth.

The subjects embraced are as follows, viz:

Introduction.

Chapter 1.—The Necessity of a Priesthood.

Chapter 2.—The Priesthood of Aaron.

Chapter 3.—"God sent forth his Son."

Chapter 4.—Our Brother High Priest.

Chapter 5.—Christ's Priestly Offering.

Chapter 6.—Christ's Intercession within the veil.

Chapter 7.—The Order of Christ's Priesthood.

Chapter 8.—Christ's Better Testament.

Chapter 9.—Christ the Prophet-Priest-King.

Chapter 10.—The People of Christ's Priesthood.

Chapter 11.—Kings and Priests unto God.

Chapter 12.—The Glorified Saints.

Conclusion.—The sacrifices of the Royal Priesthood.

The book will be sent prepaid on receipt of following prices: One copy, 60 cents; two copies, \$1.00; six copies, \$2.70; twelve copies, \$5.00. Address,

ELDER DAVID BARTLEY.

CRAWFORDSVILLE, Indiana.

## CIRCULAR LETTERS.

*The Maine Old School Baptist Association convened with the church at South Gardiner, Maine, Sept. 5th, 6th and 7th, 1900, to the churches composing the same.*

BELOVED BRETHREN:—By the overruling hand of that God that changes not, but orders all things after the counsel of his own will, and controls the circling years, the time appointed for our association has arrived, and according to former custom we send you this our annual epistle.

We have great reason for thankfulness to Israel's God that we have been kept by his power, and preserved through another year, and that he has kept us from falling into the snares of those who lie in wait to deceive, nor left us to go in the way that seemeth right unto man, but has given unto us grace and faith by which we have been enabled to acknowledge Jesus as our King and Husband. We have no desire for any of the merchandise of Babylon, the mother of harlots, and they appear to be astonished that we do not spend our money for the beautiful things which they display, but, dear brethren, we have no desire for their merchandise, we have no use for them, there is no place for them in the kingdom of our God.

We have been taught by the law that God has put in our hearts, that the Lord our God is one God, and that he is the Creator of all things, and that he is a jealous God, and will not give his glory to another, neither his praise to graven images. He says, My counsel shall stand, and I will do all my pleasure. Does he ask aid of any to carry on his work, and accomplish his purposes? He says, The word that goeth forth out of my mouth, it shall not return unto me void, but it

shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Is not this the God of Israel, the Savior of his people? Has not he redeemed Israel? Has not he, by his own blood, entered in once into the holy place, having obtained eternal redemption for them, when there was no eye to pity, and no arm to save? His own arm brought salvation, he laid help on one that is mighty and able to save even to the uttermost. Did not he give to this mighty one power over all flesh, to give eternal life to as many as the Father gave him? My dear brethren, we have no use for the idol gods of the will-worshippers of this world. Is not our God in the heavens? Has not he done whatsoever he pleased?

The people of God are a peculiar people, and they have a peculiar mark put upon them, and that mark is a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Are not they the sheep of God's pasture? Does not Jesus say, My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and none shall pluck them out of my hand? We thank God, and rejoice that he has a remnant according to the election of grace, who will have no other God to rule over them, who will not follow the voice of strangers. It does certainly appear in this dark and evil day that there is but a small remnant that has not bowed the knee to the image of Baal, a feeble few in themselves, but a mighty host when marshalled under the banner of the Lord of lords, and King of kings. The religionists of this world wonder, and look with contempt upon our little band, and receive our pretensions of being the church of the living God, with ridicule. Is not the church, the Zion of our God, to-day to be known

by the same distinguishing features which marked her more than eighteen hundred years ago? Were not the immediate disciples of our Lord unlearned and ignorant men? Was not the church then composed of a little handful of fishermen, taxgatherers, publicans, &c., chosen by its great Head from among the multitudes of the learned ministry of the Jewish synagogues, princes, rulers and kings? and were not these same apostles of the Lamb seated upon the twelve thrones which they now occupy, judging the twelve tribes of spiritual Israel? Has not Christ, through one of these apostles declared, God has chosen the foolish things of this world to confound the wise? Did not our dear Redeemer thank his Father that he had hid these things from the wise and prudent, and revealed them unto babes? Do we not find now, as then, this people a sect everywhere spoken against, whom the world knoweth not, because it knew him not, whose God is the Lord? They are strangers and pilgrims on the earth, their only trust is in the mighty God of Jacob, and they have no confidence in the flesh; they ascribe glory, and honor, and might, and dominion, unto him that sitteth upon the throne, and to the Lamb forever. Who contends that his is the only name given under heaven among men whereby we must be saved? Who takes the word of truth as their only rule of faith and practice, and will not give place to the notions or teachings of men? Are not these the only people found contending for the faith once delivered to the saints, that salvation is of the Lord from first to last, without ifs, buts or conditions, of any sort? Are not these some of the characteristic features of the bride, the Lamb's wife? The name of her husband is to her above every name, she delights

to do him honor, she delights to sound his praise to earth's remotest bounds, the exaltation of her Lord is her only ambition, she knows that she owes everything to him. When she was ten thousand talents in debt, and had nothing to pay, he became her Surety, and paid the debt for her; he found her in a waste howling wilderness, he led her about and instructed her, and kept her as the apple of his eye; he found her clothed in filthy rags of her own righteousness, he removed them, and put upon her his own robes, clean and white, without spot or stain; he found her under the law and under its curse, deserving eternal banishment from his presence, dead in trespasses and sins, with no hope and without God in the world, he came where she was, he lifted the beggar from the dung-hill, he kept the law for her, he came under its curse for her, he died for her sins, and rose again for her justification, he brought life and immortality to light for her, and is now formed in her the hope of glory; he is now on the right hand of the majesty on high, and maketh intercession for her; he has become the end of the law for righteousness to her, he has purchased her with his own blood; he calls her by his name, whereby she shall be called the Lord our righteousness. She now, through him, defies all her enemies, and demands, Who shall lay anything to the charge of God's elect? it is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather that is risen again, and is seated at the right hand of God, who also maketh intercession for her. She also has the assurance from him 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 her from the love of God, which is in Christ Jesus her Lord. He has treasured up in his inexhaustible storehouse of grace, ample supplies for all her needs; he also assures her that he will abundantly bless her provisions, and satisfy her poor with bread. To him she is the fairest among women, there is no spot in her; she does not need the gaudy tinselry of the daughters of Babylon to add to her charms. He has clothed her in his own robes of royalty, and has crowned her with a diadem of glory, which shall never fade away.

Again, dear brethren, we ask, Where do we find these marks of the church of the living God outside of the little handful of almost unknown Old School Baptists? We venture the assertion, nowhere. We do not write this unto you boastingly, for what have ye that ye did not receive? Were we not the children of wrath even as others, and did not the same spirit work in us that now worketh in the children of disobedience? Seeing, brethren, that these things are true, what manner of persons ought ye to be? As we have received Christ Jesus the Lord, so may we walk in him. We exhort you to stand fast in the liberty wherewith Christ has made you free, gird on the whole armor of God, fight manfully the good fight of faith, laying hold upon the hope which is set before you, which hope we have as an anchor of the soul, both sure and steadfast.

If you are weak, and your members are few, know that he who is for you is more than all they who can be against you; endeavor to keep the unity of the Spirit in the bond of peace. Be of one mind, live in peace, and may the God of peace be with you, and bless you with the rich and abundant blessings of his everlasting kingdom.

Your Minutes and messengers have been received, and your ministers have come to us laden with the glorious gospel of the Son of God, and we have been made to rejoice in the truth, and also in seeing the faces of the brethren and sisters. We desire a continuance of your correspondence, and we hope to see the faces of your messengers with us again on Friday before the second Monday in September, 1901. Our Association is appointed to be held with the Bowdoinham Church, next year.

J. H. LOWELL, Clerk.

*The messengers of the various churches composing the Licking Association of Primitive Baptists, in Association assembled with the Little Flock Church, Anderson County, Kentucky, to the members of said churches send greeting.*

DEARLY BELOVED BRETHREN IN THE LORD:—We do not address you as a body having authority over you, to prescribe some rule of action, or some policy of government, but only as brethren with a common hope, and like precious faith; a hope and a faith in a crucified and risen Redeemer; as brethren bound together by the strong tie of christian fellowship, which is the result of that like common hope and precious faith. We have met in association, not for the purposes of government, but for worship, praise and fellowship; to worship, adore and praise God the Father, and God the Son, for giving us, poor sinners that we are, such a precious faith, and such a glorious hope, and prompting us with a desire for the love and fellowship of the brethren.

These annual reunions are pleasant and refreshing seasons in the presence of the Lord, but as each season comes and goes, we are reminded that less of them

remain for us here on earth, that soon we will be called to bid farewell to these earthly scenes, and if we are not deceived in our hope, to meet the redeemed around the throne of God, and engage in his praise forever. To the natural mind this change is a sad thought, but to the spiritual mind it is the expectation of a glorious deliverance.

We have made no new discoveries, no new progress in theology, about which to write you. We can tell you only the same old story of our own sins, and Christ's righteousness. The Holy One has said, "I am God, and change not," and as we believe, and the experience of the Lord's people and the Scriptures teach, that there is but one theological school, and that is God's, and there is but one teacher in this school, and that is God himself. And as all his children are taught in this school, no new doctrine or faith is taught or learned. But the doctrine and faith believed in by righteous Abel, the early patriarch, and the holy prophets, and which sustained them amid the trials and conflicts of their earthly pilgrimage, is precisely the same doctrine believed in by God's people today, and is the same faith which sustains them amid all their trials now. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." And again, "It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." And blessed be God, he is not only the only teacher in his school, but he gives his children the desire to go, and he brings and draws them to it, for, "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." So we have the comforting assu-

rance that all who are taught of God, shall hear and learn, and shall be drawn, and come to Jesus.

Still these children are so refractory and rebellious, even with the Holy One as their teacher, that he is compelled to chastise them, and strange as it may seem to the ungodly, to the so called religious world, it is mainly by chastisement, and that, too, often sore and grievous, God's children are drawn to him, and made humble and willing to be taught by him, while by experience we know it is grievous to the flesh, yet it is really the best evidence of our heavenly Father's love, though at the time we may not be able to realize it, for he says, "As many as I love, I rebuke and chasten." And while the obedience of an orderly walk is the duty of the christian, yet so strong is this carnal nature, and so prone are we to go astray, that we are only kept in the way of the christian, and made afraid to depart from it, by the severest chastisement of God, if the child is exercised thereby.

This is one of the principal means of grace by which the erring one is brought back to the path of duty, when he has gone astray, humbled and made repentant and willing to submit to the ways of God.

Much has been said of late of obedience, and of the reward of obedience, but we believe the obedience of the christian life is as much of the grace of God, as is his hope in Christ, first given, for we are kept by the power of God, and thank God for that, for if we were not so kept, but left to ourselves, to depend upon our own power to obey, we would have a poor prospect of seeing his face in peace.

As we said in the outset, we have no new doctrine, no new theology to write, and we have written nothing new, but the same old story of our own sin, and

God's love and mercy, and Christ's righteousness, the sinner's hope, which story will be told, and retold, as long as God has a people on the earth, and which will be the triumphant song of that people when they have exchanged these earthly tabernacles for mansions in their Father's house.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

*The Roxbury Old School or Primitive Baptist Association, in session with the Second Church of Roxbury, Roxbury, Delaware County, New York, September 12th and 13th, 1900, to the several churches of which she is composed, sends greeting.*

DEARLY BELOVED FOR THE TRUTH'S SAKE:—As we are privileged to address you with this annual epistle, or Circular Letter, we would be conscious of the fact that we owe all to the goodness and mercy of a covenant-keeping God, who has dealt so bountifully with us as an Association that we should be favored with the fellowship of the saints at large, and to enjoy a goodly degree of peace among ourselves. Therefore with a sense of where our strength lies, we will talk to you on the subject of the love of God shed abroad in the heart, and the order that grows out of it. We are informed in the Scriptures that God is love, and that he that loveth is born of God, and knoweth God. This substantiates the words of Jesus, "My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one." Thus

we see the glory of God centering in his Son Jesus Christ who dwelt in his bosom as Christ before the world was formed. And then his delights were with the sons of men. This was the everlasting love of God and which is bestowed on the children of men that they should be called the sons of God. And as drawn by the cords of his loving-kindness, the glory of God is reflected in the face of Jesus Christ, within the heart of poor, sinful worms of the dust, whom he has loved with an everlasting love, and must with loving-kindness draw. Thus the calling is a holy calling, and not according to the works of the creature, but according to God's own purpose and grace that was given them in Christ before the foundation of the world. For Christ was verily foreordained before the foundation of the world, but manifest in these last times for them who do believe in God, who is love, and has shed that which he is to his people abroad in their hearts by the Holy Ghost which is given to them. Therefore they love him because he first loved them, and gave himself for them, and because of this wonderful love, hope springs up in their hearts, and with it comes the desire to keep the commands of Jesus. Therefore out of the love of God in the heart grows every christian grace, because of its heavenly nature, proving one particular thing as to the truth, if we love him that begets we will also love them that are begotten of him. It also raises an important question. If we love not our brother whom we have seen, how can we love God whom we have not seen? And it also presents an obstacle in our way that we cannot easily overcome, by bringing to our view the fact, if we hate our brother, we are murderers, and no murderer hath eternal life abiding in him. And in another

sense the hating our brother shows us to be abiding in darkness, and not seeing the way we take, because the darkness hath blinded our eyes. A view of the love of God, contrasted with the fruit of the flesh, no doubt led the wise man to say proverbially, "A dinner of herbs where love is, is better than a stalled ox and hatred therewith." Remembering then our condition as sinners saved by grace, we have still a carnal or fleshly body which is unchanged by the work of the new birth. As fleshly minded we are dead, so far as possessing any power or ability to give ourselves life or activity spiritually, yet we are required to keep our body under, to put off the old man with his affections and lusts and to put on the new man which after God is created in righteousness and true holiness, and this is done in putting on the Lord Jesus Christ, and making no provisions for the flesh, to fulfill the lusts thereof; in letting God be true, though every man a liar; in worshipping God who is a Spirit; in rejoicing in Jesus Christ and having no confidence in the flesh, &c., proving what we profess to believe, that if God be for us, there is none can be against us to do us harm. This, dear brethren, will naturally call forth the enmity of the world in unbelief, whose friendship we cannot enjoy to profit, because the friendship of the world is enmity with God. Therefore let us watch and be sober, knowing that our adversary, the devil, as a roaring lion goeth about seeking whom he may devour. If we are risen with Christ from the just demands of a holy law, from which there could be no escape only as he has become our hiding-place, or munition of rocks, let us seek those things that are above the law's demand upon us, which are at the right hand of God, where Christ sitteth, which is in the church of



the first born, which is the ground and pillar of the truth. If the love of God actuates us let us show our faith by our works, and let our love be without dissimulation. Abhorring that which is evil; and cleaving to that which is good; enduring hardness as good soldiers, for the sake of Jesus; fighting manfully the good fight of faith, quitting ourselves like men; proving what is that good and acceptable will of God in us, and work our own salvation as our God has wrought in us to will and do, and certainly as no lie is of the truth, we will follow after Christ by the Spirit's teaching, for it never teaches a perverse way.

May it be our ultimate object to glorify our God in our body and spirit, which are his. So as we live in the Spirit let us walk in the Spirit. For this is no new commandment, but that we heard in the beginning of our experience of this love shed abroad in our hearts, directing us to the Lamb of God that took away the sin of the world. Therefore beloved, live in peace and the God of love and peace shall be with you. Letting envy alone, which will punish itself, avenge not yourselves, dearly beloved, for vengeance belongs to me, saith the Lord; I will repay. And surely it is a fearful thing to fall into the hands of the living God, for our God is a consuming fire, a fire by which all our works will be tried of what sort they are. May we therefore, dear brethren and sisters, as churches composing the Roxbury Association, who are but a feeble band at most, let our light shine by our desire to walk in the truth, and love each other for the truth's sake, knowing that we owe all to the God of our salvation, whose guardian care has been over us.

J. D. HUBBELL, Moderator.

WILLIAM BALLARD, Clerk.

## CORRESPONDING LETTERS.

*The Licking Association of Old School Baptists, when convened with the church at Little Flock, Anderson Co., Ky., to corresponding associations.*

DEAR BRETHREN:—We desire again to express our love and fellowship for you and all the household of faith and order. Almighty God, who rules over all, and who works all things together for good to them that love the Lord, has, we trust, brought us together again, and has made us feel that we sit together in heavenly places in Christ Jesus. By the power of that love shed abroad in our hearts we are made to rejoice together when the gospel, the glad tidings, are proclaimed to the weary and heavy laden.

Your messengers and ministers have declared what we trust we have learned in our experience, that salvation is of the Lord, that there is none other name under heaven given among men whereby we must be saved. When his doctrine drops as the rain, and his speech distills as the dew, his people are comforted and refreshed, and learn again that we must grow in grace, and in the knowledge of our Lord Jesus Christ. We learn again and again the truth of the Scripture, He knoweth our frame, he remembereth we are dust, and so pitying our infirmities gives us strength and comfort according to our great need. When full of doubts he speaks in our hearts saying, Be not faithless but believing. We are glad that he is the only Mediator, for man is too thoughtless and limited in knowledge to know our need. So we trust, as ever, in a covenant-keeping God, who puts his law in our hearts and blesses so abundantly.

In this, our annual meeting, the question asked by the wise men of old,

"Where is he that is born King of the Jews?" has been answered again in our hearts, as one of our ministers so beautifully expressed it, "The star of hope has led us to where the young child lay." May we and all the church of God be made willing to pour out our richest treasures, and lay all our service at the feet of him who hath called us out of darkness into his wonderful light. We still hope that he who has kept us hitherto will keep us all our journey through.

Hoping to still have a continuance of your correspondence and fellowship, and declaring again our love and fellowship for you, we desire to say that we have an abiding faith that his everlasting arms are underneath. God give us all grace to serve acceptably, and remind you and all the elect of God that nothing can separate us from that great love. We have met, yea, have been brought together, in peace, and may the God of peace keep us all, is our prayer.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIEF, Assistant Clerk.

*The Roxbury Old School Baptist Association, now in session with the Second Church of Roxbury, Delaware County, New York, September 12th and 13th, 1900, to the associations and meetings with which we correspond, sends christian love and fellowship.*

BELOVED BRETHERN:—It is through the goodness and mercy of our God that we are yet numbered with the living, and are enabled to welcome your messengers with us once more. Our hearts have been made to rejoice in hearing your ministers preach the unsearchable riches of Christ, as the way, the truth and the life. Now brethren, we desire a continuation of your

correspondence by your messengers and Minutes.

Our next meeting will be held, the Lord willing, with our sister church, Olive & Hurley, at Olive, Ulster County, New York, on the second Wednesday and Thursday in September, 1901, commencing at ten o'clock the first day.

J. D. HUBBELL, Moderator.

WILLIAM BALLARD, Clerk.

## POETRY.

### EVER LEAD ME.

(By Mrs. Peter Allison.)

LEAD me gently, dearest Savior,  
As a Shepherd of the fold,  
For without thee I am helpless,  
And without thee I grow cold.

For without the fold there's danger  
Of being broken, and being torn,  
And being shaken, with the tempest  
Of the winter's chilling storm.

With the spring we feel a nearness,  
And a warmth within the sun,  
To our heavenly Father's blessings,  
And the work that he begun.

In the summer comes the harvest,  
With its sheaves of golden grain,  
And we feel then to have plenty,  
And that wondrous is our gain.

Autumn comes with broken tempest,  
Sometimes low and sometimes high,  
Sometimes doubting, sometimes fearing,  
If the Lord was ever nigh.

Then if winter comes with sadness,  
We are broken in despair,  
Feeling that the cruel tempest  
Will forever leave us bare.

Jesus comes with loving-kindness,  
As a Shepherd from the fold,  
Bringing in the poor and helpless  
From the chilling winds and cold.

With his loving arm around us  
We can bear the coldest blast,  
And the chilling winds of winter  
Will be echoes of the past.

He will keep his arm around us,  
And his love will hold us fast,  
Ever leading, ever guiding,  
Ever caring to the last.

## OBITUARY NOTICES.

DIED—Jan. 4th, 1900, at the home of his parents, Southampton, Pa., my dear brother, **Alfred Markley Mann**, aged 21 years. He was the only son of Isaac K. and Matilda Mann, and a grandson of the late George W. and Matilda C. Duffield.

The funeral services were held at the Southampton meeting-house on Monday, Jan. 8th. After singing by the choir, "Asleep in Jesus," Elder S. H. Durand read the twenty-third and forty-sixth Psalms, then addressed the family and friends from John iii. 16, by request. At the conclusion of the service a young friend sang, "In that city," a favorite hymn.

We believe Alfred died in the Old School Baptist faith. Although he had made no profession, he attended the services frequently, both here and in Philadelphia. We knew he had been praying and reading his Bible daily for the last two years, and during the four and one-half months of his last illness we believe our dear Lord and Savior finished the work of grace in his heart. Elder Durand, and all the members of his family, frequently called to see Alfred; he greatly enjoyed seeing them and listening to the conversation, although he could say very little because of his constant coughing. He was very patient all through his long illness. Brother thought he would recover his health until about two weeks before he passed away. Then he felt that his stay with us would soon be over. He often said he had no fear of death, and we know he was anxious to leave this world for his home on high. His prospects were of the brightest, and he had expected to be married in the spring to a very estimable young lady, yet he was so submissive to God's will he felt no regret that the ties of this world must be severed. One day he asked, "If it is God's will to take me, are all of you willing to give me up?" When his friend was crying he said, "Do not cry," and when she asked why, he replied, "Don't you know it is God's will?" The morning he died he said to my mother on awakening, "It is all right, mamma, I want to go. Do not grieve for me." Later in the morning he prayed that God might comfort us, and that we might "all meet around that great white throne." Often, when suffering intensely, he would pray, "Father, help me," and "Jesus, come take me;" then, "If it is thy will to leave me a little while longer, make me patient and willing to submit." Once mamma said, "If I only could do something to relieve you," and he answered, "None but God can do that." He was conscious and knew all to the very last. Just before the end came he looked at each one, then said, "I must be going now," just as calmly as though it were for a day or an hour. A beautiful smile rested on his face, he saw what we could not see. He went to sleep so peacefully and so sweetly we could not believe he had gone. He leaves a father, mother, sister, and a wide circle of friends and ac-

quaintances to mourn their loss. Our dear mother has been in delicate health for years, but was enabled through the sustaining power of our Lord to be with him day and night all through his illness, and to endure the parting with a dear son whose loving care and tender thoughtfulness was ever for her. There is a void that will always remain, but we have the bright hope of meeting him some day. He goes from us so sweetly, so full of gentleness and consideration for all about him. It is a source of supreme comfort to us to know he was so ready to obey the summons to come up into the higher life. May we, when our Savior calls, be as ready and willing to go as he.

IDA V. D. MANN.

MY dear father, **Eli Bretz**, the subject of this notice, was born Sept. 29th, 1822, in Fairfield Co., Ohio, and departed this life May 6th, 1900, being nearly 78 years of age. He was a son of Conrad and Susannah Bretz, moving with his parents from Fairfield to Wyandot County in his eleventh year. In his twenty-ninth year he was married to Elizabeth Seitz, a daughter of Elder Lewis Seitz, Sr. This union was blessed with ten children, of whom seven survive him. After a hard day's work he retired April 26th, seemingly as well as usual. At 3 o'clock the next morning mother was shocked to find him on the floor, near the bedside, unconscious in a pool of blood. The family physician was summoned, who informed us it was a fatal case of paralysis. Everything was done that kind hands could do, but to no purpose. He fully realized at times, but could only utter a few words we could understand. He moaned nearly all the time, and when asked what was the trouble, he answered every time, "I want to go home." The last few days he was with us his speech seemed to be gone. He would take his left hand and point up to that home he had told us so often he wanted to go to. He entertained a hope years before offering himself to the church. When asked what hindered him? he would always plead unworthiness. He was baptized by Elder L. B. Sherwood, then pastor of the church, in the year 1881. He knew when church meeting day came, and was there if not providentially hindered.

Elder Dore preached a very comforting sermon from the words, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."—John xi. 25. After which his remains were borne to their final resting-place, by his three sons, near by the house where he loved to attend meeting. He was like Ruth, he wanted to live with and die with God's people, and be buried with them. His disposition was one worthy of example. Being meek, yet firm, honest and upright in all his dealings, he would rather suffer wrong than do wrong. He was always ready to help the poor; when he gave a helping hand it was without money and without

price. Well do I remember the last ride father and I took together. I can see now by the run of his conversation that he was longing for the summons; he seemed to be weaned from the things of this world. When I told him of two old people that had died suddenly, he said he was so glad there was a way provided for old people to leave this world. Mother is so lonely, and hopes the separation will not be long.

HATTIE BARTHOLOMEW.

DIED—May 24th, 1900, brother **J. A. Money**, in his 81st year. Brother Money was born in Clark Co., Ky., December, 1819, and was married to Sarah E. Williams, Feb. 7th, 1847. To them were born seven sons and three daughters. He united with the church called Bethel, in Shelby Co., Ky., on the first Saturday in November, 1870, and was baptized by the late Elder J. F. Johnson. Few Baptists have ever been as faithful to their profession as brother Money; living fourteen miles away, as he did, yet it was never too cold or too hot or he too busy to attend the meetings of the church, the home of his choice. He loved the company of the saints, and as evidence of that love he went far and near to be associated with them, and to enjoy their spiritual conversation, and hear the blessed gospel preached by the ministers of Jesus. It can be truly said of him, an Israelite indeed, in whom there is no guile. Brother Money was chosen clerk soon after he united with the church, and was ever faithful to the office until released by death. He was stricken with paralysis last November, from which he partially rallied, and attended our May meeting. Monday, May 20th, he received another stroke, only surviving four days, when he was released from his suffering, to dwell with Jesus forever.

The funeral was largely attended at their late residence, where services were conducted by Elder J. G. Sawin and the writer. He leaves a devoted wife, six sons and one daughter, together with the church and many friends, who mourn the sad bereavement, yet we know our loss is his blessed gain. May the Lord sustain our dear sister, and enable the children by grace divine to follow the example set by a loving father, both in the church and out. His mortal remains were laid in the cemetery in Shelbyville, Ky.

P. W. SAWIN.

DIED—August 26th, 1900, at Boiceville, Ulster Co., N. Y., after a short sickness, **Mrs. Lewis Boice**, leaving her husband, four children and many relatives to mourn. Mrs. Boice was not a professor of religion, but was a firm believer in the doctrine of sovereign grace, and we believe she has left a world of sin and trouble for a better world on high. Though the loss is so great to her dear husband and family of children, and other friends, yet it is gain to her, for they cannot mourn for her as those that have no hope, for she was so lovely in her life among them.

May the dear Lord who has called her away from them resign them to his will, that they may recognize his hand and feel to say, "It is the Lord, let him do what seemeth good."

ALSO,

DIED—After quite a long illness, at Arkville, Delaware Co., N. Y., August 31st, 1900, **Lewis A. Fuller**. Mr. Fuller was not a professor, but a believer in the truth as it is in Jesus, and has left his wife and family to mourn, with other relatives. It is good to know that the Lord in his holy habitation is a Judge of the widow, and a Father to the fatherless, and it is his hand that wipes away the tear that secretly wets the widow's eye, and has made a record of the fact, "Blessed are they that mourn, for they shall be comforted."

May the hand of the Lord guide the mourners.

ALSO,

DIED—Of appendicitis, after an operation, at Kingston city, Sept. 3d, 1900, **Mrs. James W. Vermilyea**. She was not a professor, but a Baptist in belief, and we think had a heart in the truth, and is at rest, though leaving her dear husband and other relatives to mourn the great loss they sustain. She was a lovely woman in life, and leaves her husband a sad and lonely man, whom none but the Lord can comfort in his loneliness.

May the gracious hand of God deal gently with the afflicted ones, and resign all to his holy will for Jesus' sake.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

DIED—At his home near Lostant, Ill., July 27th, 1900, brother **Henry H. Hiltabrand**. He had been in poor health for several years, having suffered two strokes of paralysis, from which he never fully recovered. He and wife went to Eureka Springs, Ark., last fall, hoping to be benefited by the change; he got a fall while there, which disabled him from walking, and his faithful wife in waiting on him took cold, and pneumonia set in, and in five days she died, being the 6th of May. Her remains were brought home and buried here.

They both united with the Primitive Baptist Church in 1854. He served the church as deacon about thirty years. I think I can safely say I never knew a more orderly, loving couple in my life, walking blamelessly before the Lord. To show how he was esteemed by the public, I clip the following from the *Tonica News*:

"Mr. Hiltabrand was one of our most highly respected citizens. He had served the people in some of the most important offices of the township. He was a school director in this (the Lostant) district, for thirty-five years continuously, excepting one term of three years, and superintended the building of three school-houses in the village."

"Precious in the sight of the Lord is the death of

his saints." They both had been great sufferers for several years, but they are taken from this world of sorrow, to enjoy forever the presence of the Lord, and our loss is their eternal gain.

Each funeral was attended by a large number of neighbors and friends, the writer trying to speak words of comfort on both occasions.

JOHN DOWNEY.

DIED—At her home in Loudoun Co., Va., Sept. 5th, 1900, Miss Mary E. Foley, aged about 72 years. Miss Foley's disease was cancer, and as the end drew near her sufferings were intense. Those who attended her say she bore her suffering with great resignation, and without murmur or complaint. She had never made a profession of religion. For many years she was regular in her attendance at the meetings at Mt. Zion church, and I firmly believe she loved the truth, and those who follow it. She requested that I should attend her funeral, and the text she selected to be used at the occasion gives evidence of the spirit which was in Job, and in all of the Lord's afflicted and poor people. The text is, "I loathe it; I would not live alway: let me alone; for my days are vanity."—Job vii. 16. She earnestly desired to depart, and we feel assured she has entered into the joys of her Lord.

May the Lord comfort those who are left to mourn their loss.

J. N. BADGER.

ALDIE, Va., Sept. 10, 1900.

BROTHER Colwell, our beloved father, was born Feb. 22d, 1818, and died June 23d, 1899, aged 81 years, 11 months and 1 day. During a long illness he bore his suffering with great patience; he was always hopeful and cheerful, easy to please, and always grateful for the attention and kindness shown him by friends and neighbors, loved children and grandchildren. He was a strong believer in the doctrine of predestination and election and salvation by grace. He never united with any church, but according to the hope that I have heard him speak of so often, I have an evidence that he is a member of the church triumphant, and has gone to receive the great reward. He leaves three daughters and several grandchildren, and a great many friends, and the church that he so often attended, to mourn their loss. But we sorrow not as those who have no hope, for we truly feel that our loss is his eternal gain.

L. M. BIGGS.

DIED—Five miles north of Brunson, Kansas, Sunday morning at 4 o'clock, June 3d, 1900, of quick consumption, Miss Lillie E. Ross. Deceased was born in Lynn Co., Kan., May 14th, 1881, being at the time of her death 19 years and 20 days old. Although her sufferings were great, she was never heard to murmur or complain. She was loved by all who knew her.

She leaves father, mother, four sisters and four brothers, together with a host of relatives and friends, to mourn their loss. Dear parents, brothers and sisters, weep not for your loved one, for she has gone to that beautiful home prepared for the pure in heart.

A very tender discourse was delivered by Elder C. R. Bixler, at Fairview Church, using for his text 1 Thess. iv. 13, 14: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." After which the remains were laid to rest in the silent city of the dead, there to await the glorious resurrection morn.

MRS E. PRESTON.

IOLA, Kansas.

## MEETINGS.

THE Lexington Old School Baptist Association, has appointed her next session to be held with the Middleburgh church, Schoharie Co., N. Y., the first Wednesday and Thursday (3d and 4th) in October, 1900. We hope the Lord will put it in the minds and hearts of brethren and ministers of other associations to visit us.

Those coming on the cars to Middleburgh, will be met on Tuesday, and cared for. Will also state there is an express wagon leaves Gay's Hotel, Catskill, N. Y., every day at 12:45 o'clock, and is due at Preston Hollow at 6 o'clock p. m. The fare is \$1.25. Any desiring to come by this route will be met at Preston Hollow and cared for. The distance from Catskill to place of meeting is about thirty-three miles.

A. COOK, Clerk.

THE Juniata Old School Baptist Association will meet, the Lord willing, with the Fairview church, in Fulton Co., Pa., on Friday before the second Sunday in October, 1900, and continue three days. We give a cordial invitation to lovers of the truth to meet with us.

Those coming by railroad will come Thursday, on the Baltimore and Ohio road, to Hancock, Md., and cross over the river, where they will be met and cared for. It is about fourteen miles to place of meeting.

AHIMAAZ MELLOTT.

THE Old School Baptist Church of Gilboa, has appointed the second Sunday, and Saturday previous, of October, (13th and 14th) 1900, to hold their yearly meeting, and extend a cordial invitation to our brethren and friends, especially ministering brethren, to meet with us.

Any one coming on the U. & D. R. R., if not met at depot, take stage to Gilboa, and put up at the Gilboa House, where they will be cared for.

D. S. ELLIOTT, Church Clerk.

THE Virginia Corresponding Meeting will be held, the Lord willing with the Bethlehem church, October 17th, 18th and 19th, 1900.

Friends coming to the meeting from northern points will come to Washington, D. C., on Tuesday, or in time to take the train at Sixth Street station, at or near 8 a. m. Wednesday, for Manassas, Va. Several trains a day from north and south stop at Manassas.

We earnestly invite our friends and brethren, who feel disposed, to meet with us.

We would be glad to have any of our ministering brethren from the west, intending to attend our Virginia Corresponding Meeting, also attend the Juniata Association. Due notice of said association will be found in the SIGNS OF THE TIMES. We ask this because those traveling on the B. & O. R. R. will be at no additional expense, and because our prospect for ministers is very slim.

E. V. WHITE.

THE Olive & Hurley Church, of Ulster Co., N. Y., have appointed a two days meeting to be held the third Saturday and Sunday in October, (20th and 21st) 1900.

THE Welsh Tract Church has appointed a yearly meeting to commence on Saturday, Oct. 20th, 1900, at 10 o'clock a. m., and continue for two days.

Those coming from Philadelphia, Wilmington and Baltimore, will come via B. & O. R. R., Saturday morning. Trains leave Philadelphia, Twenty-Fourth and Chestnut Sts., at 7:30 a. m., and Baltimore, Camden station, at 7:55 a. m. Get tickets to Newark, Del.

Those coming on the Delaware Railroad, will come via Porter to Wilson, on Friday afternoon.

A cordial invitation is given to all lovers of the truth to meet with us. Any of the ministering brethren on their way to the Salisbury Association, are especially invited to attend, as we shall be glad to see them.

P. M. SHERWOOD, Church Clerk.

THE Salisbury Old School or Predestinarian Baptist Association will be held this year (1900) with the church at Nassaongo, Wicomico Co., Md., commencing on Wednesday after the third Sunday in October, and continuing three days. The place of meeting is about six miles southeast of Salisbury, so all coming by rail or boat will get tickets for Salisbury, where they will be met and taken care of.

A cordial invitation is extended to all lovers of truth, ministering brethren especially. Hope to be strengthened and encouraged by your coming.

T. M. POULSON, Pastor.

P. H. HALL, Clerk.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., OCTOBER 15, 1900. NO. 20.

## CORRESPONDENCE.

DECATUR, Texas, Sept. 13, 1900.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN AND KINDRED IN CHRIST:—If one so unworthy as I should address you thus. These thoughts often come to my mind, What am I, that I should attempt to write to the Lord's humble poor, with my unworthiness and inability pressing on me, for I know if my impressions to write are of the flesh, I can say nothing that will comfort one of the saints of the Most High, but I am burdened with an unrest in trying to get the consent of my mind not to write on the account of my unworthiness. O, if I could only speak as my mind is wont to speak about the fullness of the great I AM, it seems that my joy would be full. It is a great comfort to me that the Lord of hosts has enabled me to look on him as not being slack concerning his promises, as some men count slackness, for we hear him declaring that his word “shall not return unto him void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” We hear him speaking of his people, saying, “I will be unto them a God, and

they shall be unto me a people.” The wills and shalls of Jehovah can never fail. Again we hear him saying, “I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” Yes, dear brethren, his people are drawn by the gentle cords of his love. He does not drive his people to do anything, but they are made a willing people in the day of his power. O, what a great blessing it is to be drawn into obedience by his loving-kindness. Some people out here claiming to be Old Baptists, say obedience draws his loving-kindness, but that is not what the Lord says, for he says his loving-kindness draws them. One can make an outward show of obedience, but the blessing will not fall upon them, for such obedience is of the flesh, and that which is of the flesh is sin, for all flesh is sin; the thoughts of the natural mind are evil, and that continually. I would like for some of those “conditional time salvationists” to tell me how I can get rid of this natural mind, for it is impossible to please God with the natural mind, and I have never learned how to bring about a spiritual mind within myself. I feel that I have been made to mourn because I could not

put off the natural mind, and bring about a spiritual mind, but, dear brethren, I feel assured that this is the work of the Lord, for he says he works in his people both to will and to do of his good pleasure, and I do not believe he is slack in doing what he says he will do, and I do not believe men can do what the Lord says they cannot do, and he says, "It is not in man that walketh to direct his steps." Then if he cannot direct his steps, how can he direct his mind? And if he cannot direct his mind, how can he serve the Lord? for the carnal, or natural mind, is enmity to God, and until the Lord subdues the carnal mind, and gives a spiritual mind, we cannot serve the Lord. All service of the natural mind is nothing but an outward show, and an inclination to be puffed up; to be looked at by men, but when the Lord takes away the natural mind, and gives us a spiritual mind, we are then fit subjects to serve him. But this preparation is all of the Lord, for he says he will take away the stony heart and give them a heart of flesh, and again he says, "No man can come unto me except the Father which hath sent me draw him.

Dear brethren, I hope that the unlimited Predestinarian Baptists will stand aloof from all innovations of men. It seems to me that I can see them as the people that John the revelator describes in Revelation xv. 2, 3, "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou

King of saints." Yes, dear brethren, with all the persecutions that are heaped upon them as a sea of glass mingled with fire, still they go on singing that song, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Saying he has power over all things, even to the pulling down of strongholds. His power is over every dark pavilion of the stormy cloud; the lightnings are his messengers, the thunder his voice; his mighty tread is upon the angry ocean; even the winds obey him. All the inventions of men are only a fulfillment of his purpose; there is nothing invented but what was known unto him before creation, and they fill their place designed for them. He counsels no man, but when he says go, they go, and when he says come, they come, for he works all things after the counsel of his own will. He fulfills his purpose in using the evil spirits, for it was as much God's purpose in sending an evil spirit into the heart of Saul, the king of Israel, to have him follow after David, as it was to stop Saul of Tarsus from persecuting the saints of God. And it was as much God's purpose that Adam should violate his law, as it was that Christ should redeem his people from under the law, for Christ stood as a lamb slain from the foundation of the world, to redeem his people from under the law. Let us notice the Scriptures, and see if Adam was able to keep the law. We will go to Genesis iii. 5: "For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." We see from this Scripture that he did not know good from evil. Turn to the twenty-second verse of the same chapter, and we find there these words, "And the Lord God said, Behold, the man is become as one

of us, to know good and evil." I cannot see how he was able to stand when he did not even know good from evil until he had eaten of the tree of the knowledge of good and evil.

Dear brethren, the good Lord has given me the privilege of attending three associations of unlimited predestinarians in northern Texas, through the months of August and September, this year. The first one was Lake Valley Association, composed of three churches, one in Wise County and two in Montague County. Here this little band of brethren were made to rejoice in God our Savior. The under-shepherds brought no new isms among the flock, for they seemed to be led by the Spirit of the Most High God to proclaim his sovereignty over all things whatsoever comes to pass. They preached a full and complete Savior, through time to eternity, without the patchwork of poor, feeble mortals. J. A. Campbell has been preaching for these three churches over twenty years. I feel that the Lord has given him sustaining grace to fight against the new isms that have sprang up, such as limited predestination, and conditional salvation. The next association was Peace Valley, held in Parker County. Here they had ministering brethren from all over the State, all contending for the truth as it is in Christ Jesus, regardless of the persecutions they have to undergo. It seemed to cause this little flock to rejoice, and to take new courage to know that the Lord has reserved a few old faithful servants who are not ashamed of the gospel of Christ, for they preached the power of God and the wisdom of God; they all came with one accord ascribing greatness unto our God. Elder W. L. Rogers is an old veteran of the cross, of this association, who has been tried as by fire by the

persecutions of those that have departed from sound doctrine, but the Lord has given him strength to cry aloud and spare not. The next association I visited was Trinity River, in Tarrant County. Here the under-shepherds from different portions of the State came together having the same gospel sound that I heard at the other two associations. Against some of them non-fellowship had been declared because they preached the unlimited sovereignty of the Most High God, declaring that he rules in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, but whatsoever he pleaseth that he doeth. I feel assured that the Lord is not slack concerning his promises, and he has promised his servants that they shall suffer persecution for his name's sake, and he has promised them his grace shall be sufficient for them. He never sleeps nor slumbers, but his all-seeing eye is watching over his children wherever they may be, and his power upholds them through all their weary travel through this unfriendly world. O, what a glorious thought, that he works all things after the counsel of his own will, and that all powers that be are ordained of God; there is no room for anything to come in by chance, there is no such thing as emergency with him, that he should resort to some expedient, for before the foundation of the world he fixed and made sure all things whatsoever comes to pass; there is no room for one thought or one step to come in or be left out, but what was embraced there. O, what a consoling thought it is to me that nothing can take place contrary to his will, for his wisdom comprehended the end from the beginning, and his power is sufficient to bring all his wisdom to pass.

As he purposed it, so shall it stand, and as he thought, so shall it come to pass.

Elder Bourland, of Keller, Texas, has visited all three of these associations, and preached to the comfort of God's little ones. May the Lord continue his sustaining grace to him, ever enabling him to preach the power of God, and the wisdom of God, as he did at these three associations. He is not afraid to hew to the line, let the chips fall where they may.

Dear brethren for the truth's sake, do not fear to declare the whole counsel of God. Do not try to wrap up the truth as some are wont to, for fear it will displease some. I hear some brethren saying we ought to leave off talking about unlimited predestination, and unconditional salvation; they say by this it may be that those that are opposed to it, will take down the bars of fellowship and all come together again. But, dear brethren, before I will give up these fundamental principles that were taught by the prophets of old, and by Christ and the apostles, I will stand alone, for it takes a whole God to reach my case, one that is able to do all things without my poor, feeble efforts; he is my only strength, my guide and my shield through this unfriendly world. It seems to me that my little hope would fade away if I believed anything could take place contrary to God's holy and righteous will, or that anything could have been different from what it has. I believe as his wisdom was, so will all things be.

Your unworthy brother, if one at all, in hope of eternal life,

M. B. F. JONES.

NORTH BERWICK, Maine.

MRS. MABEL WEEKS, GARDINER, MAINE,—DEAR SISTER IN JESUS, OUR PRECIOUS FRIEND AND REDEEMER:—I am glad once more to hear from you; I am glad to learn that you and your husband and children are enjoying comfortable health, and I am interested in the tidings about others. But I am especially interested in those things that pertain to God, and to eternity. I am pleased that since I last wrote to you that you are no longer spending your time reading that vile, religious literature. So much of it floods the land. What little time you have for reading, read the precious Scriptures, and may the Lord give you understanding therein. (Luke xxiv. 45.) You will find, my dear sister, as you journey along, that many snares and temptations are to be encountered. Satan and his ministers have their cisterns on every hand all along the path, and they seek to induce the pilgrims of Zion to turn aside and take a sip out of their cisterns. But it is not wise to be sipping this and that, and every poison, just to see how they taste. I warned you before, so again I beseech you, beware of the cisterns of antichrist, for they do not contain the precious living water; there is nothing in their doctrines but harm, there is nothing in them to refresh the weary, wayfaring children of God. Their cisterns are full of deadly poisons, vile, damnable, Christ-dishonoring doctrines. Dip not so much as the tip of your finger into their errors, taste them not, have nothing to do with them. We have our God, the fountain of living waters, whose goodness and mercy shall follow us all the days of our life. We have his holy Scriptures, and the promise of our Redeemer that the Spirit of truth shall guide us into all truth. (John xvi. 13.)

May your life, and mine, be spent ever imploring the sacred guidance and teaching of the Comforter. "O send out thy light and thy truth: and let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

You mention that you have an apprehension that "your sins have not worried you as they ought." I have at times the same feeling. Our sins against God are so "exceeding sinful." (Rom. vii. 13.) The more the spiritual requirements of the law discover in our hearts how far we have strayed, the more we see of the purity of God, of his tender mercy and infinite compassion to poor sinners; I repeat, the more we see of "the beauty of the Lord," (Psalm xxvii. 4,) the more we shall see how "exceeding sinful" it is to sin against such a beautiful God. And as our hearts are exercised over these things we shall find longings springing up within us, yes, there will be warm breathings after conformity to the likeness of Christ Jesus. Ah, instead of having to walk through the earth so black, a sinner, not fit to be seen, not fit to be known, O to be pure, to be spotless, "O let the beauty of the Lord our God be upon us."—Psalm xc. 17. O, that I could be so clothed, that I could in truth ever be found arrayed in beautiful garments. (Isaiah lii. 1.) But, my sister, often I seem to see, as afar off, the daughter of Zion in her garments of glory and beauty. There she stands a perfect beauty, adorned with the comeliness of Jesus, freely pardoned and justified by his grace. I see that she loves her royal Husband, who shed his own blood to cleanse her from all her defilements. I see her pouring forth her adoring gratitude before him; I see how lowly she is in her own eyes, how she blushes beneath the tokens of his love; she is so conscious of her un-

worthiness, yet his words of grace touch her heart, his precious doctrine is so suitable to her, a sinner, that her soul is strengthened to believe him, and to trust in him with all her heart. I pen you a partial glimpse of the scene. Well, then as it were, my eyes are turned upon myself, and I say, Surely I cannot be that one I was looking at awhile ago, and yet as I contemplated Zion in the perfection of her loveliness, as I gazed upon the church exercised with all the graces of the Spirit, did not my heart rejoice when she rejoiced before her Redeemer and King? And when she worshiped her Husband who had ransomed her from sin and hell by his precious blood, when the church bowed at his feet and worshiped him, (Psalm xlv. 11,) who had taken her from the dunghill, who had mercy upon her, and fed her and clothed her, who wooed her and won her unto himself, and cast his skirt over her, and said to her heart, Thou art mine, did I not feel to weep with humbleness of mind before his throne? Did not I feel my heart exercised in tearful gratitude unto him that loved us, and washed us from our sins in his own blood? And when he held out to her the golden sceptre of his everlasting love, and called her Hephzibah, and raised her, and seated her at his own right hand in heavenly places, did I not feel a thrill of rapturous admiration to thus behold the church of God, ransomed from sin and death and hell, so exalted and glorified together with our ascended Lord and Savior? Yes, I felt my soul was delighted with the abundance of her glory. (Isaiah lxvi. 11.) Yes, I have to admit I felt a oneness with her, an attachment to her, and it seemed I tasted some of her bliss as the pardoned, saved church of God. Thus sometimes I ponder of these sacred and divine mysteries,

and your heart is not an entire stranger to such musings. What do all such thoughts and exercises of soul mean? Such emotions of soul, and affectionate musings upon Christ and the church, are the revelations of faith (Romans x. 8,) in the heart. It is the evidence to us that we are not strangers to the communion of the Holy Ghost, (2 Cor. xiii. 14,) for such it is. True, as we look upon ourselves as weak, sinful creatures, yet treading our way through this world, we may well feel it doth not yet appear what we shall be. The incomparable beauty and glory of the justified ones the natural eye cannot see, "It doth not yet appear," and all we now apprehend of it is by faith, which is the substance of things hoped for, the evidence of things not seen. Thus by the revelation of the Spirit, (1 Cor. ii. 10,) who testifies of Christ in our souls, we taste, and have the earnest of our inheritance, until the redemption of the purchased possession unto the praise of Christ's glory. (Eph. i. 14.)

I find that in your own estimation you judge it is only in a very small measure that you have attained unto the knowledge of divine things. How can it be otherwise when the riches of Christ are unsearchable? As a child by the seaside with a shell in its hand, saying, I will empty the ocean, and know its fullness, it toils all day, but at eventide there rolls the mighty deep, and the child sighs and says, How little I have gathered, so we as we think of God and his glory, as we muse upon his work and his ways, as we enter to explore the riches of his grace, though days and years we are thus employed we see in the everlasting gospel an infinite ocean of love, and wisdom, and power, and grace, and mercy, and truth, yea, of all the perfections of God, and in ravishing astonishment we are

constrained to cry out, "Lo, these are parts of his ways, but how little a portion is heard of him, but the thunder of his power who can understand?"—Job xxvi. 14. Now, it can only be said, "We know in part."—1 Cor. xiii. 9, 10. But, my dear sister, what a blessed heritage to know truly and spiritually anything relating to the Lord of glory, and God of our salvation. Though we know ever so little, that little is infinitely precious, and it is all the gift of the Spirit of God, without whom we could know nothing of the things of God. "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."

Your mind may be sometimes exercised with misgivings, whether it is truly so with you or no: "Am I his, or am I not?" But inquire, Has not the glorious gospel of the grace of God won your heart, and captivated your affections? Do not thy thoughts, thy desires at times go forth unto the truth, unto the dear Savior, to his obedience and sufferings and blood, as thy only trust and refuge, the only hope of the forgiveness of thy sins? Are you attracted to Christ crucified? Then it is all because he hath drawn you to himself; because he hath loved you; because he hath compassion upon you; because he hath suffered and bled and was crucified for thee; because he hath saved thee; for thus saith our dear Savior, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."—John xii. 32, 33. Yes, there are moments when you feel the suffering, crucified Savior, is all thine hope. Here all thy longings as a poor sinner are centered, thy hopes of pardoning mercy flow from the wounds and precious blood of the Lamb. Yes,

away from all thine own endeavors, and all creature wisdom and help, thou art drawn to look unto him that was slain on the tree, and thou reachest forth with throbbing heart to lay hold of Jesus the hope of the contrite in heart. (Heb. vi. 18.) O, what sacred moments! The world knows nothing of such moments.

"Sweet the moments, rich in blessing,  
Which before the cross I spend."

May many such moments be your portion, is my heart's desire.

FRED. W. KEENE.

STANHILL, Ala., July 28, 1900.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN:—Whereas I claim to have traveled for about eight years in the rugged land of christian experience, I feel to realize very forcibly at times that the kingdom of God is not of this world, for which I am glad. Paul says, If in this life only we have hope in Christ, we are of all men most miserable." Sometimes the cross seems so heavy, and the valley so wide, that I almost despond, yet there is a faint remembrance of the crown upon the hill. I have seen so much rioting, wrangling and striving for the mastery, as it seems to me in the spirit of anti-christ, that I have endeavored to retire from the battlefield. But Jesus consoles us in this way. He says, The battle is not yours, therefore fear not, I will fight your battles. This was a comfort to Jehoshaphat, and so it is to all the people of God when they can realize it as did the king. Then they can realize to the utmost their dependent and poverty-stricken condition in self, and their unbounded riches in Christ.

Now I am not so much concerned about other denominations, for I have nothing to do with them religiously, and have no love for them. A member of the New

School order came into my store to-day and asked me to serve as their organist during the meetings which had just begun near by; he seemed to doubt their success without a better organist; he said he did not think it would be of any harm. I said, It will be of no harm to you, but it will be to me, and further, I told him that I could play anywhere that was intended solely to please the ear, but I could not take part in it when used for religious purposes. Some dear brethren think I am a little on an extreme along this line, but I do not so regard it, but even if I am, I think it is better to be in the extreme against them than at all for them. I notice that some brethren will call upon Arminians to ask a blessing at the table. It seems to me as clearly wrong to affiliate with them at home religiously, as in our public worship. [Our brother is clearly right in this.—ED.] I do not mean that I oppose God's people returning thanks at meal time, if they feel so impressed by the Spirit of God, but whatsoever is not of faith is sin, and to ask without faith, is to ask that we may have to consume upon our lusts, and then we receive not, because we ask amiss. Is not this to ask contrary to God's will? If there be no efficacy in the prayer of those who have living faith, unless indited by faith, how shall we expect any in the prayers of those who do not possess faith at all? Certainly those to whom faith is given will follow Jesus according to the faith given, and the continuation of the same. It is not possible to join house to house with other people in principle, and stand aloof in name. And we are to touch not, taste not and handle not the unclean thing. I feel concerned about the people of God, these compose the city of God, where David saw strife. If David saw it, surely

we also may expect it to come. While painful to the righteous, "It must needs be that offences come; but woe to the man by whom the offense cometh."

Now to all who oppose predestination, I would say, I desire to call attention to the fact that it was he who is head over all things to the church who uttered the above quoted words. Then if it be needful that offenses come, and he possesses all power in heaven and in earth, will they not surely come? Who shall prevent it? Can that person or persons by whom they come prevent it? How long would we have to preach ability, or practical Arminianism, and call it practical godliness, to prevent God's plans, which he hath purposed with himself? If any feel to oppose the word "absolute," I will not use it at present, but will take foreknowledge instead. If David saw strife in the city in his day, that was present knowledge of a fact. Foreknowledge is used as pertaining to God only. But David was a type of Christ here, and as such could view the church all through the ages of future time, by revelation. Now if David saw it in time, God saw it aforetime, and if he saw every event before time, did he not also see every means by which they were brought to pass? Must we not say that God saw all things that come to pass, just as they do come to pass? This seems to me the most absolute predestination that I have any knowledge of. Neither God nor man can know that anything will be, and at the same time that thing be uncertain. Now if foreknowledge shows the certainty of the thing foreseen or known, who made it certain? Did God purpose it, or did the agent or agents which brought it to pass, make it certain, or propose it? There can be but two positions to take.

I am satisfied to believe that God purposed it, and this is predestination.

"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." But what is the scope of the word it, used in the text by Isaiah? All reasonable minds must admit that it takes in the entire scope of the mind of God. Can any one find a limit to this? If so, you can find what I cannot. I do desire to hold up the standard for the people. O, my brethren, let us not limit our God. It is a great thing to magnify and exalt his holy name. "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." Now I know that many claim that the purpose of God extends only to the salvation of his people, but here I think, if they could put aside all fear of making God to be the author of sin, we should all be agreed in the belief that his decree does embrace the plan of salvation only, but that therein is embraced the sin and the remedy, the disease and the grace that heals. It seems not needful to argue that sin and wicked deeds are connected with the plan of salvation, and it must take it all to complete this plan, as it now stands. Every feature of the crucifixion of our Lord, which was done by wicked hands, was purposed by the Father, and so it could be said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." I have not yet seen a Baptist who would deny the purpose of God in this case. If the delivery was determined of the Lord, then the wicked act of slaying him was also determined of him, and we cannot allow chance to be coupled with purpose here, because we want abso-



lute certainty. The chance system has been tried, and proved to be an absolute failure, both in christian experience and in Bible testimony. If men had had but a chance to crucify Jesus, without the purpose of God behind it, all would have been a failure. They were as much bound by the determinate counsel of God to slay Jesus, when and where they did, as they were to take him down from the cross without a broken bone. Does this make God the author of sin? By no means. If men charge that it does, they have the account to settle with the word of God, and not with us. Men may transgress law, but where is the law under which Deity is placed, that he may transgress? He is above all human law, and he is not under his law to men, and so cannot transgress as can his creatures. God is under no law, and what he does is right, however foreign it may seem to our finite carnal minds, which can never understand the glorious work of our God. It seems to be now the great stumbling-stone with men, as it was in the time of Paul, If God purposed man to sin, how shall he punish him? They say that then he is doing the will of God as much when he sins, as when he obeys the holy law of God. We would not attempt to satisfy the carnal mind of man, but will appeal to the word of God: on one occasion the Lord said to Shimei, Curse David, and yet when David turned the kingdom over to Solomon, in giving his charge he said to him that he should punish Shimei for cursing him. Yet David knew it was God's will for Shimei to curse him. This is the only defense that I would urge against those who use such arguments, "Nay but, O man, who art thou that replest against God?"

I cannot believe for a moment that when a child of God is in disobedience,

he has fallen clear out of the providence of God, either general or special. If so, what shall set bounds to him? Satan and all the demons of darkness are bound by the providence of our God.

"His providence unfolds the book,  
And makes his counsels shine;  
Each opening leaf and every stroke,  
Fulfills some deep design."

Now let us hear the consummation of the whole matter, All things in time that ever have been, or that now exist, are in accord with the appointment and purpose of God, which he purposed with himself in the annals of eternity, when there was none to suggest aught to his mind.

Yours to serve in gospel bounds,

F.

[ALL the real objections to the doctrine of unlimited predestination are met, as our brother has suggested, in the ninth chapter of Romans, than which there is no more clearly written portion of the word. With this chapter before us, from a child, we have never dared to urge some objections to this doctrine, which have always rolled glibly from the tongues of Arminians, and others who abhor the sovereignty of God, and who would insist upon judging him after their own finite standard, and perverted reason.—  
ED.]

GAYLORD, Kan., Aug. 12, 1900.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN, I HOPE:—My wife has the experience of old sister Mary I. Riggs, who lives, you might say, in the mountains of Colorado, which she has expressed a desire to see published in the dear old paper. She is living out there where she seldom gets to hear the preached word. She has had a great many trials incident to frontier life, yet her faith has been kept by the great "I AM."  
J. P. A.

## THE EXPERIENCE.

WRITTEN to the brethren, sisters and friends, or to whom it may interest, comfort or concern, from a poor sinner of Antioch Church.

Dear Sisters Adelott, as I told you in one of my letters that I would send my experience, I will try now in my awkward, poor way to give you a reason of my hope in Christ. When I was fourteen years of age I first became concerned about religion, or rather troubled or bothered about myself. At first a heavy weight or doleful feeling came over my heart, and I would try to throw it off and seek lively company, and that doleful feeling would leave me partly for awhile, and then come back worse, and kept getting worse. I tried to do better, and thought maybe I could live religious. I had been raised moral, and told that it was wrong to tell lies or steal, and was raised to live honest, truthful, virtuous, and charitable to some extent, but father said he could not teach the knowledge of God. But my good works soon failed. The more I strove against God's power, the weight and guilt the more I felt, till at last I found myself as it were in a waste howling wilderness, a wretched, ruined, lost sinner. I tried everything I could think of, but to no effect. I would hunt songs and poetry to suit me, and go to hear preaching every time I could, and would try to pray, but it did not seem that my prayers did me any good. I found several songs that I wished to hear sung, but hated to ask any one to sing, when one Sunday father decided to go to what was called the Middle Fork Church, a horse-back, and it was seven or eight miles from where we lived in Illinois, I think it was the Old School Baptist, but Mores Prairie Church was nearer us, so mother did not just care about going, and

said I could go with father, so I was well pleased, and hoped they would sing some good song or the Elder would say something that I could understand. They sang, "'Tis a point I long to know." It appeared to me that they were singing the whole song for me, and it seemed to give me a little hope or pleasure, but it did not take away my burden or load of sin. I went on that way till I was, I hope, as expressed in hymn 546, Beebe's Collection, "Awak'd by Sinai's awful sound," &c.

Now this was when I was eighteen years old, during those four years I was financially in different circumstances, and different places, but while I was a mourner, I mourned whatever happened, most of the time, but when I was born again, as I hope, and received the Spirit of Christ, it was then I could sing, "How happy are they, who their Savior obey," and, "How sweet the name of Jesus sounds in a believer's ear!" It was there and then by faith that I first saw the Lord, and could sing praises to his holy name. The change was as sudden at the last and as great a contrast as the darkest time of the night and the bright morning at sunrise. I was sick at that time, and had a hard spell of fever, some of my relatives and friends that were waiting on me and caring for me, thought I was going to die, but they were mistaken. I was apparently just at the point of death, and was really worse than I realized, but I was so happy that I was praising God and giving him glory. The next spring I offered myself to the Old Baptist church the first time I got to go, I believe, and to my surprise they received me. It seemed like home to me, for I loved them and had fellowship for them, but I feared they would not receive me. "We know that we have passed from death unto life, be-

cause we love the brethren." But O how many dark places I have passed through since. Dear brethren and sisters, pray for me.

From your unworthy sister, in hope of eternal life,

MARY I. RIGGS.

“WHO MAKETH THEE TO DIFFER?”

(1 Corinthians iv. 7.)

THAT there is a difference in the condition and future prospects of men, few, if any, will deny, but in what this difference consists, and by what power it is established, is a matter of great contention and strife with the theologians of the day. That this difference does not consist in our relation to Adam, or in our creation in him, is very fully demonstrated in the Scriptures, for God “hath made of one blood all nations of men, for to dwell on all the face of the earth; and has determined the times before appointed, and the bounds of their habitation.”—Acts xvii. 26. Also, that all are condemned in their relation to Adam, is plainly asserted in the words, “Death hath passed upon all men, for that all have sinned.” Nothing is more clearly revealed in the divine revelation, than that we all are by nature on an equal footing, as to original purity, and subsequent depravity and condemnation. “All have sinned, and come short of the glory of God.”—Romans iii. 23. And every mouth is said to be stopped, and the whole world is guilty before God.

We inquire then, Where is the difference, seeing that in regard to sin and human depravity all are alike? This vast difference is with regard to the spiritual condition of mankind. Some there are who have been delivered from the curse of the law, the guilt and consequences of sin, and who have been made the sub-

jects of regenerative grace, redeeming love and living faith. These are made to love God and holiness, and to understand, believe and rejoice in the truth as it is in Jesus; these have Christ formed in them the hope of glory; these being the sons of God, are heirs of him, and joint-heirs with our Lord Jesus Christ, and are heirs to an inheritance incorruptible, undefiled, and that fadeth not away, and are kept by the power of God through faith unto salvation.

Widely differing from the people of God there is another class of the human family, described in the Scriptures as vipers, a seed of evil doers, of their father the devil, cursed children that cannot cease from sin, that know not the way of peace, who neither know nor love the truth, but who delight in sin, error, delusion and falsehood, they stumble at the word, being disobedient, whereunto they were appointed; they shall die in their sins, and go away into everlasting punishment; they shall be turned into hell with all the nations that forget God. Now there is certainly a very wide difference between the spiritual condition, prospects, disposition and final destiny of these two classes. They are known by different names. The former are called children of God, dear children, sons, the bride, the Lamb's wife, a peculiar people, a chosen generation, a royal priesthood, a holy nation, the elect, &c. The latter, on the other hand, are called children of the devil, cursed children, aliens, strangers, serpents, vipers, dogs, sorcerers.

The question returns, “Who maketh thee to differ?” As those who are saved are declared to be by nature, “The children of wrath even as others, we are sustained by the infallible testimony of truth in saying that every soul that is raised up from the lowest depth of sin

and depravity, is thus raised by the power and grace of God; there is salvation in no other name. Hence the true difference consists in what God has been graciously pleased to do for his people in the way of grace, for nothing but grace could rescue them from awful wrath and fiery indignation. The question as to why God has not bestowed the same grace upon all men alike, is about as reasonable as to question why all men are not angels, or angels Gods? He has been pleased to inform us that he has mercy on whom he will have mercy, and whom he will he hardeneth. (Romans ix. 18.) The saints of God cannot believe that the difference between them and those who go down the pit, is based on works of righteousness which they have done, or that they have made themselves to differ. "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." Hence their song of eternal worship shall be, "Not unto us, O God, but unto thy name give glory." On earth the question is agitated as to whether God did according to his own eternal counsel and immutable will, fix the destiny of beings and of worlds, according to his unchangeable wisdom and goodness, from the ancients of eternity, or was he by some law of necessity, or from unforeseen events, driven to the necessity of making the children of men to differ?

Now all must be on the one side or the other, none can be neutral in this conflict. Trifling as this inquiry may seem to some, in it is involved the grand controversy between sin and holiness, truth and error, predestination and Arminianism. The word of God declares that he worketh all things according to the counsel of his own will, and challenges an in-

fatuated world to declare, "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding."—Isa. xl. 14. That his purpose was mature and complete, appears not only from the immutability of his nature, but also from his declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. The apostle says, "We are bound to give thanks to God alway for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. He has chosen us in Christ before the foundation of the world, and predestinated us unto the adoption of children; he "hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9.

Of the others it is written, they "were before of old ordained to this condemnation."—Jude 4. "These, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption."—2 Peter ii. 12. "And for this cause shall God send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 11, 12. From the Scriptures thus quoted, we prove that every link in the chain of cause and effect is placed and secured by an unerring hand, and that all the wheels of the (to us) complicated machinery of providence and grace, are wisely supplied, although their revolutions may to

us seem to be in opposition to each other, and that every movement was determined before the machinery was put in operation. He who will deny this, must deny the foreknowledge of God, his truth, holiness and immutability, and finally his very being, and at last unite with the fool, and say, There is no God.

This subject opens a wide field for our contemplation. First, that God has made mankind to differ, and that according to his eternal purpose, and though man may organize societies for the express purpose of obviating the differences which God has made, he might as well attempt to annul the everlasting decrees of God, or abolish the difference between light and darkness, cold and heat, seed time and harvest, or to change and reorganize according to his ideas of wisdom, the laws of nature. He could do all these things as well as he could alter the things which have gone out of the mouth of God. The chief design of the apostle is to humble the people of God in the dust; all they have they have received, and all that causes the saints on earth or in glory to differ from the most abandoned wretches on earth, or in hell, is alone what God has done for them.

LEMUEL H. CLARK.

SHELBYVILLE, Ky., August, 1900.

DEAR BRETHREN EDITORS:—The foregoing is a copy of a letter written by Lemuel H. Clark, of Clay Village, Kentucky. It contains the evidence of a living faith in a God of wisdom and power, who works, and none can let. It was found in his trunk after his demise. It must be of much comfort to the dear, bereaved ones. He was taken away from this world under trying circumstances. He had never made a public profession of faith, yet he has left un-

mistakable evidence of a gracious work with him, and his letter evidences a profound reverence for, and a deep searching of the word of God, to learn the truth as it is in Jesus. We do rejoice in the fixed purposes of Jehovah. How could poor, feeble worms rest in perfect security otherwise?

Yours in Christ,

P. W. SAWIN.

HALLWOOD, Va., April 4, 1900.

ELDER D. BARTLEY—DEAR BROTHER IN CHRIST:—Although I often feel myself to be a poor, insignificant worm of the dust, and entirely unfit to claim a relationship with God's believing children, yet I feel that I am made to cleave to them, and like unto Ruth, to entreat them not to leave me, nor for me to return from following after them; and although I am an entire stranger to you in the flesh, yet I have met you twice several years ago, in Missouri and Illinois.

I will now try, in my weak and imperfect way, to let you know, since reading your communication in the present number of the SIGNS OF THE TIMES, April 1st, 1900, how very much good such communications do me, how I feel strengthened and encouraged, and how my heart is made to rejoice in the truth as set forth therein. Indeed, it does seem strange to me how any subject of God's saving grace need to be left in doubt as to the truth of the doctrine of God's free, sovereign grace; that Jesus is the only Savior of sinners; that his is the only name under heaven given among men whereby we must be saved. Brother Bartley, I feel that I have no other hope of salvation, either in time or eternity, only in what I humbly trust Christ has done, and does do, and will yet do, for me; for I feel that I have lost all confidence in the flesh, and

I am glad it is so. Yes, I am made to feel thankful that the God of all grace is pleased to deliver me from the delusion of Satan, in believing that there is any worth or merit in the creature; but it is all in the Creator from first to last. Yes, he is in deed and in truth the Alpha and the Omega, the beginning and the end, the first and the last. And when his little ones are made to implicitly trust and confide in him, what an oasis it is in this barren, desert land!

I wanted to speak, not only of your last communication in our family paper, but others also that have preceded it, that I have had pleasure, satisfaction and comfort in reading the last few years. Also, I have read and reread your pamphlet, entitled, "Early Religious Life," with deep interest. O the trials that God's servants are called to pass through! How very exceeding low they are brought! and yet our God doth honor them, in causing them to bear humble testimony to his truth. Surely, to be able to speak or write of the exceeding riches of God's grace, to the comfort of his humble poor, and to his own name's honor and glory, is the most exalted position that mortal man did ever occupy. And yet it is all done amidst trials and afflictions, persecutions and oppositions, having to contend with foes within and without; and unless it was for God's sustaining grace, who could endure these things?

The older I become, the more I feel to be in sympathy with God's ministering servants; and if I know my own heart aright, I feel to have a fervent desire for them, that God may stand by them and enable them to faithfully declare his truth, the whole truth, and nothing but the truth. And to do so, surely brings down upon them the hatred and indignation of a gainsaying world. Yes, all that will live

godly in Christ Jesus shall suffer persecution, and no "may be" about it; but they have this consolation, that greater is he that is in them, than he that is in the world.

Your little brother, if one at all,  
MARTIN D. FISHER.

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PHILADELPHIA, Pa., Aug. 26, 1900.

DEAR BROTHER CHICK:—Inclosed find money for the renewal of the SIGNS. I find no fault with that dear old family paper, it earnestly contends for the faith once delivered to the saints. Although I do not always enjoy the reading of them, and sometimes it seems I hardly get a crumb out of them, yet again I read them all through with edification and comfort. The Shepherd of Israel has many ways of feeding his sheep, it may be in reading after the pen of some brother or sister, it may be in reading the Bible, it may be in listening to the preaching of the word, it may be in the performance of daily duty, or it may be in meditation while resting upon our beds; we can partake of the things of Jesus only when the Spirit shows them unto us. O, that I might be led by the Holy Spirit all the time, I cannot walk alone, I grope in darkness, I fall into temptations and unbelief, but when I can realize the angel of his presence, the heavens around me shine with beams of sacred bliss, and peace flows like a river. If we were not left to ourselves sometimes, like Peter, we would get to thinking that we could walk in our own strength, then we could not sympathize with those who are called to endure fiery trials. When left to ourselves we learn our weakness, and are made to say with David, "Man at his best state is altogether vanity," or with Jeremiah, "The heart is deceitful above all things, and desperately wicked: who can know it?"

But the Lord is rich in mercy, and strong to deliver, and mighty to save. The dear child of God may feel as though his iniquity is great, but the mercy of God is greater. His mercy reaches unto the heavens, and it descends to the lowest hell, it knows no bounds, and it endures forever. O, that men would praise the Lord for his goodness, and his wonderful works to the children of men. Though we are prone to wander, and leave the God we love, yet he will gather us in his bosom, and carry us safely there. One said, "The Lord is my Shepherd, I shall not want," and again, as for me, I will behold thy face in righteousness, then shall I be satisfied, when I awake with thy likeness.

Yours in christian love,

EDWARD E. ROUNDS.

KALAMAZOO, Mich., Aug. 20, 1900.

EDITORS OF THE SIGNS OF THE TIMES:—It is time to renew for the SIGNS OF THE TIMES, and I here inclose two dollars. Please excuse neglect on our part. We have enjoyed the SIGNS heretofore so much, that we must have it another year, it cheers us by the way, as we read of that old story, but ever new, of Jesus and his love unto sinful man. In this city we hear much about the proclamation of the gospel, and how much people and the churches are doing for the Lord. O, dear brethren, where Jesus is preached as the way, the truth and the life, we have the proclamation in loving words. Some time ago I heard a Missionary preacher use the text in Eph. i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." He began by saying in strong terms, How could we this lovely day but choose or accept the spiritual blessing with which the Lord has blessed us? He said that

we had all the power to choose or refuse. It seemed to me he could not accept all the Scripture, which says that God had chosen us in Christ before the foundation of the world, and that he had predestinated us unto the adoption of children by Jesus Christ, according to the good pleasure of his will. (Verses 4, 5.) His sermon was shallow, to the spiritually hungry. Yet I am so sinful and unworthy, so barren and void of spiritual knowledge, that I fear I know nothing of the things that pertain to God's blessed kingdom. Yet I feel, if I know my sinful heart, I love God's humble poor, and there is nothing dearer to me than to see them dwell together in love and peace, and hear them proclaim the grand and glorious truths of God our Savior.

I have struggled on with this little hope in Jesus, about thirty-five years, and he is my only hope and trust, and I do desire to praise and glorify his great and holy name. May he bless us all with the sweet smile of his loving grace, lead and guide us unto wisdom's ways, and enable you, my dear brethren, to continue sending forth the SIGNS OF THE TIMES, to the comfort of God's dear children, and to the praise and glory of our blessed Redeemer.

With love to all, I remain your poor unworthy brother, if one at all,

D. D. McALPINE.

PARRY SOUND, Canada, August 8, 1900.

DEAR BROTHERS EDITORS:—I perceive by the small ticket on the paper, that my subscription for the SIGNS is fully due, which I inclose herewith, and permit me to say that I was both pleased and profited, I trust, when I read in the last issue of the paper of the bold, scriptural and honorable manner in which you were enabled, in a gospel spirit, not only to an-

swer a fool according to his folly, but to so utterly refute the slanderous and injurious statements in the Thompson letter.

It is just fifty-three years ago since God, I trust, was pleased to call me by his grace, reveal his Son in me, and led me to enjoy a foretaste of that joy which is unspeakable and full of glory. Yet I am still a poor sinner, needing mercy every hour, and a very, very great deal of forbearance from others of the dear people of God. It appears to me if grace manifest in the heart does not make a man feel his own ignorance, and make him truthful and honest before God, it is a grave question whether it has done anything at all. No reader of the SIGNS, or spiritual hearer of the beloved brethren who labor in word and doctrine, can truthfully say, so far as my observation goes, that they utter error against the Lord, or make the souls of the righteous sad. I am aware, beloved, that all this may appear, and in a sense is, altogether superfluous and unnecessary, the foundation being not an arm of flesh, but eternal, immutable. Neither have I spoken on any principle but that of "honor to whom honor is due." Right here, if our beloved brethren and sisters who speak and write for the consolation of the tempest-tossed and afflicted people of God, can bear with the word of exhortation from a poor, old, blind ignoramus as I feel myself to be, a walking pest, a very sink of sin, I would say, Beloved, may you be led of the Spirit to continue in the grand and glorious work of comforting those who are troubled on every side, inside and outside, perplexed, persecuted, cast down, but not destroyed. What a mercy, not destroyed.

Do as you like with this, and with sincere sympathy, and earnest desires, God

willing, for brother Beebe's recovery, I remain less than the least,

W. KNIFTON.

ASHLEY, Ohio.

DEAR BROTHER:—If you will give me the privilege, I would like to ask the readers of the SIGNS if there are any Baptists in or near Johnson Co., Kentucky? If any one will kindly send me the name and address of some Baptist or other reliable person living there, they will confer a great favor. Also, as I am thinking of making a change in order to give my little boy a good education, I would be glad to know where I could find a good location in some town or city where I could have the privilege of attending Baptist meeting. I am a music teacher, and would prefer a place where there was not too much competition. Will some brother or sister kindly inform me where I would be likely to find a place suitable for my work, and offering good educational advantages for my ten-year-old son. I think I can present satisfactory testimonials as regards my ability to teach music. Have had six years' experience.

Your unworthy sister,

JOIE EKELBERRY WICKHAM.

(Box 4,) ASHLEY, Ohio.

BANKSVILLE, Ga.

DEAR BROTHER BEEBE:—I inclose you to-day the corresponding Minutes of our Association (Oconee), directed to the Warwick, Delaware and Delaware River Associations, which I hope you will endeavor to get to each meeting in time.

If the clerks of these Associations would give their addresses in their Minutes it would be quite a favor to me, as I then could send each package direct myself. We wish to keep up our correspondence as far as we are able. I could write more if space would allow.

Yours unworthily,

J. J. MANLEY.



**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER 15, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**DO WE NEED A CONVENTION?**

WE have noticed in a number of our exchanges a call for a general meeting in Fulton, Ky., November, 1900, of all claiming to be Old School or Primitive Baptists. The object of this meeting is said to be to endeavor to heal the breaches that are being made in the Old School or Primitive Baptist ranks, by the mooted questions of the day, such as limited predestination, conditional, or merited time salvation, &c. What would some of the fathers who have been called home twenty or more years ago thought to have read such a notice? Nearly seventy years ago there was a convention called at Black Rock, Md., by a few faithful brethren to protest against the inventions of men that were then being brought into the church, and at that meeting was drafted and published, certain articles as the faith of those assuring the name of Old School or Primitive Baptists, and among them were the very principles of truth now challenged by those calling for this meeting.

For nearly fifty years the doctrine upon which the Old School or Primitive Baptist Church was founded, was advocated and published in the SIGNS OF THE TIMES with practically no opposition by any claiming our name, but within the last

few years there have arose a number of men and publications pronouncing as heresy some of these principles of truth in which the brethren for so many years have taken sweet comfort and consolation in times of trouble. Can it be that these children are so much wiser in their day and generation, and our fathers but enjoyed a "fool's paradise"? We anticipate the answer to the above, which is, "A hoary-headed error does not become a truth." We fully admit this, but aside from the question of the truth or error of these principles, we do insist that those who maintain the principles adopted at Black Rock, Md., in 1832, where "the saints were first called" "Old School or Primitive Baptists," are the only ones that have any right to the name, and those refuting these principles should designate themselves by another name, and thereby avoid confusion. Is there confusion and are there dissensions? If so, who has caused them? Can the cause of the trouble be laid at the door of those who have all along contended for that faith which for nearly fifty years worked such sweet communion among the saints? Are not the dissensions caused by the dissenters?

While those who have brought in the new questions of the day have fallen into confusion, those who are still contending for the old doctrine are enjoying the "unity of the Spirit in the bond of peace," and have no need of a convention "to heal the breaches." Therefore we feel that for us to join in this meeting would not be advisable, for we are if anything more firmly established in the truth of the old principles, as we read the futile efforts to refute them, and not being a "dissenter," we have nothing to adjust in the truth as it has ever been advocated in the SIGNS OF THE TIMES. B.

## TOTAL DEPRAVITY.

WHILE this particular expression does not occur in the Bible, yet it conveys a Bible doctrine. By various expressions the church has always presented the truth contained in these two words as her faith. What do they mean, and by what Scriptures are they supported? They mean that in the fall man became wholly alienated from God, and from good. They mean that not only in outward life and deed, but in the heart, the affections, purposes and desires, man has become altogether a stranger to all that is excellent, and an enemy to God by wicked works. They mean that if man be left to himself, with no restraining influences, either of God's providence or grace, he will always choose self instead of God, vice instead of virtue, wrath instead of love, and evil deeds instead of good works. They mean that man, left wholly to himself, will always exalt himself above all that is called God, or that is worshiped. In this let it be remembered that man is regarded as being unrestrained by any consideration, save to carry out his own desires which are of the flesh. Total depravity means that there is nothing good in man by nature, or as considered in himself.

This doctrine has always been denied by nine-tenths of the professing world; it is denied by all save believers in sovereign grace. Conditionalists of every stripe contend as they are bound to do in consistency with conditionalism, that man has not become totally depraved in the fall, that some remnants of his pristine righteousness remain with him, that he is still sufficiently godlike to discern between good and evil in his very nature, and that if man will, he can still cultivate the good, and so at last rise from the ruins of the fall, into his former state of

excellency. According to their view, the only difference between a believer and an unbeliever, between one who serves God and one who does not, between a regenerate and an unregenerate man, is one of cultivation. These claim that man is only in a state of alienation from God, and that he is at enmity against God, and not enmity itself. But while denied by carnal professors, it is yet a doctrine firmly held by all who have come to know the exceeding sinfulness of sin, and the plague of their own heart. Now the question is, Are they justified in holding this doctrine? Is it a doctrine found in the word of God? We do not now appeal to the conviction of this doctrine, wrought in all believers by the facts of experience, or by the revelation which the light of the Spirit of God dwelling in the heart gives of it, but will appeal to the Scriptures, by which all experience, and every sentiment is to be finally judged. Experience confirms the testimony of the word, but after all, the church of God has always required a "Thus saith the Lord" from the Scriptures, for every principle of doctrine to which she has held.

We will refer to several portions of the word as teaching this truth.

First. Paul seems to have been firmly convinced of total depravity in our fallen nature when he said, "I know that in me (that is, in my flesh,) dwells no good thing." If no good thing dwelt in his flesh, certainly all that was there must have been evil. This is surely then, total depravity in the flesh, and as there was nothing but flesh in the apostle before the Spirit of truth came to him, he must have had no good thing in him previous to his call by grace. The flesh, as used by Paul here, does not mean our bodies, or the members of our body, such as our

hands and feet, or tongues, which shall return to dust again, but he means the whole natural man, including all the thoughts, passions, desires and purposes, which dwelt within him. He means just what a believer means now, when he says, By nature there is no good in me.

Second. Paul says to the brethren at Ephesus, "And you hath he quickened, who were dead in trespasses and sins." If death means anything, it means entire separation from the thing to which we are dead. To be dead in trespasses and sins, is to be wholly united to them, and wholly separated from righteousness and God, and that which is separated from the source of all good, must be depraved. "Death in sin" is the exact opposite of the language "dead to sin," by which the state of the redeemed is described in the word. Paul says that the people of God were by nature the children of wrath even as others, but now they have been quickened, or made alive, from the dead; they now have become alive unto God. If death in sin means anything, it means wholly swallowed up by sin, and entire separation from righteousness, or total depravity.

Third. The description given of man in the first three chapters of the letter to the Romans, settles the matter so far as this doctrine is concerned. We cannot of course quote all there written, on account of taking up too much space. We will refer to a few expressions. "There is none righteous, no, not one." Chapter third, verse ten, then read on to verse eighteen: "There is none that understandeth." "They are all gone out of the way." "There is none that doeth good, no, not one." "Their throat is an open sepulchre." "Their feet are swift to shed blood." "The way of peace have they not known: there is no fear of God

before their eyes." In this same chapter Paul says expressly, that there is no difference, that all have come short. It might be asked very pertinently, If the first three chapters of Romans do not teach the doctrine of total depravity, how would language be so put together as to teach it? Much of all this language is quoted by Paul from the Old Testament, and thus it is shown that every age is the same. One generation is no better nor worse by nature than another.

Fourth. We read in Genesis vi. 5, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of the heart was only evil continually." This was in the days before the flood. This language does not relate simply to what men do, but to the source of all that they do. It is in the very nature of man to do evil, and so in the first clause of this same verse, it is said that the wickedness of man was great on the earth. It is taught here that men do wickedly because they are wicked. The Bible has to do with what men are, rather than with what they do. The doing is often restrained, but the heart is evil, and out of it proceed all evil things, such as murders, adulteries, thefts, drunkenness, blasphemies, and all other evil things. If every imagination of the thoughts of the heart are evil, and only evil, and that continually, it surely is not doing violence to the text to say that it teaches the doctrine of total depravity.

Fifth. The language in Ephesians ii. 12, teaches the same thing; of all the Gentiles Paul here says, they "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."

This is certainly in full harmony with what he has said in verse five, concerning the death in sin, dwelt upon above. Could a darker picture of the condition of fallen and unregenerate man be drawn than this verse contains? The conclusion of this indictment, with its five counts against man, is that he is without God in the world, and that is only another way of saying man is without good in the world, seeing the Savior expressly says, "There is none good but God." Let it be remembered that these, and other Scriptures, relate to man as he is all over the world, and in every time, and under all conditions. They relate to man in the very essence of his being, when left to himself, and showing out his nature unrestrained either by providence or grace. What a soul-humbling picture is this. Paul had come to know this truth, and so he said, as quoted before, "In me (that is, in my flesh,) dwells no good thing." Paul had not only come to know what the Scriptures say about it, but the light of the knowledge of the glory of God, shining in the face of Jesus Christ, had shown him not only the mystery of godliness, but also the equally deep mystery of iniquity. As grace abounded in him, it revealed still more and more clearly the abounding of sin. There is but one thing, in the view of Paul, that can exceed the vastness of the world of iniquity in man, and that is the superabounding grace of God. And every child of God in daily experience goes on to know the same things, and at last comes to know that the whole matter of salvation is summed up in this, "A sinner saved by grace."

Many other Scriptures teach the same sad doctrine of total depravity, beside these which we have quoted, but we will forbear any more direct quotations. Be-

side these direct quotations it may be said that every other principle of doctrine is in full harmony with this doctrine, and, when understood, necessarily imply total depravity. The atonement implies it; the doctrine of the new birth, implies it; the doctrine of quickening, implies it; the need of daily grace to keep us, implies it; and so do all Bible principles of truth, when rightly understood. If there be any good in man by nature, then the atonement is not the needful thing which the Scriptures claim it to be, the new birth is not a birth at all, but only a reformation, and the keeping of the man by grace, is but the adding of a little help to him, who can do most of the work for himself. Nothing can magnify the grace of God in salvation, as does this doctrine, when understood rightly. How great the grace that can and does save from the lowest pit. David calls it "a horrible pit of miry clay." The depths of iniquity is called elsewhere in the word, a bottomless pit. Since man is such by nature, how infinite the grace that can save him.

Questions arise concerning this doctrine, in the minds of the people of God. These are not the cavilings of self-righteous men, but the sincere and honest inquiries of those who desire first of all to know the truth. These questions arise in hearts which confess this doctrine to be true with themselves, and who sadly say for themselves, as did Paul, "I know that in me (that is, in my flesh,) dwells no good thing." While confessing this with all their heart, yet questions come up which they do not feel able to solve. Perhaps the chief question which perplexes the mind often is this, If this doctrine be true, and that it is true, such ones do not doubt, how is it that there is so much good in the earth, even among

those who do not profess godliness? How is it that men are such good citizens, neighbors, husbands and fathers? How is it that men respond so readily to calls for help by their needy fellows? How is it that so many men who do not believe in any future life even, are yet honest, and honorable, and kindly to all? How can all these facts consist with the teachings of the Scripture, concerning the absolutely lost and ungodly conditions of man? How can a man who has been honest in all his relations with others, who has always been kind to the needy, who has always been faithful in all the relations of life which he has been called to fill, when the light of the grace of God shines in his heart, confess himself the chief of sinners, and the vilest of the vile, and acknowledge that in him is to be found no good thing? How is it that not only the thief on the cross, but also the righteous Paul, confesses himself the worst of men? How is it that in our churches all who come and find fellowship there, claim that they are the most unworthy of all, no matter how vile or how upright their former life may have been? These are the facts of Scripture testimony, and these are the facts of christian testimony as well. How then do all these things consist, with the immense amount of love, truth, honesty and kindness there is undeniably in the world?

In reply, we would say that these good things do not at all affect the doctrine of total depravity, in the nature of man, but they do magnify the kind providence and grace of God, which can and does restrain the wickedness of man from outward expression. In the case of believers, this needs no further exposition. All can see how that grace can and does restrain and constrain its subjects, so that

sin is overcome, and righteousness is wrought out in the heart and lives of the subjects of grace. We will say no more about this.

Why do not unregenerate men all of them run to the same excess of evil? Why are not all men on a level in their feelings, passions and outward life, with the most debased savage? That in this there is a difference, does not, as said before, prove that some are not totally depraved in nature, but does magnify the mercy and power of God toward men. The very presence in the world of grace and righteousness, dwelling in the hearts and lives of some men, has a leavening effect among the inhabitants of earth. Beside, unknown to themselves, God restrains the hearts of men, as well as their actions. Beside this there are also the restraints of shame, and law, and custom, which are in the appointment of God, and all of which must be taken into the account. Take away from men these things, as in time of war, or in the presence of some great crime, and see how soon men become as demons in rage and malice, and how the most civilized of men will manifest all the hellish passions of the most ferocious savage. These moments when God seems for a time to leave men to themselves show what man would be and do at all times if left to himself. It is said of one servant of God that when he saw a man being led to his execution for some ferocious crime, he said, "That would be me, were it not for the grace of God." And all men, even the unregenerate, might well say, "Such would I be, were it not for the restraining providence of God." All this is fully taught in the language, "The wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

We leave these thoughts for the con-

sideration of our readers. Of one thing we feel fully persuaded, viz: all who know the Lord indeed, will subscribe to the charge of total depravity, so far as they themselves are concerned, and that if not allowed to run to the same excess of rioting as others, it is because God has shown them special mercy, and they will feel that they desire to magnify the grace which has saved, and daily kept them. Such ones will say in their moments of devotion, "O, how great has thy mercy been to me, who am in no wise better than my fellows." Such ones feel that greater mercy has been shown to them than could possibly be shown to any one else. The blessed part of this doctrine is, it exalts the grace that saves.

O.

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#### TRIP TO KENTUCKY.

It was our privilege to attend the sessions of the Licking and Mt. Pleasant Associations, in Kentucky, this last September, and we feel desirous of making some acknowledgment of the kindness shown us by all the dear kindred in Christ, with whom we met while there. It is impossible for us to write privately to all, for want of time, and so we desire to return our hearty acknowledgments through the SIGNS. Our visit of eight days among the brethren of those Associations was altogether pleasant in every way to us, and it was owing to the attention shown us in every way, that it was so enjoyable. We had long desired to visit these meetings, but until this year the way has not been opened for us to do so.

We left home on Tuesday before the commencement of the Licking Association the next Friday, and reached Cincinnati on Wednesday evening, when we were met and cared for that night in the

family of the late Elder Danks, whom we once saw many years ago, at the Delaware Association. We had never met before, but we were at once fully at home. The next morning we went to Campbellsburg, where is the home of Elder Eubanks, and from that time on we were in company with the brethren of the two Associations all the time until we were compelled to bid them good bye to return home. It is not our purpose to give the details of our visit. We met Elders Eubanks, P. W. Sawin, and Ritter, who belong to those associations. Elder Hawkins we did not meet, for which we were sorry, he was detained at home by the extreme illness of his son. We also met Elder David Bartley, whom we had not seen before for twenty-six years. We were truly glad to take his hand, and look into his face again, and especially to hear the words of gospel truth which fell from his lips. His preaching was as it was twenty-six years ago, of the plain, simple, gospel truth, which always is to the comfort and edifying of the people of God. We were truly glad to meet him again, after so many years. We also met two brethren who are held in high esteem, who have been licensed to speak in the name of the Lord, one was a brother Bond, and the other Dudley G. Johnson, who is a son of the late Elder J. F. Johnson, so well known to many in the east, as well as at his home in Kentucky. We did not learn the first name of brother Bond. We heard them both speak with acceptance, and to our pleasure and satisfaction. We were favored to spend several nights at the home of the late brother Farmer, who for so many years held a large place in the affections of all who love the Baptist cause, and who was also known by many of our brethren in the east. We, as well as many others, were cared for by his be-

reaved companion, and by brother McCoun, whose companion is a daughter of brother Farmer, and who had come there to assist in the entertainment of the Association.

We would be glad to speak of all by name, from whom we received attention, but time and space forbid. We desire all to accept this expression of gratitude from us, and to believe that we shall never forget all their kindness. These brethren certainly love sound doctrine, and are faithful. During the two meetings but very little time was spent in any sort of conversation, other than concerning the things of the kingdom, and in singing. This is as it should be, when we are together as brethren of one common family. It was good to be there, and we shall desire more earnestly than ever to visit them all again. May God keep and bless the brethren and ministers of these associations, is our sincere desire and prayer for Jesus' sake.

C.

#### PLEASE BE SURE

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

By observing the above instructions our subscribers will enable us to more accurately keep their accounts.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### JOHN IV. 14.

"BUT whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

This text presents a part of what our Lord said to the woman of Samaria, and like all the words which proceeded from his mouth, is full of interest and instruction to those who are divinely prepared to understand and appreciate the doctrine which he taught. The circumstances attending this interview are calculated to impress the mind with a sense of the perfection of the divine arrangement in the counsel of God, and the connection of his providence with the purpose of his grace. In the execution of the great work assigned our Redeemer when here in the flesh, he had occasion to go from place to place, and many circumstances which to the natural mind might seem trifling or accidental, are shown to be of vital importance, and highly essential to the accomplishment of the work which as the Mediator was given him to do. Such was the case in this instance; he had departed from Judea to go into Galilee, and he *must needs* go through Samaria. We are not informed of any other reason for this necessity or *needs-be*, but what appears in the circumstance of his meeting the woman at Jacob's well, the interview and conversation which took place, the effect produced on the woman, and also on the citizens of Samaria, who came out to see him, and who professed faith in him as the true Messiah. As he *must needs* go through Samaria, this woman *must needs* come out of the city at that very time to draw water, and every other incident recorded was equally important. And thus we believe

in every instance of the calling, quickening and conversion of the children of the kingdom, the special providence of God may be clearly traced. God has appointed the bounds of our habitation, so that we cannot pass them.

“ His decree who form'd the earth,  
Fixed our first and second birth ;  
Parents, native place and time,  
All appointed were by him.”

By a well directed train of providential events, we find the Redeemer in conversation with the woman of Samaria. He asks of her drink from her pitcher; she expresses her surprise that he, being a Jew, should ask drink of a woman of Samaria, as the Jews and Samaritans had no dealings together. “ Jesus answered and said unto her, If thou knowest 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.” The woman, like all the Arminian world, entertained the false impression that God is as dependent on means and instrumentalities for the accomplishment of his purposes, as we are, for she knew not the gift of God, nor the Son of God, whom to know is eternal life, therefore she betrayed her ignorance of both by saying to him, “ Sir, thou hast nothing to draw with, and the well is deep.” This is a prevalent delusion among all will-worshippers and work-mongrel religionists, that God is dependent on his creatures to furnish him with means and instruments with which to supply the waters of life. Sinners are now represented as sinking by thousands into hell, not because they are sinners, but for the want of means, men, money, tracts, schools, or something to draw with, and it is published far and wide that if men would be more active and liberal in supplying the Lord with something to draw with, multitudes would

be converted, and the earth would soon be all evangelized. Whence, thought this ignorant woman, can he supply the water of life of which he speaks, unless he draw it from the well, and as the well is deep, how can he draw it thence without means? “ Jesus answered and said unto her, Whosoever shall drink of this water shall thirst again.” And it is even so with all who drink, religiously, of the religious systems, doctrines, works and inventions of men, which result from their popular means-using machinery, who for the time being feel their natural passions of fear, remorse and terror somewhat allayed, but surely as there is a God in heaven, they shall thirst again. Their hopes which are predicated on their works, and instrumentalities will fail them, when God shall execute the words recorded, Isaiah xxviii. 17, 18. Like the waters of earthly fountains, which may satisfy our natural thirst for a time, but the draught must be repeated as often as the thirst recurs; so with false religious impressions, they only satisfy a carnal, depraved propensity which will recur from time to time as their fleshly passions are excited, and their natural fears disturbed; but in all such cases a revival, through the agency of a protracted meeting, exciting preaching, or some other instrumentality to *draw with*, is required at short intervals, to prevent their falling from what they call grace, and losing their religion; for they shall thirst again.

“ But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” On this part of the subject our views are called for; and while we cheerfully give them, we will remark that our views, or the views of any other person, are of little worth except so



far as they are sustained by the word of the Lord. Whatever views may be entertained on the Scriptures, cannot change the truth which they express. From what we have written, the reader will perceive that we understand our Lord to draw a striking contrast between the earthly fountains, which are relied upon for salvation, and which are only available by the use of humanly devised means and instrumentalities to *draw with*, and his own method of salvation by grace, which is altogether superior to and independent of the agencies, means and instrumentalities of either good or bad men.

Three propositions are suggested. First, the figurative import of the water, which Jesus gives. Second, his purpose to give it to some, but not to all of the human family. And third, the lasting and blessed effects of the water of life resulting to those unto whom Christ shall give it.

First. *The water*, and what is figuratively signified by it. It is here called, in distinction from that drawn by instrumentalities from earthly fountains, *living water*; and it is elsewhere called the water of life, clear as crystal, proceeding out of the throne of God and the Lamb; and, as defined on the last day of the feast of tabernacles, it signifies that Spirit which they that believe on him shall receive, (John viii. 37-39.) Having reference to that Spirit which he promised to send after his resurrection, Even the Spirit of truth whom the world cannot receive, because it seeth him not neither knoweth him; but ye know him, because he dwelleth with you and shall be in you. (John xiv. 17.) Hence, when preaching the doctrine of the new and spiritual birth, he said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5. Our natural birth, by which we

are made manifest as the members of the old Adam, is of the flesh, and the life developed in that fleshly birth is not abiding, it is mortal and transitory, like the waters drawn from Jacob's well. But that which is born of the Spirit is spirit, and it is life, and unlike our natural life, it is spiritual, immortal and eternal. Those who are born of it, receive it, are sealed by it, as the Holy Spirit of promise, and they are sealed unto the day of redemption, that is the day of the redemption of our body. (Eph. i. 13, 14; Rom. viii. 23.) This Spirit of life and immortality which is called the law of the Spirit of life in Christ Jesus, (Rom. viii. 2,) and which is not the spirit of bondage, again to fear, like the spirit of will-worship, instrumentalities, bondage and fear; but it is the Spirit of him that raised up Jesus from the dead, and which shall in due time also quicken the mortal bodies of all who possess it, by the spirit that dwelleth in them. (Rom. viii. 11.) This Spirit of life and immortality is the Spirit of Christ, and if any man have it not, he is none of his; and it is Christ, as the apostle declares, "They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness."—Rom. viii. 8-10.

From these, with numerous other Scriptures, it is clearly demonstrated that the living water which Christ giveth, is the Spirit of life and immortality, the Spirit of holiness, the Spirit of adoption whereby we cry, Abba Father. Water is an appropriate and instructive figure of this Spirit of life, and the fitness of the emblem may be contemplated in the following particulars:

1. Water is an indispensable element; natural life cannot be sustained without it. So in the absence of this spiritual life, we were represented as being in a pit wherein is no water. (Zech. ix. 11.) And the fruitless inventions of the carnal Israelites, in looking for life and salvation by their own carnal works and instrumentalities, are charged with having committed two horrible things, for says God, They have forsaken me, the fountain of living waters, and hewed out cisterns, broken cisterns that can hold no water. (Jer. ii. 12, 13.) Likewise the presumptuous wretches who are offering salvation to sinners, and pretending to be commissioned to aid in the conversion of sinners, are by the apostle Jude denominated, "Clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."—Jude 12. Being twice dead, they cannot contain any of the water of life which they pretend to offer to their deluded hearers. Peter says of them, "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever."—2 Peter ii. 17. When the children of Israel were in the wilderness and without water, they were in a dying condition, until God commanded, and Moses smote the rock which was in Horab; thence from the rock the water flowed in streams of salvation. In this figure, Paul says, "And that Rock was Christ." God, according to what we have quoted from Jeremiah, is the Fountain of living water, and God was manifest in the flesh of Christ, when he was smitten by the rod of Moses, and the waters of salvation broke forth, to follow all his redeemed family to their journey's end. Isaiah says of Zion, the city of our solemnities, "But there, [in Zion] the glorious Lord will be unto us a place of broad riv-

ers and streams; wherein shall go no galley with oars, [or instruments to draw with,] neither shall gallant ship pass thereby."—Isaiah xxxiii. 21. This is that river of which David sung, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. (Psalm xlvi. 4.) It was seen by Ezekiel, proceeding from the threshold of the sanctuary of God, of which God said to the prophet, "And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live."—Ezek. xlvi. 1-9. John also had a pleasing view of it: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Rev. xxii. 1. Of these waters God has said, "The beasts of the field shall honor me; the dragons and the owls; because I give waters in the wilderness, and rivers in the desert; to give drink to my people, my chosen."—Isaiah xliii. 20. "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."—Isaiah xli. 17, 18. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."—Zech. xiv. 8.

2. We may also speak of the cleansing quality of water as applicable to the washing of regeneration, and the renewing of the Holy Ghost. Although the carnal, depraved nature of man remains in his flesh, and keeps up a perpetual warfare in the children of grace, between the flesh and Spirit, the old man and the

new man; yet it is certain that the grace of God, developed in his children, will produce a reformation. They cease to fight against the truth, and they no longer feel opposed to God's people, to his method of grace and salvation, but the things which they once hated they are made to love, and the society in which they had no pleasure or interest, now becomes the society of their choice.

3. The harmonizing, mingling, or unity of waters, is well calculated to set forth the unity of the Spirit as it is manifested in the saints of God. Let two who are born of the water and of the Spirit, come together, the one from Hindostan or Africa, and the other from a more refined part of the world, however hostile to each other in all their natural prejudices, as soon as they pronounce the *Shibboleth*, or manifest that they have both drank of that living water which is in them as wells of water, springing up into everlasting life, all their prejudices melt away, and they come together as two drops of water, and are of one heart and one mind.

Second. We proposed to notice the purposes of God, as implied in our text, to give this water to some, but not to all the sons of men. The words, He that drinketh of the water that I shall give him shall never thirst, fully imply that there are those unto whom he will give it. But we do not depend upon any logical deductions, or mere inferences however clearly deduced, but on the most positive and emphatic declarations of the word of God. First we will present the testimony of the Redeemer himself, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John v. 25. This passage most positively declares not

only a fixed and irrevocable purpose, but also a pledge in which the veracity of Christ is involved, that some who are dead shall hear his voice and live; but whether all the dead or only some of the dead are included, must be ascertained from other portions of the word. To determine this matter, turn to the tenth chapter, twenty-seventh and twenty-eighth verses, and there we are informed who of the dead shall so hear and live. "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." But perhaps a more direct declaration could not be expressed in our language, than that found in the appeal made by our Lord, to the Father, when he "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. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 1-3. But to settle the matter forever beyond all cavil, turn to his words in John vi. 37, 44, 45, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." As the water which Christ shall give, is the water of life, or living water, we see that those only are partakers of it, who are drawn by the Father, taught of God, quickened by the voice of the Son of God, and these

being quickened, are qualified to appreciate the waters of life, because they, and only they, are capable of thirsting for living water. And the thirsty only are called to the waters. "Ho, every one that thirsteth, come ye to the waters," cries the inspired Isaiah. (lv. 1.) To which Christ himself responds, "If any man thirst, let him come unto me and drink." As none but quickened sinners are thirsty, none but the thirsty are called, and as none but such as are drawn by the Father can come to the place of these "broad rivers and streams," so all who are so drawn shall come, shall live, shall in no wise be cast out, but shall be raised up at the last day. All therefore who know the gift of God, and who the Savior is, will ask of him, for they being taught of God, have learned that God alone is in Christ, and that all the waters of life are in him, therefore it is that they shall come to him, and that they shall ask for him, and he shall give, not offer, to them the waters of life freely, not conditionally, and the water which he shall give them shall be in them. We now come to our last general proposition, which is,

Thirdly. To speak of the lasting and blessed effects of this living water to all those unto whom Christ shall give it. He shall never thirst, but it shall be in him a well of living water springing up unto everlasting life. That he shall never thirst, does not mean that christians do not thirst after God, holiness, happiness, &c., in the sense in which the psalmist expressed in Psalm xlii. 12, "My soul thirsteth for God, for the living God," also Psalm cxliii., "I stretch forth my hands unto thee; my soul thirsteth after thee as a thirsty land." But the peculiar sense in which the figure is employed in our text, is that they who receive from Christ the water of life which he shall give them, shall

never be deprived of it, for it shall be in them a well of water springing up into everlasting life. Christ, who is the fountain, is himself in them, and from that living fountain the waters of life shall be ever springing up. Of this life which is called water, it is said, "God hath given us eternal life and the 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. 12. Hence Paul, in describing the difference between this living water and that which hath to be DRAWN with human instrumentalities, says, "But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend up into heaven, that is to bring Christ down from above, or who shall descend into the deep, that is to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth and in thy heart, that is the word of faith which we preach."—Rom. x. 6-8. This well being in them, and the waters of life springing up in their hearts, moves their lips to proclaim his goodness, and to talk of his power. Water may be conducted by pipes to any depth and then elevated to a level with its fountain head; but, without some other power or agency, it can never rise above its own level or fountain. Hence the water, or life, which may be obtained by workmongers who fancy that they have something to draw with, will never elevate them above themselves, as the fountain from whence they draw the life of their religion, is in the passions, will, resolutions and determinations of their own carnal nature, it will rise no higher than themselves. But the water of life which Jesus gives, is clear as crystal, and proceeds forth from the throne of God and the Lamb, it therefore is springing up into everlasting life.

However dark and disconsolate the children of God may feel, all their trials are wisely appointed for the trial of their faith, and in every other respect, for their good and the glory of God, and the more they are exercised by the springing up of these living waters within them, the more they may expect to see and feel, and mourn their own carnal, depraved nature, and the more they may expect to be tempted by the adversary. But this rather proves the existence in them of the well of water, than otherwise. But it is consoling to be assured by our Lord Jesus Christ himself, that all unto whom this water is given, are secured forever, and shall never be deprived of that life which he gives to them, and which he is in them. They shall in that sense never thirst, because he has given them eternal life and they shall never perish.

What we have written we cheerfully submit to the criticism of all who wish to criticise, as we have no motive other than the advancement of the truth; if anything shall be found in our views which is not fully sustained by the Scriptures, let it be rejected. Prove all things, and hold fast only to that which is good.

MIDDLETOWN, N. Y., March 1, 1858.

### OBITUARY NOTICES.

William Lucas Lee was born near Crawfordsville, Ind., Feb. 4th, 1840, and died near Grant's Pass, Oregon, May 4th, 1898, after an illness of five days. His disease was "la grippe." The third and fourth days, and part of the fifth day, he walked about the house, and sometimes joined in singing as our daughter would play familiar hymns at the organ. We were newly arrived in that part of this state, and had moved from our own to a rented house, that I might teach a term of school, while he attended a small fruit farm. I was compelled to be away during the daytime on Monday, and kept the usual night watch that fires and medicines be not neglected. The sudden change came Tuesday afternoon, when he called me with every breath, until I arrived at 4:05 p. m. A telegram and letters were sent from nearest offices.

and we watched each train as it glided by, but neither medicines nor physician were so prompt as the dark messenger's dart that took our loved one to his long rest. During this time he recalled the sacred memories of his sainted parentage, saying, How glorious the triumphs of grace that impelled the great grandfather to preach in the wilderness and waste places while a soldier in Washington's army. Also of grandfather Lee, who many times swam the swollen streams to pass through remote parts of the Ohio valley. These were the Elders James and John Lee. Finally the sainted father and mother, Daniel and Lottie, were mingled in fond terms with his early experience, and the sweet fellowship of kindred in Christ, that brought the church, the bride, the chosen one, in sweet fellowship. Knowing the trials and pangs his ever generous nature had experienced, I said, "Papa, do you, can you, forgive all?" He said firmly, and in a tone of strength and calmness, "Yes, I forgive all, I can do no more, I can do no less; I pray that grace be given to all the members of Christ's immaculate body." The photos of his parents were now placed in his hand; he said, "Yes, dear ones, a few moments more." He then repeated the words to a picture of our dear firstborn, adding, "I do not weep for Clem, but for you who will soon be in physical want." The alarming symptom was, two to five strong pulsations would be followed by a pallor and no indication of pulse could we detect. He called us to him, gave each a parting blessing, and spoke freely of the near approach of death. Would not see us in tears, but said, "As I have lived, so desire I to die without fear." At his request the children retired for the night, a neighbor assuring us that many hours or days were ahead. It was after a few moments' sleep that he called me to his bed to ask for nourishment and some coffee. As I returned with the cup he arose and sat upright, took the cup, and after one swallow said, "O Lord! is it possible?" The change of countenance was not mistakable. The children came immediately, and received the cordial welcome and handshake so characteristic of his generous nature, then a brief good bye, and in two or three seconds he had folded the weary hands, closed the weary eyes, and was in realization of the peace that passeth understanding.

His experience dated from his seventeenth year, when the burden of grief that had weighed his mind was lifted by the brightness and light of God's love. He was baptized soon afterwards, and lived a life of faith that God would by his mighty power and firm decree exalt every vessel of mercy to its appointed place. The sacred prayers and exclamations that were interluded in all his last conversations led me to speak of his early experience; he replied by saying that it remained as an anchor to the soul, sure and steadfast, and no hour of darkness ever became so gloomy as to cause a doubt of that being a foretaste

of heaven. Also he said, "I shall only realize its fullness when I leave this mortal, to put on immortality, and see the King of glory."

The funeral was attended by a large concourse of people; a service read was the last token of respect. "Blessed are the dead who die in the Lord," was the text.

We ask an interest in your prayers.

MRS. M. J. LEE.

By request of her devoted, bereaved and sorrowful husband, Elder F. Loden, I attempt to prepare a brief notice of the death of his beloved companion, our highly esteemed sister in Christ, **Rebecca Frances Loden**, who departed this life at her home in Lindale, Smith Co., Texas, Sept. 6th, 1900, after twelve days of intense suffering from congestion of the stomach and bowels. She was the daughter of Isaac and Almedia H. Stone, and was born in the State of Tennessee, August 25th, 1843, and moved to Texas with her parents when six years of age, joined the old order of Baptists when young, at Concord Church, Rusk Co., Texas, and was baptized by Elder Melvin Jeter. She was married to Elder F. Loden on August 15th, 1883, in Vanzandt Co., Texas, Elder F. Odom officiating.

Elder Loden writes me: "She was buried in the Lindale cemetery, and in the absence of a minister of our order, the funeral services were conducted by James Kelly."

For seventeen years the home of our dear brother was not only rendered happy and agreeable to himself, but also to a large circle of brethren, sisters and devoted friends, by her cheerful and kind disposition and manners, when visiting her home, for at our meetings, as well as at all other times, when they desired to make it so, the home of our brother and sister was a welcome one to all Primitive Baptists and friends. But now she is gone, and will indeed be sadly missed by her devoted husband, relatives, the little church at Lindale, and the many brethren, sisters and friends of her acquaintance. I first became acquainted with sister "Fannie" in 1877, at her father's home, in Rusk Co., Texas, which was much given to hospitality. They were subscribers to and constant readers of the SIGNS OF THE TIMES, and I have known our sister ever since as a devoted Primitive Baptist, going often, far and near, to our associational, union and other meetings, with her husband. She will be sadly missed at these meetings. May the Lord bless all the afflicted with the spirit of reconciliation.

H. B. JONES.

Mt. VERNON, Texas.

**Elizabeth M. Ferguson Reed**, daughter of Rice and Abigail Ferguson, was born in Macomb, McDonough Co., Ill., July 30th, 1836, and died May 31st, 1900. She had been troubled all winter with water tumor in the

abdomen, and it seemed to be cured, but her stomach became greatly weakened, and asthma and dropsy set in, and her circulation was so greatly impaired that she became so feeble she could not walk alone for some five weeks before the end came. She was married to Amos Reed, at Mount Carroll, Ill., Oct. 25th, 1855, and immediately moved with her husband to live on his farm in Peoria Co., Illinois; moved again to Franklin Co., Iowa, in 1865, and to Sedgewick Co., Kansas, in 1870, and then to near Haddam, Washington Co., Kansas, in 1872, where she resided until called to her rest. She was the mother of thirteen children; five preceded her to the grave; two were buried in Illinois, two in Iowa, and one in Kansas.

She became interested in religion in her youth, and tried to work out her own salvation by going to the Means Baptists, I believe it was, but did not find a home until she came with her husband to the Mill Creek Church, in Washington Co., Kansas, about the year 1892, and ever after lived a consistent life. Her home was always a home for the brethren. She leaves the husband of her youth, with eight children, to mourn the loss of a true and faithful wife, and a kind and indulgent mother, but their loss is her eternal gain. She has fought the good fight, and has entered into her rest, and her labors do follow her. They have the sympathy of a large circle of brethren, friends and neighbors.

J. P. AYDELOTT.

**Mr. Morris Baldwin**, having lived to number about 83 years, died at his beautiful home near Baldwin station, Baltimore Co., Md., July 27th, 1900. His disease was something in the form of cancer. One had grown to an enormous size, while others that were smaller had made their appearance. The deceased made no public profession, but for thirty years was as regular in his attendance at the Harford meetings as any member we had, and took a deep interest in the affairs of that church, but when spoken to would answer that a sense of unfitness was in the way, but by that church he was regarded as one whom the Lord had given an ear to hear the blessed things of the gospel, and he continued to come while he was able. I visited him several times after his case became serious. He followed me on leaving to the porch, and threw his arms around me, saying, "I think I will be able to get to the next meeting," but he failed to get there, and never was able to meet with us again. At my next visit he said all hope of recovery was gone, but, said he, "My hope and trust is in God." He requested me to attend his funeral, but I was in Delaware at the time of his death, and got word of it there, but too late to get there. I believe there was some service on the occasion, but by whom I know not, but I feel that a good man has fallen asleep. Aside from that fitness which nothing but sovereign grace can perform, he was highly es-

teemed in the neighborhood where he lived, as an exemplary man in his walk in life. He leaves two daughters and one son, the son and younger daughter are at home, the other daughter is married and lives near Long Green, Ala. They were very attentive to their dear father, and devoted to each other. May the Lord bless them.

From a well wisher,

WM. GRAFTON.

MEETINGS.

The Welsh Tract Church has appointed a yearly meeting to commence on Saturday, Oct. 20th, 1900, at 10 o'clock a. m., and continue for two days.

Those coming from Philadelphia, Wilmington and Baltimore, will come via B. & O. R. R., Saturday morning. Trains leave Philadelphia, Twenty-Fourth and Chestnut Sts., at 7:30 a. m., and Baltimore, Camden station, at 7:55 a. m. Get tickets to Newark, Del.

Those coming on the Delaware Railroad, will come via Porter to Wilson, on Friday afternoon.

A cordial invitation is given to all lovers of the truth to meet with us. Any of the ministering brethren on their way to the Salisbury Association, are especially invited to attend, as we shall be glad to see them.

P. M. SHERWOOD, Church Clerk.

The Salisbury Old School or Predestinarian Baptist Association will be held this year (1900) with the church at Nassaongo, Wicomico Co., Md., commencing on Wednesday after the third Sunday in October, and continuing three days. The place of meeting is about six miles southeast of Salisbury, so all coming by rail or boat will get tickets for Salisbury, where they will be met and taken care of.

A cordial invitation is extended to all lovers of truth, ministering brethren especially. Hope to be strengthened and encouraged by your coming.

T. M. POULSON, Pastor.

P. H. HALL, Clerk.

The First Old School Baptist Church of Roxbury, Delaware Co., N. Y., have appointed a two days meeting to be held the fourth Saturday and Sunday (27th and 28th) of October, 1900.

WILLIAM BALLARD, Church Clerk.

The Old School Baptist Church of Schoharie, N. Y., have appointed their yearly meeting to be held, if the Lord will, on the fourth Sunday and Saturday previous, in October, (27th and 28th) 1900, at 10 a. m. each day, at their meeting-house on Schoharie Hill.

We desire that ministers and brethren of other churches and associations of our faith and order, and all who love the truth, meet with us; all such are cordially invited.

Those who come to Cobleskill will call on brother

J. E. Livingston. Trains will be met at Howe's Cave, on Friday, the day before the meeting.

G. W. GUERNSEY, Clerk.

The yearly meeting of the Olive & Hurley Old School Baptist Church is appointed to be held the first Saturday and Sunday in November, 1900.

JAMES H. BEVIER, Church Clerk.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., NOVEMBER 1, 1900. NO. 21.

## POETRY.

### A SINNER'S PLEA.

O, my soul, why in such sadness?  
Pent up sighs are in my breast;  
Dang'rous foes seem crowding round me,  
Sorely they disturb my rest.

Sin confronts me like a mountain,  
My poor heart seems black and vile;  
Though I fain would live more holy,  
Still I'm sinning all the while.

Heavenly Father, canst thou heal me?  
Is there no escape for me?  
Of myself I am so weary;  
O, dear Savior, rescue me.

I'm so weary of my straying,  
Wandering in forbidden ways;  
O, dear Savior, lead me, keep me,  
And my heart shall sing thy praise.

Thou hast promised to deliver;  
Thine own sheep in safety keep,  
But, dear Savior, dost thou love me?  
May I claim this promise sweet?

O, dear Lord, I'm such a sinner,  
Can it be that one so vile,  
Still may venture on thy mercy,  
Hope to see thee on me smile?

Ah, I know I am not worthy,  
With my tears to bathe thy feet;  
My poor lips are far too sinful  
To address the mercy-seat.

But, dear Lord, I am so hungry  
For one glimpse of thy dear face,  
Some dear token of thy favor,  
O, dear Jesus, plead my case!

Blessed Master, canst thou heal me?  
Ease me of this bitter pain;  
Fill me with thy blessed presence,  
Wash away each guilty stain.

Let me know that thou dost love me,  
O, dear Jesus, call me thine!  
Then there's naught that can alarm me,  
At my lot I'll not repine.

O, dear Jesus, come thou near me,  
Lead me by thine own strong hand,  
Till my trials all are over,  
Till I reach the better land.

JOIE E. WICKHAM.

ASHLEY, Ohio.

## CORRESPONDENCE.

DAYTON, Washington.

G. BEEB'S SON—DEAR BROTHER:—  
By special request of Elder I. N. Newkirk, and other brethren, I will try to reproduce a discourse delivered at our November meeting, in the Harmony Church, at Dayton, Washington. I had no thought of being called upon to reproduce the subject until after it was delivered, and I merely desire to comply with the request of the brethren. The discourse was something as follows:

Dear brethren, according to previous promise, I will try to-day to speak upon a controverted subject. I do not aim to hurt the feelings of any, but will try to

set forth the truth in harmony with the word of God. I will quote these texts as a foundation. First, "Whosoever will, let him take the water of life freely."—Rev. xxii. 17. Second, "So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. ix. 16. Third, "No man can come to me, except the Father which hath sent me draw him."—John vi. 44. I may not be able to change the views of any one, but I desire, if I know my own heart, above all things to set forth the gospel according to the truth of God our Savior.

First, consider the text, "Whosoever will, let him take the water of life freely."

The popular idea drawn from this text is that God has set before the world life and death, and that it is left to the whole family of the Adamic race, to choose or refuse of their own free will. If they will, it is taught, they can comply with the conditions, and partake of the water of life, and be saved, but if they will not, they will be damned. Thus salvation is based upon the will of the creature. Now, dear brethren, this is a wrong conclusion, as it will not bear comparison with the second text, which declares that, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." And it is also contrary to the third, which says, "No man can come unto me, except the Father which hath sent me draw him." If then the popular conclusion of the first text be right, both Paul and our Savior were wrong. But these Scriptures it is sure do not contradict each other, but a wrong application of the first causes a wrong conclusion. Now the text means just what it says, "Whosoever will, let him." This Scripture does not certainly apply to the world,

or the unbeliever. Taking the water is based upon the will, as is shown in the text, and they have not this will. Our Savior said, "The world will love its own, and where the treasure is, there will your heart be also." One grievous error is this, that men can control their own wills. But the truth is that the will controls the man, and circumstances control the will.

I remember while conversing with a man some time since, he asserted that he did many things contrary to his will. I asked him to state one circumstance. "Well," said he, "it is contrary to my will to work in the wood-yard at the flume, and handle cold, wet wood from daylight to dark, for seventy-five cents." I said, "What do you do it for?" He said, "Because I have no other way to make a living?" "O well," I said, "this may be contrary to your feelings, but when you and your family grow hungry, and there is no other way to provide for them, the necessity produces a will in you to go to the yard and handle the cold, wet wood all day for seventy-five cents, thus it is evident that circumstances control the will in you to do this work, and you do it according to your will." If a man loves a certain pursuit in life, he wills to follow that pursuit, and will do so if he can. Some love one thing and some another; some love the ballroom, and their greatest delight and comfort is to be there; some love the gambling hell, and the card table, and its degrading results. And love for money causes some to sacrifice everything else to obtain it. Some frequent the saloon for the company they find there, and for intoxicating drinks, which will lead them into every excess of riot, and to sacrifice wife and children, and bring them to poverty and wretchedness. Some love

money so well that they will sacrifice the nearest and dearest friends to obtain it. Thus to gratify their wills, and the lusts of their own heart, they will give up all else.

Thus it is evident that the natural man loves the world, and will strive to obtain it, and to gratify all his desires, and the lusts of his heart. Now the one question which arises is this, How is this will, or these desires of the man, changed? It is claimed that this must be done by the man breaking from his former course, and beginning to do well, and thus become willing to do right. This cannot be true, for our Savior said, "No man can come to me except my Father draw him." And Paul said "that the natural man receives not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Now, how is a man to will to choose a thing of which he knows nothing?

Here is where false religion works; men and women are taught from childhood of a God, a Savior, a heaven and a hell, of rewards and punishments, and that if they will do well they will be saved, and rewarded in heaven. And some make great sacrifices here, in order to obtain greater rewards after death. Their love for vanity, and the things of the world has not lessened at all, nor are they constrained by the love of God to do this service, but they have simply the expectation of receiving a reward in heaven. But Paul tells his brethren that the things they once hated, they now love, and the things once loved they now hate. Old things are passed away, and behold all things have become new. And that now the love of Christ constraineth us.

Dear brethren, God has not left his

people to surmise or guess about the way of salvation, but he has given them full instruction in his word, and the work is all of God. In Ezekiel xxxvi. 26, we read, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." This is a figurative language, and it means that he took away the love of the world, and worldly things, and gave them heavenly desires, and heavenly affections, and a love to God and his people. Now this new love produces a new will, and so old things are passed away. This is what he does for them, and not what they are required to do at all, in order to be saved. The great question is, What evidence have we that we are of this people to whom God has given such promises? The evidence is this: when you call to mind your experience, you know that the love of worldly amusements, and the pleasure you had in them, have been taken away, and in place of them you now have a love to the Lord, and his people, and righteousness, and true holiness, and a desire to be more like Jesus. Now instead of delighting in, and taking part in worldly amusements, you delight in the worship of God, and to praise God, and to be in the assembly of the saints; you desire to be free from sin, and are tired of it, and long to be perfect. Thus you can realize that your desires and affections are turned about. But, like Paul you can say, "I know that in me (that is, in my flesh,) dwells no good thing, for to will is present with me, but how to perform that which is good I find not." Then you realize that you delight in the law of God after the inner man, but you find another law in your members, warring against the law in your mind, bring-

ing you into captivity to the law of sin, which is in your members. Thus, when you compare your experience with God's word, you find that what he has said he will do for them, that thing he has done in you, and the same mind and thoughts that are spoken of in his word, are in your heart also. Thus it is evident that you have been taught the same lesson, and have been led by the same Spirit. Again, we find that it is declared in this same chapter in Ezekiel, "I do not this for your sake, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." Then it was not for any goodness or merit which was in the people, but for his name's sake, that God did this great work.

In order to maintain his holy name, he must maintain his word, and the promises which he made with their father Abraham, to whom he said, The multitude of his seed should be as the sands of the seashore, and as the stars innumerable, and that they should inherit the land wherein they then dwelt, and that it should be theirs for an everlasting inheritance. Now in fulfillment of that promise to their father Abraham, the people multiplied until they became a great nation. But they forsook their God, and set up idols and worshiped them, and went into all manner of idolatry and sin, and for this God afflicted and punished them severely, as a nation, by delivering them into the hands of their enemies for servants and bondmen. But his loving-kindness he never withdrew from them, and he remembered the covenant which he had made with their father Abraham, and fulfilled it. Therefore he said, "I do this for mine holy name's sake." But how does this apply to us, and what comfort can we draw

from it? Let us see what Paul says: "That unto Abraham and his seed was the promise made, not unto seeds as of many, but unto one, and to thy seed, which is Christ." As Isaac was the promised heir, and all Israel received the promise through him, so Christ is the heir of all things, and as all Israel received the promise through Isaac, so do we receive the promise, and inherit the blessing throughout all time by, and through, our Lord and Savior Jesus Christ. Brethren, it is not for your sake, nor for any goodness or merit that is in you, that God has done all this great work for you, but for his holy name's sake, in fulfillment of that holy covenant and promise which was made before the world was. It is a fulfillment of that eternal purpose which he purposed with himself before the world began. Because of this God has perfected and done this great work for you, and not because you were more righteous or better than others.

But to return to the texts named in the first place. I do not design to leave them unnoticed, but to unite them together in one solid chain of truth. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." In order to understand what Paul is speaking about here, it is needful to notice the connection. He is here setting forth the doctrine of election and predestination, and showing how God raised the people up, and that it was according to his own purpose, as he said unto Moses, "I will have mercy on whom I will have mercy, and I will have compassion upon whom I will have compassion." And then come the words of the text. Thus, dear brethren, when you compare your experience with this language, you realize that it is true that it

was not according to your will, nor according to your purpose, but according to God's own purpose and grace, which was given you in Christ before the world began. Thus it was that he took the hard and stony heart out of your flesh, that is, took away your love for and enjoyment which you had in the world, and thus you have also come to realize that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

And now, "Whosoever will, let him take the water of life freely." The chief desire is, to come and take, and the desire produces the will to come, and now that you are in possession of the will, you realize that it is God that worketh in you, both to will and to do of his own good pleasure. Thus your experience is in strict harmony with the texts quoted. Let us now regard the third text: "No man can come to me, except the Father which hath set me draw him." Our Savior was here speaking concerning what eternal life was based upon. It is based upon his own sufferings and death in the flesh. The Jews did not understand him, and neither could they understand how he could give them his flesh to eat; they did not understand that it must be by his sufferings and death in the flesh, that they must receive eternal life. And of this the world to-day is also ignorant. It is said that the sufferings and death of Jesus only opened the way whereby men may be saved, and that now we must act and do our part, or we will be damned after all. But you, dear brethren, have not so learned Christ, you know that it is through his death and blood shed that life and immortality is brought to light in the gospel. Thus you eat his flesh, and drink his blood, and realize that he died for your sins, and rose again for your justification.

So no man can come unless the Father draw him. This is as it is written, "All thy children shall be taught of the Lord; and great shall be the peace of thy children." And he that heareth, and is taught of God, cometh unto Christ. (John vi. 45.) In this language we learn how they come to him. They are taught of God and drawn, and your experience is in perfect harmony with this; you had no desire, inclination nor will to come to the Lord, until drawn by the Father; you were drawn by the cords of his love, and taught of the Lord; you were shown that you were lost sinners, and by this you were made willing to come, and to follow Jesus in all his ways. Then, "Whosoever will, let him take the water of life freely." Now, brethren and friends, what is the conclusion? It is this, the very experience of the Lord's people proves that there is no contradiction in these Scriptures, but they are confirmed in the heart of every child of grace, as one solid chain of truth. Let us study to show ourselves approved unto God, workmen that rightly divide the word of truth.

May God bless you. Amen.

B. S. PATE.

GORMAN, Texas, Sept. 19, 1900.

DEAR BRETHREN AND SISTERS:—By request, and I hope also by impression, I again in my poor, weak, imperfect way, try to write a few lines to the SIGNS. I have had a desire for some time to write to you, but fearing it was only a fleshly desire I could not pick up courage to write. A few days ago I received a dear letter from brother Durand, with the request for me to write again; his encouraging words, together with his request, has given me hope that the desire was of the Lord, and while thinking over my littleness these words have come to

me: "My little children, let us not love in word, neither in tongue; but in deed and in truth." And following this was, "If ye love me keep my commandments." Dear ones, I am made to hope this desire to write is his commandment. If he has given me the will, he will also give me the strength, and not unto me, but unto him be the glory. Were it not for these Scriptures, which speak to us as little children, I could not address you now, for surely if one at all, I am a little one, but I do love the dear ones, and often in mind and feelings am talking with them of God's goodness, and his mercy towards me, a poor sinner. Yes I love the church of God, the place of his abode. I long for the peace of Zion. Sometimes I feel the words of the prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." I long to see them seeing eye to eye, and speaking the some things. Since I wrote you last, I have moved to Texas, nearly five hundred miles from dear Chapel Hill Church, where my membership is, or was, but I find the truth is preached here in Texas, just the same as it was in Arkansas. The same Jesus as an all-sufficient and only Savior, and my poor heart was made to rejoice in his love, his wonderful power and goodness, and I do not feel to be a stranger in a strange land, but at home with the dear Primitive Baptists here, as well as there. Who is like unto thee, O people saved by the Lord? Yes, blessed be his holy name, he has purified unto himself a peculiar people zealous of good works; he has saved them and called them with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the

world began. O, that we may walk worthy the vocation wherein we are called; in lowliness, and meekness, in honor; preferring one another. How my heart was made to rejoice a short time ago, to hear from my old home, of a revival in the church and churches around, and of love abounding more and more. Yes,

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

When we see or hear of revivals and ingatherings of the true church, it is an evidence of Jesus working in their midst, and we are made to rejoice in the work of the Lord. When we hear of strife and confusion among God's dear children, it is an evidence of the works of the flesh, and it is very painful. But we should not despair, for the Lord brings order out of confusion, and he works all things after the counsel of his own will, and he does all his pleasure; he works and none can hinder, he hinders and none can work; 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, and he works all things for the good of his people, and to his glory. Dear ones, we have nothing of our own, we are bought with a price, yes, with the precious blood of the Lamb. Let us trust in his name, for he is good, and his mercy endureth forever; let us bear our cross through life, in death it will be removed.

"Then let us own our common Lord,  
And bear the easy yoke;  
A band of love, a threefold cord,  
Which never can be broke."

I do not know as this will be interesting or comforting to any one; it may be as I felt about one I wrote not long since, in trying to reply to a letter from

a dear sister, I had nothing but worldly things to write. Afterwards, in thinking of it, I felt her letter had not been answered at all, that what I wrote was only chaff, but it was all I had to write at the time. From this, the chaff being blown out by the wind, got on my mind with this Scripture: The wind bloweth where it listeth, and we hear the sound thereof, but canst not tell from whence it cometh, nor whither it goeth, so is every one that is born of the Spirit. When the breathings of the Spirit is blown into our hearts, these worldly things are as nothing. Sometimes, for a small moment, I am made to wonder if there is anything but chaff about me? There is even then a little consolation in it, for I do not love the things of the world, for when I have nothing else but worldly things to think of, I become O, so restless, and when I turn to myself I find vileness, and I find no rest there. Then where must I go? Shall I lie down in deep despair? O no, when I am brought low, and have suffered enough, the Lord lifts me up, and when he lifts me I can look up and see from whence cometh my help. We are as Peter, when he said, "Lord, to whom shall we go? thou hast the words of eternal life." Then, dear, little, doubting ones, we are not sufficient of ourselves, but the Lord is our sufficiency, he is made unto us wisdom, and righteousness, sanctification and redemption; he bore our sins in his own body upon the tree of the cross; he suffered for us; he died for us, that we through him might live. It is written, Ye are dead, and your lives are hid with Christ in God. Yes, dead to the love of the world, dead to the love of sin, and alive to the love of Christ, and his righteousness. It is only in and through him that we are brought off conquerors. We will be sin-

ners as long as life lasts, but Christ died to save sinners. Then if you feel to be a sinner, it is an evidence of your acceptance in the Beloved; a sinner saved by grace. Then let us confess him as our Savior.

May God bless you, dear brethren editors, may he uphold you, and enable you to both write and speak the truth in love.

Do with this as you think best: cast the mantle of charity over it all.

Your little, unworthy sister in bonds of love,

LUCY A. SEALE.

MEXICO, N. Y., August 20, 1899.

DEAR BRETHREN EDITORS OF THE SIGNS:—It has been my privilege for several years to read the SIGNS, and I have greatly enjoyed the many able and instructive articles. There have also been several communications from those who seem much perplexed and troubled with doubts, fears and darkness, and I have sometimes felt that if I could give those sad ones a chapter from my own experience, and the way in which I was led out into a broader and richer experience, it might be of help to some one who is longing to know God, and reaching out for the light, but I realize that the blessed Holy Spirit and the precious Bible are the best teachers, and I feel that I in my weakness hardly dare to do more than exhort each hungry soul who is earnestly desiring to know the way, the truth and the life as it is revealed in the word, to read the Bible. Read the Scriptures, which with the Spirit's teaching is able to make us wise unto salvation. The psalmist exclaimed, "O, how I love thy law." The Bible becomes more precious to me the more I read it, and it is coming to be my only book. I have read it by course several times, and

I find new beauties in it the more I read. The Bible is a full storehouse, a rich mine of heavenly, divine truth. Read it, dear troubled ones. Let us read the Scriptures in all their parts. Read the gospels, the Acts, the epistles, read Proverbs, and Isaiah, and the Psalms, and especially read the twenty-third Psalm; it is a gem of poetry, it is a heart-hymn in all ages. Read the beatitudes, and concerning the christian armor, as found in Ephesians vi. 17, and other portions. In all these things are sources of comfort and strength. The child of God will want to feed upon the word of God as his daily bread, and to him the name of Jesus will be precious above every name. The natural, unregenerate heart finds no joy in communion with God, is not in harmony, and could not be happy in his presence. I believe that it is our heavenly Father's good pleasure that we may realize that we are his children, and that he gives the spirit of adoption, whereby we cry, Abba Father, and the Spirit witnesses with our spirit that we are the children of God. Many passages of the Scriptures give us this assurance. The first epistle of John gives us many texts by which we may know that we have passed from death unto life. It is written, "Examine yourselves, whether ye be in the faith." One text most commonly quoted is this, "We know that we have passed from death unto life, because we love the brethren." Then, as if it might be possible that one might be self-deceived in counting mere friendship, congenialty, a fellow feeling, a sort of sympathy, as christian love, a little farther on John gives another test, "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his command-

ments: and his commandments are not grievous." Let us carefully read this little book, the epistle of John, the beloved disciple of the Lord. He says again, "Hereby know we that we dwell in him, and he in us, because he has given us his Spirit." And except ye have the Spirit of Christ ye are none of his. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Again he saith, "He that saith that he abideth in him, ought himself also so to walk, even as he walked." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him."—John xiv. 21. And he says, "I am the good Shepherd, and I know my sheep, and am known of mine."

God's covenant with his people is an everlasting covenant, but O, how weak is the believer; how our imperfection mars our best endeavors; imperfect faith, imperfect love, imperfect obedience, is ours. All my hopes centre in Christ and his perfect work. With gladness of heart I confess Christ to be the God and Rock of my salvation. He is my strength and my Redeemer. It is he in whom my soul trusteth, I have no worthiness, all dreams of that have died in me, and I can only hide in Christ for refuge and shelter to my soul. Jesus paid it all, all the debt I owe, and nothing, either great or small, remains for me to do. While this is true, as to the redemption, yet the soul redeemed, is filled with grateful love, so that his greatest desire is to do that which is well pleasing in his sight. We obey God, not that we may be saved, but because we are saved, and our greatest sorrow is that we do not more perfectly honor God, by a life of obedience to his



will. We long to live more Christlike, and we cry out in our weakness, out of our weary, selfish, struggling, sinful self, O, lift thou me up, and may we be clothed with thy righteousness, O Lord. By grace are we saved, through faith, and that not of ourselves, it is the gift of God. O, this wonderful redemption! Our hearts long for purity, and while free from the law, yet the law of the Lord is written in our hearts, and we desire by every word and deed to please our heavenly Father. Christ's mission was not only to redeem men, but also to reveal the Father. Of the eternal God, the sovereign Ruler of the universe, our finite minds can have but a feeble conception, but as he is revealed to us in Christ, he is a God of love and tenderness, who cares for us, and is interested in us, and loves us with an infinite love, and we love him because he first loved us, and has redeemed us from the curse of sin, and has made us heirs to an eternal salvation through Christ Jesus.

☞ If in your judgment these lines will be of use to any one, then give them a place in the SIGNS.

A lover of the truth.

MRS. G. A. LINDSLEY.

[It is said by the prophet, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." And they of Berea were more noble than some others, because they searched the Scriptures daily to see if these things were so. How can we find assurance to our own hearts that we have the truth, unless we have known the Scriptures, which is the standard to which we must bring every experience, every thought and every imagination? All these things are false if they do not agree with the word of God. The word witnesses to the things which we

have experienced, if indeed that experience be a scriptural experience. God's people through patience and comfort of the Scriptures have hope. He who has felt the power of the truth in his or her heart, will never regard lightly the written word. We profess to be Bible Baptists, and to follow nothing unless we can find a "Thus saith the Lord" in the Scriptures for it. It is good to have our attention called to these things. Only by heartfelt experience can we come to know what the spirit of the Scriptures is, but yet our experience is not the standard by which the word is to be tried, but the word is the test by which our experience is to be tried. Let us hold in reverence the slightest word written in the Bible. If we do not understand it, still it is the word of God, who never speaks vainly. All that is written in the Scriptures is profitable to the church, and the Holy Spirit uses it for the profit of the church whenever it is needed.—ED.]

OAK LANE, PHILADELPHIA, Pa., 1900.

DEAR HOUSEHOLD OF FAITH:—About a year ago I had a mind to write to you, but I was tempted of Satan to think that it might be only from a spirit of pride, just because I had written to some one and was told that it was a comfort, and was asked to write soon again, so I decided that it would not be profitable for me to write, and I did not make the attempt. The consequence was, for a long time it was a task for me to write even to my family. It has been a long, dark night to me, but once more I do feel a strong desire to write to the different ones, so I will make the attempt to write to all in one letter.

Dear kindred, did you ever think about the household of faith, how many it contains? I had never given it more than a

passing thought until the time of which I spoke, about a year ago. I was pondering in my mind as to how I would write, and the thought presented itself to write to the household of faith, and with the thought came this view: it seemed I was not on earth, but at some other place, looking at a gathering, and the people kept coming and coming, myriads of them, as far as I could see, and their faces were so bright and in such a beautiful light, and still coming. Such a throng and such sweetness, a sacred sweetness and beauty, and as I was being brought away from this unearthly scene, this thought came to me, This is the household of faith. I was filled with a solemnity beyond any former time in my life, and as I was trying still to see just how it was, the thought came to me that I had not recognized a face. I tried again to see if I did not remember any, but could not one. Then the thought came to me, in that household we should not know each other as we do here, but should all be in the likeness of Christ our Savior. I did feel that this was a real visit of the mercy of God to me, a poor worm of the dust. I have had many dark times since then, but I know that I need them, and when the morning comes I can see the good of the night. I would never have known the meaning of the words, "joy cometh in the morning," had it not been night just before. I used to hear that sung, and was annoyed by it, until I came to know the meaning of it, but since I have been able to sing from experience, and from my heart, I can see a very great beauty in it. When the night has been long and dark, and our very thoughts seem like moans, and there is no comfort, but a continual suggestion from Satan is heard, then when the dawn begins to come so the soul has strength

to say, "Get thee behind me, Satan," then indeed we can sing truly, "Joy cometh in the morning;" then we may look back with thankfulness that there is a night as well as day.

As I read this and that name in our family paper, I have a desire to know each one in the flesh. I feel that I do know you in the Spirit. I cannot go very deep into experience, but a feeling of love goes out to the writers, so that I can say brother or sister. I would like to describe this household of faith as it comes to me. They are a poor, despised, dejected and forlorn people, who have no faith nor trust in self; they feel that their arm is puny, and that in them, that is, in their flesh, dwells no good thing; they are so poor that they do not own the very breath they draw, nor one morsel that they eat, nor one drop of the water that they drink; they are all lame, halt and blind, and unbelieving; all are broken-hearted, all unclean, polluted, despised, forsaken and hated; they find sin is mixed with all they do; they are continually begging the Father of all mercies to give them the light of his countenance, and to safely guide them through; they look on all others as better than themselves, and are grieved if sadness befalls another; their love is strong for each other, and most especially when they see one in distress; they give no glory to themselves, for they feel deeply their nothingness, their short comings, their heart wanderings; the Lord finds them in a waste howling wilderness, and leads them about and instructs them, and keeps them as the apple of his eye. He gives this household of faith a home which is built on the Rock of Ages; the love of God is the wall of defense to them, and Christ is the Corner-stone of the building where they dwell. The way

of holiness leads to it, and as for the windows of this building, they are all the precious promises. I will name a few: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "As thy day, so shall thy strength be." "I will never leave nor forsake thee." "My grace is sufficient for thee." "He that cometh unto me I will in no wise cast out." And then right through this home of the children, is the stream of living water, and for all that thirst, full provision is made, and it is given freely to all that need. No harm can befall them, for their Father reigns over all things, and underneath them are the everlasting arms. How safe they are, and O, the peace to those who dwell there.

What is the church of God?  
 Is it built up with hands?  
 Has it earthly foundation  
 Composed of stone and sands?  
 Is it fitted with stained windows,  
 And a painted pulpit new,  
 Commodious seats, well cushioned,  
 And a handsome organ, too?  
 And has it a high tower,  
 With a silver bell suspended,  
 Which is rung to tell the time  
 When worship should be attended?  
 And is there a learned man, that's hired,  
 One that graduated at college,  
 With a salary that's given him,  
 Commensurate with his knowledge?  
 And must an organist be there,  
 That the choir may be led?  
 And do they use a printed prayer,  
 That the children may be fed?  
 No, the holy church of God  
 Was not built with human hands;  
 Its Builder is its Lord,  
 And by his power it stands.  
 Electing love is its defense,  
 Christ is the Corner-stone,  
 The windows are the promises,  
 Where Christ appears alone.

With love to one and all of the household, from one who much desires to be held in the fellowship of the people of God,

MARY HILL TERRY.

WILTON, Maine, Jan. 7, 1900.

DEAR BROTHER CHICK:—I send you inclosed two letters from sister Nellie Palmer, which seem to me worthy a place in the SIGNS. Do with them as your judgment dictates.

Your sister in hope,  
 MARTHA K. HUBBARD.

AUGUSTA, Maine, Nov. 6, 1899.

MY DEAR SISTER:—"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." Is not this the experience of every child of God at times? In this dark, lonely state through which I am walking, I cannot say that I fear any evil, his rod and staff they comfort me, when I have any comfort, and when having no special comfort, I have, I know I have, been leaning on that precious staff, my dear Redeemer. Yes, he is a prop above all others. Underneath are the everlasting arms. It matters not how cold and low we are in our mind, our dear Redeemer still lives to make intercession for us, and we are perfect through his sufferings and finished work. That finished work, I am so glad it is done. The work was put upon one who was able to perform it in a perfect manner, and he declared that it was finished.

My soul has been very heavily burdened of late. In a measure as it seems I have been treading the wine-press. I have questioned if indeed it was heaviness of spirit? If so, since my Savior groaned in heaviness of spirit, am I not in fellowship with his sufferings? I hope it is indeed so. To-night finds me in this dull, lifeless mind, and so indifferent to everything; I am tired in body also. Where I am now I do not hear anything in accordance with the way in which I

trust the Lord has led me. I went yesterday, as one of my duties, to the chapel, and heard part of what they call a sermon. I tried to keep my mind from it (after I had listened for awhile). O, what stuff to be called preaching; it seemed that if the man had had common sense he could have done better. The last SIGNS have come; how good they are; I have read several articles, and all so good.

My dear sister, when I began this letter this afternoon I addressed it to no one, I felt that I wanted to write. You are with me this evening, and so I will send it to you. How lonely it is to be away from all the brethren in Christ. If I could see one dear face, and press one dear hand, it would seem so precious to me. How sad you must sometimes feel, dear sister. "But he knoweth the way that I take: when he hath tried me I shall come forth as gold." Yes, all the dross will be consumed. The wild beasts will no more creep forth to destroy all our comfort.

"Tis self, that legal thing and base,  
That keeps me from my rest;  
Me from myself let Christ release,  
And soon I shall be blest."

This is only a waiting time with us, a day of journeying, with nights of darkness, and dawns of light. When the Sun of Righteousness arises with healing in his wings, how quickly the mists and shadows disappear. We cannot be sorrowful when the Bridegroom is with us, but O, those lonely days when he hides his face for a season; then how different, dense darkness, that which may be felt, and such heaviness of heart. I could never tell it so that any one else could know it, only those who have felt the same. My dear sister, it seems that I have been down in the deeps, my soul has been exceeding sorrowful. "Then

they cried unto the Lord in their trouble, and he delivered them out of all their distresses." And he does deliver you and me out of our distresses. He is truly the chiefest among ten thousand, and the One altogether lovely.

I would that my mind were more upon these divine things, that earthly sorrows, and joys, and pleasures, were a much smaller part of my makeup than they are. What do they all amount to? They weary us so much, and by taking thought ever so much we cannot add to our stature. I am glad that all things are known to our God, he only can wound and heal. How good it is that if we are judged ever so much by friends or foes, they cannot make nor heal one wound however slight. But this wonderful healer knows the way that we take; he knows our grief, and he only can heal. It is well that we are in the hand of an almighty God, for as a father pitieth his children, so doth the Lord pity them that fear him. He knows our inmost sorrow, and we do not need to tell it to him to receive his pity. I am glad this is so. This heartfelt love, this pure love of God, how unlike all other love; this love will still unite us through time and eternity. I hope that this letter may find you comfortable in natural, and more especially in spiritual things, for we want these rays of heavenly light, we delight in them, but our Father knows what is needful, and will bestow upon us enough for our good and his own glory.

Good bye. With love to you, such as the world knows nothing of,

NELLIE PALMER.

NOVEMBER 9, 1899.

MY DEAR SISTER:—I feel to say tonight, "Bless the Lord, O my soul, and forget not all his benefits." I received

the papers to-night, they did indeed bring gladness, such sweet poetry. I began to see what my darkness of mind had brought me. Now I can say, it is all of the Lord, yes, his ways are past finding out, his footsteps are indeed in the great deep. Why is it that to me such things are given? Only because it seemed good in his sight. It seems that I shall never be able to praise my God enough, even though I should be permitted to do so through all eternity. You see the darkness which caused me to write (I wrote four letters in all) was the means by which I received the papers, and was given this spirit of thanksgiving to God. Surely all his works shall praise him, but the clouds are so dark, which overshadow his coming sometimes, that we behold only the darkness and gloom. Surely that was all that the children of Israel saw when they were hard pressed by the enemy, with the Red Sea before them. But there was a way made for them to pass safely through, and there is a way for you and me at this present time also. Yes, we have just as powerful a Deliverer as they had; he is the same unchangeable God, the same yesterday, to-day and forever, and through his unchangeability the sons of Jacob are not consumed. I will not say more to-night, but will close with love to you, that passeth all understanding. I shall expect a letter when you feel to write, which I hope will be in the near future.

Affectionately,

NELLIE PALMER.

ADILL, Okla. Ter., May 18, 1900.

B. L. BEEBE—DEAR BROTHER IN THE LORD:—If an old sinner might so speak, while I feel totally unfit, and unworthy to try to write to any of God's afflicted, poor people, and especially do I tremble

and shrink with the thought of writing to any of those to whom so much grace, light and wisdom are given; yet I have a little mind to write to you, though a stranger in the flesh. I feel that you are kind and long-suffering, ready to bear the infirmities of the weak, and somehow I almost want to in the familiar phrase call you Benton. I just received the SIGNS yesterday containing your editorial remarks, and I have been impressed more than usual since reading them, on the desolation of the Zion of God, and am made at times to doubt my own interest in the blood that cleanses from all sin. I think of the near relation you sustain to the late editor, Elder Gilbert Beebe, and of the high esteem and veneration you must, with so many brethren, feel for him, together with your arduous duty as an editor, with all the perplexities, sufferings and annoyances which are so liable to worry, fret and disturb, and through the deceitfulness of sin, get one in the flesh, and so give Satan the advantage. While reflecting on your remarks, some Scriptures and some thoughts came to my little mind, viz: "Vengeance is mine, I will repay, saith the Lord." "A soft answer turneth away wrath." "I will contend with him that contendeth with thee." Our Master when he was reviled, reviled not, neither hid his face from spitting, and suffered himself smitten. Paul could bear all things for the elect's sake. "After my departure grievous wolves shall enter in." "Of your own selves shall men arise." Jehu according to his anointing, cut off the house of Ahab, but I am not sure his manner was pleasing; he may have been over zealous, at least he seemed to glory in self enough to say, in substance, Come and see my zeal for the Lord. Then, dear brother, I feel to pray God that he

may still give you grace for your every trial; that he may still give you the spirit of discernment, that you may never lose that spirit of meekness and humility, but ever be able (by grace) to walk worthy the high calling, and let your moderation be known to all men. I am sure you have so much to annoy you, but sin is so deceitful. Now if you should tell me you never read this scribble, and never wanted me to worry you again, I do not think I would be hurt, but I would be more ashamed of my presumption. I cannot write for publicity, but if you could have time and mind, I would love to have a few lines, words of comfort from you. I am such a sinner, and so unfit for anything only evil.

I am truly thankful that the good old SIGNS still comes. In this dark day of strife and discord, I do not know how I could get on without them, they always come laden with good things. It is comforting to know that God in his goodness and mercy, wisdom and power, has reserved to himself a few, and not suffered them to bow to the image.

Christian salutation and love to all the saints.

Your little brother in tribulation, and hope of a glorious resurrection,

W. L. STAGGS.

[It is indeed a pleasure to receive such letters as the above, not that we feel that we enjoy flattery, for we have passed through too much suffering to be easily "puffed up," and we daily feel that thorn in the flesh, "the messenger of Satan to buffet us," that Paul said was given him lest he be exalted above measure, but when our feeble efforts to write for publication meet with the approval of the brethren, it is encouraging to have them say so. It is impossible for us to answer privately all the personal corre-

spondence we receive, and we hope our failure to reply will not be interpreted as a lack of appreciation of these kind, brotherly messages of love and encouragement sent us.

We hope brother Staggs will banish all feelings of embarrassment, and write us often, for we know that if we are one of God's chosen vessels of mercy, we have of all men the most reason to extol amazing grace, and we hope that we may be ever kept at the feet of the dear Redeemer and his "little ones."—ED.]

CRAWFORDSVILLE, Ind., Oct. 11, 1900.

DEAR BROTHER BEEBE:—Let me ask you to please mention in the next number, that it will be a favor to us for all who sent you their orders for the book on the Priesthood of Christ, to be paid for as soon as the book was ready, by sending to me the amount of their orders at once, and the books will be mailed to them promptly, as many have not yet sent for it, although it has been ready two months. I depended much on those subscriptions to help meet the heavy expense of publishing the book, and request that all who sent their orders for one or more copies, will kindly fulfill their promise, for which I will be thankful.

And, as I still have a supply of "Early Religious Life," a *free* copy will be sent with every order for Priesthood, to all who ask it, and you may please so state.

Yours in the love of Christ,

D. BARTLEY.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denotes the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER 1, 1900.

Entered in the Middletown, N. Y., Post Office as  
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F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**W O R S H I P .**

NO more important word occurs in the Scriptures, and no more important theme can engage our attention than that which is involved in this word. It is a word that occurs very often in the Scriptures, both of the Old and New Testaments. That adoration, reverence, obedience, love, trust and honor, which is rendered by angels and believing men, toward God, is called worship. True worship is said to be from the heart, and to find expression in prayer, praise, adoration, confession, and finally in all obedience. It is commanded as what is required of all the creatures of God, and it is desired by all who love his name. If any heart be really attuned to worship, that heart is the dwelling-place of the Holy Spirit, who is the spirit of worship. It is the great question with all who truly reverence, and who desire to honor the God of heaven, Do I know what true worship is? The child of God is well assured that if indeed the spirit of true worship dwells in his heart, all is well with him. Not one emotion or act of true worship can be found where the Holy Spirit does not dwell. He is the sole author of all that can be called the worship of God. It is then most important for the confidence and

encouragement of the people of God, that they come to know whether they be true worshippers or not, and to this end it is needful that they come to understand what true worship is. The true principle of worship was defined by the Savior when he said, They that worshiped him must worship him in spirit and in truth. That is, their worship must not be merely in form, or confined to any place, but must be real and sincere, and it must not be of the flesh, that is, moved by fleshly considerations, but of the Spirit, that is produced by the revelation and power of the Spirit in the heart. To profess therefore to worship God, and to render to him obedience, reverence, praise, honor and glory, while really the love and praise of self reigns in the heart, is but mockery. The Pharisee in the parable professed to be a worshiper of God, he professed to render thanks to him, and to acknowledge God as the author of all that he was, and that he did, yet after all, the real spirit of his heart was self-flattery, and self-praise. He verily thought that God was under obligation to him, rather than he to God. His was not true worship, and therefore neither he nor it were accepted with God. On the other hand, the whole attitude of the publican in heart and feeling, was that of true worship. It was an humble acknowledgment before God, of his own sinfulness, and entire unworthiness to receive the smallest favor from him, and this implied a confession in his heart of the holiness, justice, goodness and mercy of God, and this was true worship. One was but the outward form of worship, which was not felt in the heart, and was not sincere, and which was of the flesh, and pleasing to the fleshly mind, while the other was of the spirit and from an humble heart, and contained a confession of the worthiness

of the God of heaven to receive all praise, and honor, and glory. It was an ascription of salvation to the Lord.

It is said in the word, "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." This sums up all vital godliness, faith in God, and the service of faith in the outward life. But what does believing in God mean? Very few of any race or profession will fail to assert a belief in a God; nearly all races of men worship something; the Scriptures of the Old Testament especially, often set this forth; the idols of the heathen are constantly referred to, so also, in the New Testament, the gods of men are set over against the true God, again and again, but to worship idols is not to worship God. The Scriptures are full also of descriptions of the character of the true God, whom men ought to worship. Is it not manifest that to form a conception of the being whom we call God, which is contrary to the revelation which he has made of himself in the word, is but to set up another false God, and so to become a follower of idolatry? What we must know in order to become a true worshiper, is not only that all idols are false and vain, but also that a false conception of the true God, is to dishonor him, and to fail to render acceptable worship. To believe then that God is, involves also a belief in his true attributes and character. There can be no coming to God, when false views of his attributes are held. In truth, if such false views prevail, we are but worshiping an idol of our own forming, and giving it the name of the true God. Millions of men, judged by this standard, are to-day idolators, who yet profess to be worshipers of the true and living God. It is certainly then, most important that we know whom we worship.

To render worship is, first of all, to ascribe to God that which belongs to him. There will be, in all true worship, an acknowledgment in the heart and in the mind, of every attribute of Deity. That which God has revealed concerning himself, the true worshiper will gladly and humbly acknowledge to be true.

First. There will be a confession that God is, and this involves not only the confession that he is now, but that he has ever been, and will never cease to be; it involves the faith that he did not begin to be, that he did not come into being, but that he always was, and that his years know no end. This is to confess that our God, in his very being, is incomprehensible. The finite mind cannot conceive of that which did not begin to be. That of which we can predict a beginning, is not the eternal God. We have to do with things that have a beginning, we ourselves had a beginning, all that we can reason from had a beginning, the thought of a beginning to all things is inseparable from our minds, we, by the very law of our minds, ask the source and cause of all that we see. Therefore finite minds cannot comprehend the being which has no beginning, yet those who come to God must believe that, and this is the work of faith, wrought in the heart of every believer.

Second. There will be an acknowledgment that this eternal God has to do with the affairs of the universe. In other words, as the text refers to reads, "He is the rewarder of them that diligently seek him." This involves the thought that he regards all the thoughts, and words, and actions of men, that nothing of them all is hidden from him, and that he ever sees, knows and weighs all things, from the mote that we can see only when floating in the sunbeam, to the giant



worlds which revolve in immeasurable space; from the movement of the tiniest insect that lives its life of a few brief moments, to the service of the mightiest archangel. It also involves the truth that in wisdom has Jehovah made them all, and that all are and were created for some definite purpose, known only to their Maker, save so far as he is pleased to reveal his purpose to his creatures. All this must be involved in the truth of the words, "The rewarder of them that diligently seek him." In other words, they that worship him, must believe in a God of providence, and this providence is universal, it takes in the young lions which do lack, and suffer hunger, the sparrow which cannot fall without him, the clothing of the grass of the field with more glory than that of Solomon, the numbering of every hair of our heads, and all the daily provisions which must be supplied to all the creatures of God. This providence takes in the thought also that every thought and every imagination of the heart are known to him, it searches our down-sitting and uprising, it compasses our path continually, it sees our thought afar off. Well might the psalmist say, "Such knowledge is too wonderful for me; it is high, I cannot attain to it."

Third. In all true worship there will be a confession of the omnipotence, omniscience and omnipresence, of Jehovah. The finite mind cannot grasp these words, it can only see they express things beyond its reach. Let the imagination take flight to the utmost stretch of its powers, and it has not yet taken one brief step toward the grasp of the meaning of these words, yet he that truly worships God must believe all these truths concerning him, because to deny them, or to doubt them, is to rob Deity of that which belongs to him in our thoughts of him, and worship cannot go

with robbery. The worshiping soul will be in the attitude of saying before God, "Lord I cannot grasp thy fullness, but I do humbly confess, and acknowledge all that thou hast said of thyself." Such a soul will not limit Deity, but will confess at once that he is incomprehensible in all his attributes. It is the language of rebellious reason to say, "I will not believe and confess what I cannot understand." To worship God we must confess what we cannot begin to understand. We do not understand the existence of Deity, his self-existence, nor the unbounded measure of his providence, neither can we understand his omnipotence, omniscience and omnipresence.

Fourth. There must be a confession of his immutability. This will involve all the attributes, and purposes, and thoughts of Deity, it will involve his knowledge, his love, and all his purposes toward men, in heaven or on earth. Immutability must belong to him, else he is wanting in wisdom, power and purpose. Mutability belongs to partial knowledge, to strength that can be measured by some finite thing, to a mind undecided in its will, but our God embraces in his knowledge all that has been, or will ever be, his power knows no limit, and his purpose is declared to be an eternal purpose, which he purposed with himself ere time began. The Scriptures abundantly declare his unchangeability; if we believe in their inspiration, we must and will accept this truth. It is a mark of all idolatry, that men believe in, and speak of a God, who is changeable, and this involves necessarily the belief that their sovereign is wanting in wisdom, power and purpose. This is not the true God, and these are not true worshipers. It is enough that Jehovah has said. "I am the Lord, I change not." And right here rests the hope and comfort of the

doubting, wandering, unbelieving children of God, because "I change not," he says, "ye sons of Jacob are not consumed."

Fifth. In all true worship there will be a confession of his holiness, truth and justice; the humble heart will never accuse God with hardness or injustice; it will accept all that appears dark to the finite mind, if only God has so spoken. A believing heart will never say, when possessed of the Spirit of true worship, when the infinite purpose of God concerning the wicked is unfolded, "Why doth he yet find fault?" And again, "Who hath resisted his will?" The true worshiper will confess all the deep mystery of the will of God in all things that are done, and yet will humbly bow beneath the other and equal truth, that men are yet guilty in what they do. In believing reverence the soul will say, While men meant it for evil, God meant it for good; while men acted with wicked hands, yet they have done what was determined before to be done, and there will be then no questioning, no assertion that God has no right to find fault with men for doing what he has purposed to be done; it will be enough for such a soul to read that Paul asserts this in Romans ix., and that he, inspired to write the exact will and mind of God, would attempt no apology for Jehovah, but says to all who interpose such objections, that they arose out of a spirit to reply against God. This is the spirit of pride and rebellion itself. True worship says, "Lord I do not understand the mystery of thy ways, but I know that thou art holy, good and just." Pride, the vain glory of the flesh, would strive to bring the Most Holy God down to our fallen ideas of justice and truth, but true humility accepts what God has said about these things, and con-

fesses that all is true, since God has said it. It is sickening to all who reverence the word of God above all else, to hear those who profess great godliness and love for righteousness and truth, saying that we are bound to judge what God has said, by the reason that he has given us, and that we have nothing else by which we can judge. Such ones deny the absolute fall of man, they deny that human REASON is depraved and fallen, as well as all other faculties of man, they would set themselves up as judges of what the God of heaven should do, and will not admit that the Judge of the whole earth can do right, unless he does as seems to them right. But where the spirit of true worship dwells, this spirit must and will be crucified, such souls will not reply against God, but will bow with reverence, as did Paul, when he rebuked such unholy reasonings in Romans ninth chapter, as said before.

Now where these things are confessed with gladness in the heart, there is true worship. How many hearts have said, "O, that I could render acceptable worship to God." "How glad I would be could I praise him as I ought, and tell the story of his mighty acts and of his holy character, and speak forth his name." Thousands have been engaged in the worship of his name, when they did not know that what they felt was true worship. Such ones have desired the gift of others, and have said in their thoughts, "O that I could pray to him, O, that my love were more fervent and pure." Such feelings are the essence of true worship. To come before God, and confess our great sinfulness, is to worship him as the God of holiness and truth, before whom all confession must be made. To acknowledge before him our poverty of spirit, and to confess that all supplies of

grace must come from him, is worship indeed. To acknowledge that he is worthy to be exalted, and to be loved supremely, is to engage in his worship. To adore him in heart, and to confess his power, truth, wisdom and love, is to engage in most acceptable worship. Worship does not consist in a multitude of words, or in many bowings and genuflections; it does not consist in great displays of devotion in the sight of men, it does not take up its abode in great temples, nor find its expression in fine oratory or music, but it does dwell in all humble hearts, and oftener than otherwise is silent, so far as any expression of human lips is concerned. When one pleads, "Lord, save or I perish," "God be merciful to me, a sinner," "Lord, remember me when thou comest into thy kingdom," that is true worship. To gladly receive the word is real worship. The silent uplifting of the heart to God, when guilt and poverty is felt there, is in his sight, true worship. All these things are to the exaltation of God. Only humble and broken hearts can really worship God. O that all our hearts might be thus broken. C.

#### PLEASE BE SURE

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

By observing the above instructions our subscribers will enable us to more accurately keep their accounts.

#### CONDITIONAL, OR MERITED, TIME SALVATION, OR "STRIFE ABOUT WORDS TO NO PROFIT."

How often we meet with the expression, "Strife about words to no profit," when any discussion arises in regard to the truth or fallacy of certain points of doctrine. In fact some of our people have so fallen into the habit of using this expression, that we fear they do not always stop to consider its full import.

While we wish to be ever kept from engendering strife to no profit, or making a brother an offender for a word, yet we cannot afford to desert a single principle of truth, because some claiming our name rise up in opposition to it, lest we engender strife. Our belief in regard to natural things is not within our own control, to say nothing about revealed faith in spiritual things. What we have held as sacred truth, taught us, as we hoped, by the revealed interpretation of the Scripture, and confirmed in our experience, we cannot cast aside because it may clash with men's "philosophy and vain deceit." While we would with the ability God giveth, defend the truth, whether men will hear or forbear, yet we hope we may be kept from descending to any low, uncouth slang, in an attempt to ridicule the opinions of those who do not agree with us. The truth of God is not maintained by any such rowdyism. A "Thus saith the Lord" will put to flight volumes of such vulgar efforts at sarcasm.

With these preliminary remarks we will proceed with what we first purposed to write, and hope we shall not be left to willfully misrepresent the belief of any one.

Within a few years, two of the points of doctrine advocated by the SIGNS OF THE TIMES ever since its first publication,

have been assailed, both from the pulpit, and by the the press, by those claiming the name of Old School Baptists, viz: "The predestination of all things," and "Salvation by grace, and grace alone, for both time and eternity."

It is more our mind at the present time to write upon the latter subject, and if the brethren will bear with us, we will endeavor to give our opinion in this matter.

In regard to the eternal salvation of the children of God, we believe all claiming to be Old School Baptists, are agreed that it is wholly of grace, therefore there is no need of argument on that point, but if we understand the position of those contending for "conditional time salvation," they hold that in the regeneration, or new birth, the subject of grace has grace given him which enables him to at all times obey the commandments of the gospel, and if he obeys these commandments he will be rewarded for so doing, but if he is disobedient he will be punished, and that rewards and punishments are conditional.

To part of the above we can assent, with a slight change in the phraseology. That is, if we do keep the commandments, we enjoy the blessing accompanying the obedience, but if we are disobedient, we do not enjoy these blessings.

Then the whole question narrows down to whether a child of God can with the grace given in the new birth, ever after keep the law of God, or whether he needs grace given him day by day, to keep him from falling?

With the Bible, as we read it, and our daily experience before us, we feel that we must have free grace given us day by day, or as Paul told the Corinthian brethren, "The inward man renewed day by day," and if anything is left condition-

al on our part, that far our salvation will surely be a failure. We feel that *as our day*, our strength must be. In fact everything in a christian experience is antagonistic to the conditional theory. What was the lesson taught us in our first religious exercises under the operation of the Spirit? Did we not, when we were first quickened by the Spirit, commence to work to win the favor of the Lord? How did we succeed? It was not until we were all worked out, and at the ends of the earth, that our blessed Redeemer revealed himself to us as our SAVIOR. Is such an experience designed to teach us a conditional salvation based upon our merits or demerits? Did you feel, dear child of God, when the Lord took you up out of the horrible pit of self and sin, and placed your feet upon the Rock Christ Jesus, that it was for any merit or worthiness of your own? Did you feel that you had worked yourself out of this horrible sink of sin, that you found yourself in, or was there a *new song* in your mouth, even praise unto God? Remember, brethren, this experience was all after the Spirit was implanted, and you were born again, and were alive spiritually, for "The dead know not anything," not even that they are dead. It is not until after the implantation of the Spirit, that these groanings are made by it, in intercession for us. How any one that has had an experience of grace, can look back to their earliest exercises, and yet hold to salvation by works, either for time or eternity, is a mystery to us.

If our time salvation is conditional, or based on our obedience, what are the commandments that we are to obey? To answer this question we should have to quote a large portion of the New Testament. But numerous as are the commandments, they all hang on two that

were given by the Savior: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matthew xxii. 37-40. Then "Love is the fulfilling of the law." No matter how constant we may be in our outward acts of devotion, we must confess with Paul, "Though I bestow my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Then if it would profit Paul nothing to make such a wonderful sacrifice, without charity, (love) how can we commend ourselves to God by any sacrifices we can make, unless they be made in love? That is, a love for the act itself, uninfluenced by hope of reward or fear of punishment.

In the gospel kingdom the saints are redeemed from under the law of the old covenant, which was a condition covenant, and they are raised to a newness of life, and are now under the "Royal law of liberty." How paradoxical to the natural mind is the expression, "law of liberty." Legalists, either in the world, or among the saints, are failing to obey this law while they are laboring under a law of *restraint*. There is but one way that we can fulfill this blessed law, and that way we are told in the Scripture, which declares, "Love is the fulfilling of the law." With this love implanted in our heart, every requirement of this law becomes a *privilege*, and then it is indeed a "law of liberty," and we are greatly blessed in keeping its commandments. But we have learned by sad experience, that we cannot of our own volition possess this heaven-born love, and without it it is impossible to please God, and

therefore we know that if even temporal blessings are conditional, and we are to make the first move to merit the favor of God, our case is hopeless.

The above is a crude expression of our views in regard to conditional time salvation, and they are in unison with the sentiments advocated by the SIGNS OF THE TIMES, and all the Regular Old School Baptists, and now that the sacred truth of salvation by grace, and grace alone, is assailed, shall we cease to publish it, lest we be accused of "Striving about words to no profit?" Instead of this being merely a strife over a word, it is a question that involves a vital principle as to the truth between works and grace, between Arminianism and christianity. Then we hope our brethren will not be led astray by this common expression, which is so frequently used by the enemies of truth, to shield error. There ever has been a warfare between truth and error, and there ever will be, until Christ shall give us the final victory. Then let us not shun to declare the whole counsel of God, for fear we may be accused of "Striving about words to no profit."

B.

#### COMING HOME.

DEAR BROTHER BEEBE:—For two dollars inclosed you will please send me your paper one year. I believe in the doctrine that is set forth in the SIGNS; I believe in giving God all the glory. I do not like to see our ministers get up in the stand and tell us that there is something enjoined upon us to do that we know we ought to do, and refuse to do it. I have tried to believe in conditions, and have looked for them, and I know my greatest desire all along down the line was to do what was right, and I have done the best I could. I have done nothing good except the Lord has been with me. He leaves his people in dark places when he pleases.

I will close for this time.

F. L. COX.

DARDANELLE, Ark., Oct. 7, 1900.

THE above is a specimen of letters we are receiving of late, which shows that many of the dear saints that have been lured away by the offer of "merited bless-

ings," are becoming starved out. While the spiritually born children may for a time be led astray by the sophistry of the carnal mind, they cannot live on theories, but will soon hunger and thirst for the sincere milk of the word. And if we read the signs of the times correctly, the Lord is bringing his spiritual Israel back from their wanderings, and may his name have all the glory. B.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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#### ACTS XXVI. 18.

IN this chapter, the apostle Paul, in making his defense before Agrippa, related his remarkable conversion to the christian faith; and in the course of that relation, mentions the words which were spoken to him by our Lord Jesus Christ, whose voice, pealing from the high throne of his supreme glory, came with almighty power and irresistible force to his heart, at once removing his violent prejudice against the truth, and making him to feel most sensibly his lost and helpless state and condition as a sinner against, and persecutor of Jesus Christ.

Elder Harding desires our views on a portion of the words which were spoken by our Lord Jesus Christ to Saul on that occasion, and by him narrated in his address before Agrippa, namely: "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."

In the context we are told that our Lord designed to make Saul a minister and a witness, both of the things which he had seen and of those things in the which he would afterward appear unto

him; and that he would send him as a minister and a witness unto the Gentiles, to open their eyes, &c. Not by any means implying that Paul, even as an inspired apostle, had power to quicken the dead sinners among the Gentiles or the Jews, to see the things of the Spirit, which are foolishness unto the natural man, and which no unregenerated man can either see or know, because they are spiritually discerned, but ministerially, and as a witness of Jesus, he was to open their eyes. God had a people among the Gentiles whom he was about to call, quicken and bring to his fold. They were now afar off, and in darkness, error, idolatry, and under the power of Satan, but they were soon to be called by grace, and instructed. To qualify this witness and minister, he must, like the husbandman, first be a partaker of the fruits, and as we see in his own experience, when quickened by the life-giving voice of Jesus, he found himself in darkness, in bondage and ignorance, and instead of being led to fancy that he would be able to give eyes to the blind, by any power which he possessed, he found himself unable to open his own eyes, but remained in darkness until one of the Lord's ministers and witnesses was sent to him, as he was now about to be sent to the Gentiles, saying to him, by divine authority and in the name of Jesus, "Brother Saul, receive thy sight."

The work for which Paul was qualified, and to which he was called, was to open the eyes of God's quickened children among the Gentiles, and to turn them from darkness to light, and from the power of Satan unto God. Certainly his ministry had this effect. God's people, to whom he was sent, had been brought up in Pagan darkness, and although quickened and prepared by a divine power for the saluta-

ry benefits of Paul's labors, had never had their sight directed to the adorable way of salvation by grace. To open their eyes, implies that they had eyes to open; not their natural eyes, for with them no man can see the kingdom of God, as it is written, "Eye hath not seen." "The natural man receiveth not the things of the Spirit of God." But when "God, who commanded the light to shine out of the darkness, has shined in their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ," then the ministerial labors of the servants of Christ are of service to remove from them their "grave clothes," as Christ commanded in the case of a quickened Lazarus, and to take the napkin from his eyes, as Ananias had done to Saul, and as Paul was to do to the quickened Gentiles, by preaching to them the glorious gospel of God our Savior, administering to them the ordinances of Christ, "teaching them to observe all things whatsoever Christ has commanded them," and warning them to beware of false teachers and false doctrine. Should Paul, or any other person, open the eyes of a dead man, it would not enable the dead to see, for if dead they can see no more with their eyes than with their hands or feet, but opening the eyes of the living, removes that covering from the eyes, which prevents their seeing. Hence to open the eyes of God's quickened children ministerially, is to turn them from darkness to light. Living persons, if their eyes be shut, are in darkness, and when in darkness, as Peter said, they are blind, and cannot see afar off, and have forgotten that they have been purged from their old sins. Much may be written on the subject of that darkness to which God's living children are subject, sometimes by reason of doubts, fears, un-

belief, &c., and sometimes by following their own carnal reasoning, instead of living by faith upon the Son of God. But the darkness from which the Gentile converts were to be turned, seems to have been from pagan idolatry and superstition, to the divine radiance of the glorious gospel of the blessed God. The darkness of this world is connected with the power of Satan, who is the prince of the power of the air, the spirit that worketh in the children of disobedience, and Satan and his emissaries are spoken of as rulers of the darkness of this world. But God has delivered his children from the power of darkness, and translated them into the kingdom of his dear Son; hence they are admonished to walk as children of the light. Perhaps there never was a time when the power of darkness was more strikingly demonstrated than at the present day, in which men put darkness for light, and light for darkness. And the power of their darkness is so great that they who are under it "Wonder and perish, while God is working a work in their day which they shall in no wise believe though a man declare it to them." Even God's people, in all their natural powers are inclined to darkness rather than light, and the constant tendency of their carnal minds is to run into it, but God has provided for the effectual turning of them from it, and from its Satanic power, unto God. And the gospel ministry, and especially the apostolic gifts and labors, are eminently calculated to secure this object. *That they may receive forgiveness of sins.* The forgiveness of sins, and the reception of that forgiveness by the sinner are very different things. "Christ is exalted to be a Prince and a Savior, for to give repentance to Israel, and the forgiveness of sins." There are many witnesses on earth who can testify

that Christ has power on earth to forgive sins. But the forgiveness of our sins cannot afford to us consolation until such evidence or assurance of their forgiveness is afforded us to enable us to receive that forgiveness by faith, then we realize a full and free discharge from the guilt and condemnation of them. Isaiah had neither power nor commission to forgive Jerusalem, but God commanded him to speak comfortably to Jerusalem, and cry unto her that her warfare was ended, and her iniquities were pardoned. They were already pardoned, but they were to be apprised of the fact, that they might receive the forgiveness, and rejoice in it. A quickened sinner, until thus enlightened, will seek for justification by the deeds of the law, and will labor and mourn in darkness where he is annoyed by the tempting power and cruel suggestions of Satan, until he is enabled by grace to see how God can be just and the justifier of a poor, guilt-burdened sinner, but when the assurance is brought home to his understanding that "he has received at the Lord's hand double for all his sins," then he receives the forgiveness of his sins. This is to them a great and glorious deliverance, and in it they rejoice with joy unspeakable and full of glory. Now they receive not only the evidence of the remission of sins, through the redemption that is in Christ Jesus, but they are placed experimentally among the heirs of God, and joint-heirs with our Lord Jesus Christ, and as heirs, they receive inheritance among them which are sanctified. Not a purchased possession, or a reward for their efforts at reformation, their use of means, or payment for services rendered to the Lord, but an inheritance, the gracious patrimony of their heavenly Father.

And this inheritance, being a joint in-

heritance, is among them which are "Sanctified by God the Father, preserved in Christ Jesus and called." "Saved and called with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began." The King who sits upon the throne of his glory, who has separated them from the goats, and put them on his right hand, says to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And that faith which is in him, of which he is both the author and finisher, is given them, and by it they receive their forgiveness and inheritance among them which are set apart, separated or sanctified.

But let it not be forgotten that a part of the legacy is, that in this world the heirs of glory shall have tribulation. "If any man will live godly in Christ Jesus, he shall suffer persecution." God has chosen his people is a furnace of affliction, and the saints are destined to encounter many trials, temptations, doubts, fears, reproaches and afflictions, but they have the blessed assurance that these comparatively light afflictions, which are but for a moment, do work for them a far more exceeding and eternal weight of glory, while they look not on the things which are seen, but on the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. Hence, "We know that all things do work together for good to them that love God; to them who are the called according to his purpose."



### ABSOLUTE PREDESTINATION OF ALL THINGS.

IN our last number we promised to notice the request of brother Burson, who desired our views on the subject of the absolute predestination of all things. We have frequently given our views on this subject, and still feel willing to give such views as we have on this and all other scriptural subjects.

Although it is common for all wise men to lay out their plans and predetermine, or predestinate what they intend to do, it is exceedingly hard for men to comprehend the doctrine in its application to him who has "Declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure." Although our Savior has called that man a fool who without predestinating, preconcerting his arrangements, or predetermining in regard to his undertakings, would attempt to build a house, it is thought by many incompatible with the divine perfections of our Lord that he should predetermine, pre-arrange or predestinate, in the building of a world. If God has declared the end from the beginning, he has so declared on the ground of positive knowledge of the end, and if he absolutely foreknew all things, all things must have been before determined, either by himself or by some other power. If not predetermined by himself it might well be demanded, With whom took he counsel, and who instructed him, and taught him, when he measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? (Isaiah xl. 12-14.) We must admit that God possessed all this knowledge of himself independently, or deny his omniscience; and we must acknowledge that his perfect

knowledge rested on the counsel of his own sovereign will and pleasure, or conclude that he was instructed by some other, which conclusion we think none who know the Lord will be likely to make. But we need not speculate, nor attempt to establish this matter by inferences, however clearly drawn, for in his holy word we are informed that it is the theme of reverence and worship of the four beasts, and the four and twenty elders, who, falling down before him, and casting their crowns before his throne, continually cry, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 10, 11. And in his word Jehovah claims that he has created all things for himself, yea, even the wicked for the day of evil; and he says, in vindication of his supreme Godhead, "I form the light, and I create darkness; I make peace and I create evil; I the Lord do all these things." We cannot read these declarations from the mouth of God himself, and resist the conviction that our God worketh all things after the counsel of his own will.

But our brother desires us to speak more particularly on the words, "all things." There are those who profess to believe that God has predestinated some things, but they cannot comprehend the idea that he has predestinated all things. Among the things which they allow that he has predestinated, are the redemption of his people from sin, and their eternal justification and immortal glory, the unspeakable gift of his dear Son, his advent to our world, his sufferings, death, resurrection and ascension to glory; but they cannot admit that God absolutely ordained that sin should enter into the world, that there should be any sin-

ners to redeem, or that wicked men should, with wicked hands, crucify and slay the Lord of life and glory.

The Lord predestinated that Joseph should lay up corn in Egypt, but had nothing to do with his dreams, the envy of his brethren, or any of the circumstances of their projecting his murder, had no hand in sending the Ishmaelitic merchants to intercept their wicked designs, or with his being sold to Potiphar, nor the strange course of Potiphar's wife, or the dreams of the butler and baker, who were fellow prisoners with Joseph. But we confess we cannot conceive how anything can be predestinated unless all things are. In regard to both the cases referred to, we are informed that God did control all the events. Peter, being inspired by the Holy Ghost, charged upon the Jews the murder of our Redeemer, in these words: "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. Again, "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. In regard to the case of Joseph, God had made known to his great-grandfather Abraham, his control over this matter, and that the children of Israel should sojourn in Egypt, and be entreated evil for the space of four hundred years. (Gen. xv. 13, 14.) So also we are informed in the word that "the wrath of man shall praise God, and the remainder of wrath he will restrain."—Psalm lxxv. 10. From this last quotation we learn that God, in his providential government, according to his inscrutable wisdom and

the eternal counsel of his own will, allows wicked men and devils to go just so far in wickedness as he designs to overrule for his own glory, and no farther; they would if they could, do more, but God restrains them. His providential government, which is based upon the pleasure of his own will, according to which he works all things, extends to the falling of a sparrow, and the numbering of the hairs of our heads, and it is and should be a consoling thought to all of God's dear children that

"Death and hell can do no more  
Than what our Father please."

But it is argued by the opposers of Predestination, that if God has predestinated all things, man is not accountable; and some go so far as to say that God is the author of sin. The apostle Paul anticipates the blasphemous cavilings of the enemies of divine sovereignty. "Thou wilt say then unto me, Why doth he yet find fault?" or why doth he hold men accountable for wicked actions? "For who hath resisted his will?" It is true that God's eternal and immutable will cannot be successfully resisted or thwarted, for he doeth his pleasure in the armies of heaven, and among the inhabitants of earth, and none can stay his hand. This the apostle does not deny nor modify to avoid their blasphemous cavils; but he says, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why has thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endureth 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."—Rom. ix. 20-23.

As it is a mercy to us when God restrains us from sinning, and "leads us not into temptation, but delivers us from evil;" so is a manifestation of his wrath, upon the vessels of wrath, when he endureth with long-suffering, or allows them to fill up the cup or allotted measure of their iniquities, and when he sends them strong delusions that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness. (2 Thess. ii. 11, 12.) That the purpose and predestination of all things do not exculpate men from blame, nor involve the Supreme Jehovah as the author of sin, in the manner urged by the opponents of the doctrine, is very apparent from what is recorded in connection with the events to which we have made allusion. Although Christ was delivered by the determinate counsel and foreknowledge of God; those who were charged with his crucifixion were guilty of doing it with wicked hands. They acted as voluntarily and maliciously as though no such determinate counsel had determined beforehand what they should do. Joseph told his brethren that God had, for their sakes, brought him to Egypt, and although they meant it for evil, God designed it for good; to save much people alive. Pharaoh was punished for his wickedness, although God had for that purpose raised him up, that he might make his power known in him, and from time to time harden his heart that he should not let the children of Israel go until God's wonders were displayed in Egypt.

Every intelligent being knows that in committing sin, he acts voluntarily, and follows the impulse of his own depraved nature, and every one who is born of

God and taught by his Spirit, knows that sin is the opposite of holiness; that God is holy, and that sin is of the devil, and not of God. Still a consciousness of God's supreme power and wisdom, to fix its bounds, and say to it as he has said to the waters of the deep, "Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed," affords a strong consolation to all who look alone to God for succor, protection and support, while destined to remain as strangers and pilgrims on the earth.

MIDDLETOWN, N. Y., May 1, 1858.

#### RELIGIOUS FANATICISM.

WE had intended to devote some portion of this number to an account of what is now, and has been for a few months past going on in most of the cities and towns of our Northern States, under the name of a religious revival, but more properly a revelation of that man of sin of which God has given due warning to his church. (2 Thess. ii. 3-12.) Whose coming is after the workings of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish. Such is truly the power of the present delusion that they who dwell upon the earth are made to cry, "Who is like unto the beast? Who is able to make war with the beast?" The grand lever by which the world is to be moved out of its place, is a general conglomeration of the various Arminian sects with as many of the non-professing portion of the community as they can decoy into their net, under the name of Union Prayer Meetings, in theatres, and other places of the kind, where from two to three minutes only are allowed to each, to insult heaven by their mock prayers, and workmongrel harangues. In a future number we will give further particulars.

MIDDLETOWN, N. Y. April 15, 1858.

## S E L E C T E D .

PLEASANT PLAINS, Ill., Oct. 7, 1900.

B. L. BEEBE—MY DEAR BROTHER:—  
I mail you under separate cover, a book of sermons. They were preached by a Mr. Fish, of Troy, N. Y. He was the minister of a small body of people in that vicinity who seem to be remarkably clear in the truth. These people are not Baptists, and appear not to have known the Baptists until quite recently. I spoke to a congregation of them last summer, and my preaching was most cordially received by them.

Mr. Fish died, I think, about eighteen years ago, and they have not had a preacher since, but have met regularly and listened to Mr. Fish's sermons as read by some one of the congregation. I desire you to publish some of these sermons in the SIGNS; I believe they will be highly relished by your readers, and it will certainly be of great interest to the Baptists, to know that this man stood alone for years, contending for the same faith that is so dear to us, not knowing of any others in America who believed the same things.

Yours as ever,

H. M. CURRY.

SELECTION FROM SERMONS BY MR.  
N. A. FISH.

"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."

Fears of a broken law, of coming wrath and of judgment, arise from a sense of sins committed. When God begins in mercy to teach a soul the knowledge of sin by the law, then first his danger is seen, and such fears as never entered his soul before, fill him with dismay. Nothing now can quell his fears and comfort

his soul but a sight of him who magnified the broken law, appeased the wrath of God, and obtained the sentence of justification from sin. This is Christ, he says, "Fear not," and why not? "For I am with thee," I am come down to thee to be with thee, Immanuel, on thy side, made of a woman, made under the law where thou art, to keep it for thee, and to bear in my body thy sins, and thy curse, and to make an end of them, and to bring in for thee an everlasting righteousness, and to keep it for thee in my own person.

In due time the Spirit makes revelation of this to the heart through faith, fears flee away, and peace with God takes its place, and the sinner now goes on his way rejoicing in his salvation seen in Christ. How long? Until new fears begin to trouble his mind. Christ disappears, and his peace is gone, his power to believe is gone, and corruption within comes to sight in the filthiness of its nature. Unable to check the flow of depravity he is alarmed with the fear that his conversion is not genuine; his outward walk, though ever so exact, affords no hope; the more he tries to help himself out, the deeper he sinks in sin and unbelief. He knows he must come to Christ or perish, the will is there, but neither strength nor help. Then the word comes, "Fear not," and why? "I will strengthen and help thee." So the Lord is the strength of his heart to believe again, and to help to recover peace. After many such changes he learns his helplessness to keep himself in the faith, or to recover himself when he falls. He loves peace, the peace which Christ gives, but finds in himself so many fleshly lusts warring against his soul that another fear takes hold upon him, he is afraid he may fall at last never to rise again. Again

the word of promise is spoken to him in power, "I will uphold thee with the right hand of my righteousness," and this delivers by faith in his word who is able to keep him from falling, and to present him faultless before the throne.

He is liable all the days of his pilgrimage to be plagued with fear that he is not elected; that he is not one of the redeemed; that he is not born again.

The Lord knowing this says, "Fear not." I have chosen thee, thy name is written in heaven; rejoice, I have redeemed thee, thou art mine, I have called thee, and will never forsake thee.

It is not until a child of God has suffered awhile from fears that the Lord settles, establishes and strengthens him to be steadfast in the faith through all the changes of his spiritual warfare.

### OBITUARY NOTICES.

DIED—At her home near Tishomingo, I. T., Mrs. **Emma Beasley**, my wife's eldest daughter. She was born June 18th, 1861, died Jan. 6th, 1900. Her maiden name was Donaldson. Her father, R. C. Donaldson, emigrated from Bowling Green, Ky., to Texas, in 1848, and settled in Hill County in 1861, and was one of the leading citizens of the County. Of the seven children born to him all are living except the subject of this notice. Emma was married to J. S. Beasley in 1872. Of this union there were born ten children. She professed a hope in Christ, and joined the Methodist Church in 1886, but becoming dissatisfied she related her experience to the Joshua Church of Old School Baptists in the summer of 1897. Owing to trouble she was never baptized. Poor Emma had her full share of trouble in this world. She wept much over her little baby girl two weeks old, just before she died. She had no fears of death, and seemed to be reconciled to God's will. The kindred and friends of dear Emma weep not as those without hope, as the general expression is that poor Emma is better off. But we grieve at the thought that we shall see dear Emma no more.

May God bless her family according to his will, is the prayer of one who loved her for the truth's sake.

ALSO,

DIED—At the residence of her son-in-law, Robert Carlock, near Joshua, Texas, July 31st, 1900, our dear sister, **Comfort Lightfoot**, of cancer of the breast.

She was born in Allen Co., Ky., Feb. 25th, 1826, and was married to Simpson Lightfoot, March 15th, 1846. They raised four children, two sons and two daughters, all have families. Her son William, and her kind husband, died many years ago, which brought much sorrow to the dear wife and mother, for she was left very lonely indeed. Our sister united with the Middlefork Church of Old School Baptists, near her home in Kentucky, about the year 1850, emigrated to Texas in 1870, and was in the constitution of Joshua Church in 1878, and remained a faithful member until called away by death. In the division of Joshua Church on predestination, our dear sister stood firm on the old confession of faith adopted by the Baptists in 1689. She bore with much patience the reproach cast upon the doctrine by those who limit the holy One of Israel. She would ask the simple question: If God did not decree all things, who did? And when the doctrine of conditional time salvation was advocated by the limited Baptists, she would not receive it. She read the SIGNS many years, and came to the conclusion that she did not care to read any other paper. A true Old School Baptist is gone from our midst, whose place cannot be filled in the church (I fear) by any member now living. Three children and a number of grandchildren are left to mourn the loss of mother and grandmother. Weep not, dear ones, for your loss is her unspeakable gain.

The writer spoke to a large congregation at the Joshua church-house, in memory of our dear sister, the fourth Sunday in August. May God comfort the bereaved.

ALSO,

**Eliza L. Stackpole** was born in Brandon, Miss., Sept. 13th, 1831, and her father, R. G. Crazier, emigrated to Galveston, Texas, in 1844. The subject of this notice was married to Ellis M. Stackpole, who was from Portland, Maine, Feb. 6th, 1851. There were born unto them thirteen children. Her husband was Major, under the command of General Gano, in the war between the States. He died in December, 1886. Thus dear sister Eliza was left a poor, desolate widow. She, with her husband, first joined the Episcopalians, then the Methodists, but since she became acquainted with the Old Baptists, and heard them preach salvation by grace, she had a desire to unite with the little church at Blum, and requested baptism at the hands of the unworthy writer. But to our great grief, our dear sister, her two sons, one son's wife and three children, one daughter and husband, and three children, were all lost in the great flood which inundated Galveston, Texas, Sept. 8th, 1900. One daughter, husband and two little children, were all that were spared that were in the city at the time. Four children survive to lament their sad loss. Our greatest grief is over the fact that none of them were found but our dear aged sister Eliza, and that she of dire necessity was cast into the gulf. My wife,

Mary S. Rogers, is the only member of the Crazier family left to mourn the great loss of an only sister, but she weeps not as those without hope, for her sister Eliza left satisfactory evidence that she had long since passed from death unto life.

May God comfort the bereaved.

W. L. ROGERS.

BLUM, Texas.

DIED—July 10th, 1900, our father, **Willis Elliott**, aged 100 years, 11 months and 3 days. Father was born in North Carolina, August 7th, 1799, and moved from there to Indiana, and thence to Missouri. In 1821 he was married to Miss Polly Vanderpool; to them were born eleven children, six boys and five girls; two of the boys died when grown, nine of the children survive him; mother died ten years before him. He leaves fifty-five grandchildren, two hundred and sixty-nine great-grandchildren, and fifty-six great-great-grandchildren. At the close of the Civil War he moved to Nebraska, and in 1867 came to Oregon, where he resided up to the time of his death. Father and mother made their home with me since 1874. Father was in poor health for six years before his death, part of the time being helpless, suffering pain no pen can describe, which he stood with patience. When death came he went just as if he was asleep.

The funeral was preached at the house, by Elder V. J. Turnidge, our pastor, who visited us and father so much through his sickness. Father joined the Old School Baptist Church in the year of 1823, and was baptized by Elder Rodger, of North Blufton, Mo., and has ever since remained a consistent member of the church. He was a lover of the truth. He was laid to rest by the side of mother, in the Odd Fellows' cemetery, south of Independence. Our loss is his eternal gain.

"Jesus comes with love and kindness,  
As a Shepherd from the fold,  
Bringing in the poor and helpless,  
From the chilling winds and cold.

With his loving arm around us,  
We can bear the coldest blast,  
And the chilling winds of winter  
Will be echoes of the past."

MRS. SUSAN RHODES.

DALLAS, Oregon.

Elder **Henry Hole** was born in Dark Co., Ohio, July 2, 1847, and fell asleep in Jesus Sept. 27th, 1900, aged 53 years, 2 months and 28 days. He had long suffered from heart disease and dropsy, but was patient in affliction. He was twice married, and leaves his last wife, dear sister Hole, two sons and two daughters, besides many relatives and friends and brethren, all of whom love and esteem him, to sorrow, not for

him, but themselves. He joined the Old School Baptist Church in August, 1885, and abided in the faith, a very worthy believer in Jesus, the resurrection and the life, in whom alone he trusted for righteousness and salvation. He had been ordained to the gospel ministry only a few years, but never preached much, owing to his disease and labored breathing. He dearly loved the company and assemblies of the saints, and the meetings of the church were long held in his commodious house, built for the purpose, where visiting ministers often preached, and many brethren and sisters and friends were hospitably entertained by him and his kind family, all of whom will sadly miss him. He was a good man.

His departure was truly triumphant, and most joyous and peaceful. The last night and day he spent in praying and preaching, and talked to his dear companion of the wonderful, beautiful and glorious things of the kingdom which the Lord was showing to him, and told her that the Lord had fixed it all just right, with many words of comfort. When he ceased to talk, near sunset, he drew a full breath, and fell asleep. "Blessed sleep!"

Elder Purris and myself spoke to a very large concourse of people at his late residence, near Celina, Ohio, the last Sunday in September, and Elder N. Peters also made some remarks, and a more deeply solemn and comforting funeral we never witnessed; then all followed the sleeping body to the city cemetery. The next day Elder Purris and myself held service at the residence of sister Hole, and the second day Elders Carnell, Peters and myself, and she and all were comforted in Christ and the gospel of salvation.

D. BARTLEY.

CRAWFORDSVILLE, Ind.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., NOVEMBER 15, 1900. NO. 22.

## CORRESPONDENCE.

### PREDESTINATION.

BELoved BRETHREN:—*Predestination* is a prerogative of all intelligent beings, and God possesses it pre-eminently and infinitely, because he is infinite in all his perfections or attributes, while all others are finite and limited. But the Almighty is unlimited. These are primary and self-evident truths. It would be impious folly in a creature to try to limit the infinite Creator. Speak we of knowledge, wisdom, counsel, purpose, power, truth, holiness, goodness—God is infinite in all these, as in all else. “God is in one mind, and none can turn him.” “I am the Lord, I change not.” Immutability belongs to Jehovah only. This places him above and independent of all outside and creature influence and control. God knows no will except his own. The universal prayer is, “Thy will be done.” His will is eternal. Eternity is his. Every event of all time and of infinite eternity as well, is forever present with him, for he is omniscient and omnipresent; that is, everywhere and always present in all eternity and time, “beholding the evil and the good.” No creature

or thing or event has ever been concealed in the least from the Omniscient Eyes. These are some of the perfections of the Lord God Almighty. To deny them is to deny that he is God, and to limit the Almighty. Atheists do this; God forbid that we should. To us he says, “Be still, and know that I am God.”

Never having written specially on the predestination of God, now I am moved to do so, in humility and reverence, fear and trembling, desiring only his honor and glory, and that his people may love and worship him.

The accurate Standard Dictionary gives these definitions: *Foreknowledge*.—The prescience of God, by which he foresees from all eternity every being that will exist and every event in his history, as well as all other events whatsoever. *Counsel*.—Purpose as the result of careful consideration; design; as, God’s counsel. *Purpose*.—Plan; design; aim; as, the eternal purpose of God. *Decree*.—The eternal purpose of God, whereby for his own glory he has foreordained whatsoever comes to pass; also, any specific purpose embraced in this one. *Foreordain*.—To ordain or appoint beforehand; predetermine; predestinate. *Predestina-*

tion.—The counsel of God concerning fallen men; the ordering of all things beforehand by the Creator; the eternal purpose of God.

All these defined words are Bible terms, and they are thus defined as God has revealed himself in his oracles. The definitions show that all these words of Scripture are very closely related in their meaning, so that the definition of one pervades the definition of each of the others, making the foreknowledge, counsel, purpose, decree, foreordination and predestination of God harmonious and inseparable, just as are all his attributes in all his works and ways. The counsel and purpose of the Lord run parallel with his prescience or foreknowledge, and all these are surely held firmly in his almighty decree or foreordination or predestination or control, thereby forever excluding *chance* from the limitless dominion of God, and subjecting all creatures, things and events to his omnipotence or power, according to his eternal purpose so to do. The sovereignty of God means this, and in this is his sovereign power and control. If this limitless control and supreme majesty were not his, then chaotic chance would prevail in the universe, and destruction would run riot, defeating God's eternal purpose and overthrowing his universal dominion. To limit the Almighty in the least in his sovereign control over all worlds and beings and things according to his eternal purpose, would certainly involve this awful result of ruinous chance, and would be equal to saying, "There is no God." For to the everlasting God belongs infinite wisdom to purpose and determine, and omnipotent power to overrule and control all things in all his limitless universe. And so the word asks, "Who saith, and it cometh to pass, when the Lord commandeth it not?"

What is God's predestination of all things, more than his determinate counsel and foreknowledge as embracing and controlling all things? It means no more than his eternal purpose in all things, and that he supremely rules over all things in all his unlimited universe, subjecting all to his almighty control. Were it not so, there could be no security or safety for his people and saints, and no certainty that the worlds should stand and move in their ordained orbits and order, giving fruitful seasons, perpetuating life, health and comfort, for then chance would bring anarchy, disruption and utter ruin to all. But now the counsel of the Lord standeth, and the purpose of his heart extendeth to all generations, and he is in one mind, and none can turn him. In his eternal mind all things were embraced and perfectly known forever, and no new thought or purpose has ever arisen in his infinite mind. Therefore, all things determined by him to be as they are in time, were predetermined before time or purposed in eternity. Well, God's predetermination according to his eternal purpose which he purposed in himself, as says Paul, is one and the same as his predestination, meaning only that whatever is, the infinite counsel and purpose of the omniscient and omnipotent God before determined to let it be so, because his almighty power would overrule and order it all to his own eternal glory and the good of all who love him, and are the called according to his purpose. Otherwise, not the least event could take place, because the almighty power of God could and would have prevented it, and he certainly would have done so, unless his wisdom and counsel determined beforehand to let it take place. This is predestination. God either so determined to let all things take

place just as they do, or else his knowledge, wisdom, power and control are imperfect and limited, and they take place by chance, to the confusion, disappointment and defeat of God. For we cannot for a moment think that the infinitely wise God would let some things take place in which he has no purpose at all nor takes any notice of them, for this again would make them mere chance events. The Son of God teaches us that not a sparrow can fall on the ground without the Father, and that the very hairs of our heads are numbered by him. Thus is shown the truth that God's wisdom, knowledge and controlling power extends to the smallest things, because the limitless Almighty is omnipresent: "For in him we live, and move, and have our being." God is from eternity to eternity the same, and all things were forever known and determined by him, as he has abundantly revealed and taught in the word of truth, even the most wicked deeds which guilty men have committed on earth, the betrayal and murder of the holy Son of God, the lovely Redeemer. He said, "And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" In solemn prayer to God the apostles said, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." This is simply the predestination or predetermination of God, his foreordained counsel and purpose, yet it embraced the blackest crime ever perpetrated, and the God-inspired Peter charged it upon those guilty men that they had been his murderers, saying, "Him, being delivered by the

determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." He again said, "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." Yea, Christ himself said, "Ought not Christ to have suffered these things, and to enter into his glory?" "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." His apostles were likewise wickedly persecuted, imprisoned, and put to death, yet God appointed them unto this suffering for the truth's sake, and Christ foretold them that those things should come upon them, and that the wicked who killed them should think that they did God service. But although the Lord has thus spoken of his determinate counsel relative to the wicked, whose murderous wrath he causes to praise him, restraining and preventing the remainder of their wrath, so that neither Satan nor the murderous sons of Jacob could go no farther than to accomplish the holy purpose of God with Job and Joseph, nor the Jews and Gentiles with Jesus, (for they could not break a bone of his body, but should look on him whom they had pierced,) yet the depraved reason and carnal mind of finite and sinful man will find fault with God, and dare object to his plainly revealed word of truth, saying, "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?" This is just what all such objections mean, and is the substance of all such replies against the sovereignty of God, and thus God himself rebukes man and condemns him. To the cruel monarch Pharaoh God said,

"Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." His power and name as the God of the whole earth are so declared through his mighty and righteous dealings with the wicked tyrant ruler of the oppressed children of Israel, and their merciful and wonderful deliverance out of Egypt.

In the case of Pharaoh, Joseph's brethren, the betrayers and murderers of Jesus, though God's purpose of wisdom and power, mercy and blessing, was accomplished through their wicked hands and cruel rage, yet he was holy as well as merciful in all his righteous purpose and sovereign power thus fulfilled, and he justly visited his righteous judgments upon those wicked men, for they were most guilty in thus persecuting the righteous Son and chosen people of God. Their rebellious purpose and wicked determination were to overthrow the dominion and defeat the counsel and purpose of God; but vain was their wrath, and righteous were their calamities which he visited upon them through his wise and almighty providence.

The holy Bible history abounds with many such instances, wherein God himself declared by his inspired prophets the cruel atrocities which individuals and nations should be guilty of, in the execution of his own determined purpose, all of which he would wisely and righteously overrule to his own glory and the good of his people in the end, and for which he would then righteously judge and punish those wicked individuals and cruel nations. The answer of the hated and persecuted Joseph to his guilty and fearing brethren as truly applies to the conduct of all the wicked, saying, "But as for you, ye thought evil against me; but

God meant it unto good, to bring to pass, as it is this day, to save much people alive." Joseph thus spoke according to the wisdom and mind of the Lord. Finite and sin-blinded man seeth not as God seeth, and hence his judgment and reason are ever at fault, for as the heavens are higher than the earth, so are God's thoughts and ways above and out of the sight of man's thoughts and ways. It would be well for us to read the inspired answer of Elihu to Job, and receive the truth, wherein he says, "Shall even he that hateth right govern? and wilt thou condemn him that is most just? Is it fit to say to a king, Thou art wicked, and to princes, Ye are ungodly? How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands. \* \* \* With God is terrible majesty. Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict. Men do therefore fear him: he respecteth not any that are wise of heart." The Lord also said to Job, "Wilt thou also 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 confess unto thee that thine own right hand can save thee." These divine rebukes should correct and humble us in mute abasement of vain self, before the Holy one.

A scriptural and reverential consideration of all replies against God, who has revealed the truth that his "dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among

the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" should cure us of all our sinful replies and complaints against the Almighty, who is infinitely holy.

To what is here written, as plainly declared in the Bible, perverted natural reason objects, that it makes the Almighty the author and doer of all the sin and wickedness of the world, while it frees guilty men from all responsibility and guilt, and makes the holy God unjust in punishing them. This is most monstrous and shocking for a sinful creature to dare say in any case or event against his holy Creator, and the objector will meet his just rebuke in the answers of Elihu and the Lord to complaining Job. We all have heard such irreverent complaints and criticisms against the sovereignty of God, as revealed in his electing grace and predestinating purpose, all our lives from the self-wise and self-righteous religious world, but only in these recent fast times have we been pained with hearing and reading such replies against God from men of our own household, some of whom outdo the most vehement Arminian objector in replying against God, as holy Paul declares him in the ninth chapter of Romans, and the Bible in many other places. This is truly alarming and afflicting, and it calls for deep humiliation and supplication before the Lord. It has even been tauntingly and mockingly said by brethren to brethren, "O you can't help it, for God predestinated it." Thus God and his predestination or counsel and purpose are reproached and condemned by such replies, and he is accused of being the abettor, author and doer of the blackest crimes of rebellious and guilty men and devils, and those enemies of God and righteousness are excused and justified

on the plea that God ordained that the wrath of man should praise him. The sentence of the Lord against the Satan-possessed Judas meets and condemns all those God-reviling replies and objections: "And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" Shall we therefore reply and say, "Judas was not responsible, for God was the author of his treachery, because he "determined" it? How shocking! When betrayed, and Peter drew his sword to prevent the arrest of the holy Lamb of God, the obedient Son said, "Put up thy sword into the sheath: the cup which my Father giveth me, shall I not drink it?" How this should hush all our replies against what God hath determined and ordained in his sovereign will.

An objection to the unlimited sovereignty of God as embracing all things in his predetermining counsel and eternal purpose is, that this would make him the cause or mover and doer of all wickedness, and therefore responsible for it and its author. This is based upon the supposition that whatever God has foreordained or predestinated to be, he himself is the author and doer of by his own agency and power. This is certainly a wrong conclusion, because it is not true, as positively proven in the case of the betrayers and murderers of the Son of God, to whom Peter by the Holy Ghost said, "Ye have taken, and by wicked hands have crucified and slain." Their wicked hearts and carnal minds of enmity against God moved and impelled them to do this greatest of all crimes, and they were the responsible and guilty authors of it, yet Peter also said to them, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked

hands," &c. So it is in all other cases, for while the determinate counsel and foreknowledge of God is fulfilled in the army of heaven, and among the inhabitants of the earth, just as he purposed it to be, so that he is never surprised, disappointed, or the least turned or changed, yet God tempteth no man, nor compelleth any one to do wickedly, but man's own lusts tempt and entice him in all his sinful ways and wicked works. It was so when by man sin entered into the world, and all wickedness and its punishment, suffering and death, as the result or wages of sin. While this is true, it is also true that the eternal purpose, determinate counsel and foreknowledge of the Lord God omnipotent and omniscient saw and determined and declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure."

Of Christ and God and us Paul says, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Thus the Spirit of truth and revelation in Paul connects all things with the counsel and purpose and will of God, who worketh or ordereth and controlleth all things, and all this in subserviency to the inheritance of his saints in Christ, which they have obtained by his predestination of them thereunto according to his holy purpose. Thus all things are unchangeably foreknown, purposed and controlled in the infinite wisdom and omnipotent power of the Almighty, whose dominion is over all worlds, beings and things, just because he is God, the omnipresent and omnipotent One, the Almighty. In this wonderful truth, that "The Lord God omnipotent reigneth," is the salvation, preservation and perpetual welfare

of all his people, "who are kept by his power through faith unto salvation."

As to the mistaken inference, that whatever God has ordained or predetermined or predestinated, he is the cause and author or doer of and responsible for, the Bible instances above given positively show that it is not so, but that the righteous Judge of all the earth holds the wicked doers of crime as willfully guilty, and punishes them accordingly, notwithstanding they were gathered together with malice and guilt, "For to do whatsoever his hand and his counsel determined before to be done." This is the inspired testimony and divine record that runs through the oracles of God.

The absolute foreknowledge of God is admitted by all who admit his eternal and immutable attributes or unchangeable perfections, even though they deny that he also foreordained all things, as well as foreknew them. But every objection which is made against the foreordination of God, may with equal force be made against his foreknowledge, for this as certainly establishes all things in the universe as does his predetermination of them. One is as positive and unalterable as the other. All things which God foreknew, cannot be otherwise, but must take place precisely as foreknown. A denial of this, is also a denial of the omniscience of God, and charges imperfection and ignorance to him. But no Baptist denies the foreknowledge of God, but all admit that he certainly foreknew all things whatsoever comes to pass. This establishes the certainty of all things with God as absolutely as would his eternal purpose and decree concerning the certainty of their fulfillment. Hence, the objection to the predestination of any wicked thing or act, that it makes the Holy One the author and cause of such

predetermined act, will apply as well against his foreknowledge of such act, and charge him as being the cause and doer of it. But the criticism is not just or true, for the Holy One is not the author or doer of any sin or wickedness, neither is his determinate counsel and foreknowledge causative thereof, and such an inference and imputation is a slander upon the foreknowledge of God as well as upon his foreordination, for they alike make all things certain of fulfillment, just as God determined and foreknew them. It was foretold and determined that wicked Judas should betray the holy Son of God, yet God himself neither betrayed his Anointed nor caused Judas to do this great sin. Peter said by inspiration, that God verily foreordained before the foundation of the world that Christ should be slain as a lamb for the redemption of his people, but so far from God being his slayer or the causative author of this crime of crimes, his persecuted servant Stephen boldly said to his own and Christ's wicked murderers, "Of whom ye have been now the betrayers and murderers," for which the fearful judgments and wrath of God fell upon them, both Jews and Romans, to the uttermost, and most righteously, too. Yet it has been so often asserted of late that all things which God predestinated or foreordained, (for the two words mean the same) he also either does or causes to be done, and so is the author of, that not a few brethren have come to believe and accept as true, without careful scriptural examination; hence the abhorrent saying has become so common now among Baptists, that if God predestinated all things, then he is the author of all the sinful things in the world; that is, he causes them to be. But if brethren would only consider how irreverent it is to charge

sin and wickedness to God, whatever his ordained purpose may be in its extent, and would not be misled by this stale old charge of rationalists or Arminians ever since they thus slanderously reported of Paul, but would reverently "search the Scriptures," to see what the Lord has said, they would learn that it is written concerning very many of the most calamitous events and enormous wickedness of men and nations, that God positively declared and decreed that they should take place, just as he foretold by his prophets, and accordingly the most wicked and ungodly men and nations were raised up and did commit all the great wickedness that God had said they should. Please take the pains to read the sacred history of the Israelites, from Moses to the end of the seventy years' captivity in Babylon, and the books of the prophets, from Isaiah to Daniel, and you will be both instructed and awed at the many mighty events, including many national calamities, wars and the destruction of cities, countries and nations, which God righteously decreed should be, ages before they came to pass, and yet those wicked men and ungodly nations, the enemies of God and righteousness, were the foretold and ordained authors and doers of all those wicked things. They were arrogant, self-willed, implacable, sensual and devilish in their wicked course and works, neither knowing nor fearing God; but his holy counsel and purpose embraced, bounded and controlled all those far-reaching and momentous events, which were to affect unborn generations and coming nations; and thus and in this way the Most High executed his firm decrees and righteous judgments in punishing the ungodly and wicked, and in chastising, correcting and humbling his own people, that they should

worship and glorify him as their God and King, their Father Almighty.

Gentle reader, please read now "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which *must* shortly come to pass," and you will be impressed with awe and godly fear at the majestic and amazing things which the Almighty therein declares shall be fulfilled, for many of those mighty events are very calamitous, yet he in wisdom and holiness has purposed and ordained them, "And he sent and signified it by his angel unto his servant John." Let us join with the four and twenty elders, and say, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him." Let us join Watts on sovereignty:

"Keep silence, all created things,  
And wait your Maker's nod;  
My soul stands trembling while she sings,  
The honors of her God.

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

"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." "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." "The

eternal God is thy [and my] refuge, and underneath are the everlasting arms."

Believing and trusting in the everlasting God and Father Almighty,

D. BARTLEY.

CRAWFORDSVILLE, Ind., Oct. 14, 1900.

MT. VERNON, Texas, Sept. 23, 1900.

DEAR BROTHER BEEBE:—I have a mind this morning to submit a few thoughts for your consideration, and if you think them worth their room in the SIGNS, for the consideration of the brethren and sisters in general, on the important and sublime subject of love. But how shall I be able to do this with any degree of profit to myself or others, unless I am made to realize some heartfelt emotions of this love, as I attempt to write? I know that I am fully dependent for this great and grand blessing upon "The Father of lights, from whom cometh down every good and every perfect gift." I am utterly unable of myself to command it, or to control it, and however much I may desire it, "If I would give all the substance of my house for it, it would utterly be condemned." The love of the child of God to him, and to his brethren, is the result of God's love to him. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It is "the fruit of the Spirit," and was provided for God's children "With all spiritual blessings in heavenly places in Christ Jesus, [before the world began] 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." And, "We love him because he first loved us." (Not that we love him, or act like we love him, in order to get him to love us.) When the subject of redeeming love, who has experienced his sins forgiven,



and the love of God in his heart, calls to mind his own experience, he can say with the prophet, "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." The apostle Paul declares that God loved us "even when we were dead in sin." "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."

In consideration of the eternal love of God, and his promises based thereupon, well may Israel sing, "I will mention the loving-kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindness. For he said, Surely they are my people, children that will not lie; so he was their Savior. In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old."—Isaiah lxiii. 7-9.

As his love is perfect and eternal, and like all his attributes, unchangeable, so God's children need not fear that one of his precious promises to them will fail of accomplishment. For he "is not slack concerning his promises, as some men count slackness." If his promises were based upon foreseen good dispositions or works in us, then we would all have reason to fear that we were not the subjects embraced in the blessed promises of God at all. But his love is centered in him of

whom it said, "This is my beloved Son, in whom I am well pleased," and we in him. Hence, "Of him [God the Father] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

When one is born of the Spirit, born from above, there springs up as one of the products of the Spirit, love. Not a natural affection, such as he has known all the while before, but a higher order of love, such as he has never known or felt before, and which is given him as an unmistakable evidence of his being a child of God, "An heir of God, and joint-heir with the Lord Jesus Christ." "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." While all who are born of God must in a greater or lesser measure have this love dwelling in their hearts, and this love must have for its source and center the same, (Jesus) from the first to the last of the sons or daughters of the earthly Adam who are brought to know it, yet in no case has the nature and power of that love been exemplified in that measure that it was by the blessed Son of God, as "God manifest in the flesh." The Son of God, and our elder Brother, as a result of, or actuated by, love to his Father, was "obedient unto death," "a man of sorrow and acquainted with grief," tempted and tried in every way Satan and wicked men could devise. While as a man he would have averted it all, for while bowed down in the garden of Gethsemane, his agony being so great under a felt sense of his terrible suffering, that the sweat rolled off him as it were great drops of blood, he cried, "Father, let this cup pass from me, nevertheless not as I will but as thou wilt." So as it was the will of his Father, and to do his

Father's will he came into the world, he submitted to a shameful mock trial, and was condemned upon the testimony of false witness, and put to death, died "the just for the unjust." And herein also, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." As a result of God's love to his chosen people, they have in Christ Jesus life and salvation, a free, full and complete exemption from what must be the final consequences of all unpardoned sin. Not only was he their representative here on earth in a body of flesh, and as going down in death and the grave, and rising again from the dead, but he is also seated at the right hand of the majesty in the heavens, to make intercession for us according to the will of God, and "If any man sin, we have an advocate with the Father, Christ Jesus the righteous." The whole life of our Savior, as a man in the world, was one of unselfish devotion; such a course as could not have proceeded from sinful flesh, and thus we have an unadulterated example of spiritual obedience, and the source from which it springs. The glorious consideration in all this is, that his obedience is ours, all that we have, as the prophet hath said, "He shall be called the Lord our righteousness." And again, "This is the heritage of servants of the Lord, and their righteousness is of me, saith the Lord."

The effect of the gift of eternal life is not to destroy the natural life, or a change of the Adamic nature, from natural to spiritual. If so, then there would exist no warfare between the flesh and Spirit, and the child of grace would have no more an affection of an earthly nature, and the lusts of the flesh, unlawful desire, the love of sinful things would no more give him trouble. But the fact is

the giving of spiritual life so far from destroying does not even impair the natural. But, "He that is in you, is stronger than he that is in the world." The spiritual in a measure subdues the natural. "The Spirit [not a natural spirit of man born of the Spirit of God, but that Spirit which is given in the birth from above, which dwells in you,] lusteth against the flesh, and the flesh against the Spirit, and these are contrary one to the other, so that ye cannot do the things that ye would." So being a complex character, possessing two whole and distinct natures, the child of grace realizes the indwelling of two sets of faculties, so to speak. He sees, feels, hears, &c., as a natural man, and so he does as a heaven-born soul. Some of God's children, as men of the world, manifest a strong love for money, and we are told that the "love of money is the root of all evil." Some have manifested a great love for others of the creature blessings of God, even to their abuse, or unlawful use, as David in the case of Uriah's wife, and Solomon in the case of his many strange wives, who turned his heart away from the Lord, and as is shown in the cases of many patriarchs, prophets and apostles. So it is evident from experience, from observation and from the Bible, that God's children instead of possessing a set of changed Adamic faculties, as a result of the spiritual birth, still retain the old ones, yet there is existing within them an entirely new set, which are, and always were spiritual, holy and sinless. Thus they have a spiritual love, pure and holy, and centered on spiritual, pure and holy things. Being thus a character of two minds, the one carnal, and "enmity against God, not subject to his law, neither indeed can be," the other "the mind of Christ." And with this mind, or

intelligence, comprehending spiritual things, they are intelligent subjects of exhortation, and they are exhorted by the inspired servants of God to "Let brotherly love continue;" to "love one another," according to the new commandment of the heavenly Master; to be meek; to be courteous; to be gentle; to bear with one another; to live in peace; to "Walk worthy the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit, in the bond of peace."

May the Lord continue to bless both editors and correspondents of the SIGNS, is the desire of the unworthy writer,

H. B. JONES.

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### CIRCULAR LETTERS.

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*The Elders and messengers of the Lexington Association, in session with the church at Middleburgh, October 3d and 4th, 1900, to the several churches composing the same, sends greeting.*

DEAR BRETHREN AND SISTERS:—In compliance with our custom we now address you our annual epistle of love and fellowship.

We will call your attention at this time to the words of 1 Peter ii. 1: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speaking."

There is no doubt of the fact that Peter had been taught that these passions still remained in his own mind, as well as in the mind of the saints, at that day, and knew as well as the apostle James that wars and fightings came from the exercise of them, and that, "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."—Prov. xvi. 32.

This continual striving between flesh and Spirit calls for continual watching, as well against our passion, as for the coming of our Lord. Those thieves that break through and steal our peace from us, and those dogs to whom we should not give that which is holy, as well as those swine before whom we should not cast our pearls, these are the beastly names to our passions.

Paul says, "If after the manner of men, [that is, speaking after the manner of man,] I have fought with beasts at Ephesus." Now if any one would wish to know what the unrestrained passions in the saints will do, let him behold the beasts bite and devour each other. Dear brethren, shall not we with Peter say, Let us lay them aside?

"Wherefore." Why use this word "wherefore"?—Because he had just reminded those to whom he was writing, of the fact that, "All flesh is as grass." This fact is the first to be discovered in the revelation of God's truth to man, "Dust thou art, and unto dust thou shalt return," and as the flower of the field we pass away. The saints should never forget this important fact. It is quite common for children of rich parents to forget their poor relation, and it is a thing not to be wondered at, that the saints while enjoying the bounties of God's grace should forget that they are still in the flesh; that they are liable to bring forth the fruits of the flesh. This was the great error which the children of Israel fell into, they wanted the world to understand that they were a distinct people, (which they were) and better by nature (which they were not). The fruit of this delusion is phariseeism. This is that which the Savior rebuked in the parable of the two going up in the temple to pray: the one looked on his own good-

ness, and the vileness of his neighbor, the other on the vileness of himself, and the goodness of God. "The goodness of God leadeth to repentance." Peter exhorted those strangers, as well as ourselves, to lay those vile passions aside. We can all see how easy it is when we feel that we are better than our neighbor, to speak evil of him, and hate him, but how hard it is when we know he is better than ourselves, to requite him thus. The Savior understood the very thought of the heart, and struck at the root of the matter, when he said, "For out of the heart proceed evil thoughts." "These are the things which defile the man." These are the things to be lain aside; they are the fruit of the flesh, and shall perish like the flower of the field. Let us lay them aside, and forgetting the things which are behind, as we would an old garment, not fit to be worn, and press forward to the things before, and "As new born babes, desire the sincere milk of the word, that we may grow thereby." Now as milk is the first desired by the babe, and is the first fruit to be given, so love is the first desire of the child of God, and is the first fruit of the Spirit, and after that, joy and peace. The work of righteousness is peace, and the effect of righteousness is quietness, and assurance forever. This is the way we shall grow in grace and knowledge of the truth. How easy it is, when we are clothed and in our right mind, to desire the fruit of the Spirit. Then love will flow out of our minds like milk from the breast, and will nourish the church, for it is the love of God.

Dear brethren, we may, like Martha, be careful and troubled about many things, and like her be taught there is one thing needful, and find like her, our sister has chosen that good part that shall not be

taken from her. There is but one thing needful to nourish babes. Let us also desire the sincere milk of the word, that we may grow thereby.

Finally, brethren, farewell, be perfect, be of good comfort, be of one mind: live in peace, and the God of love and peace be with you.

JOHN CLARK, Moderator.

G. W. GUERNSEY, Clerk.

FLETCHER MACKAY, Assistant Clerk.

*The Corresponding Meeting of Virginia, in session with the Bethlehem Church, Prince William County, Virginia, October 17th, 18th and 19th, 1900, to the several churches and Associations with which we correspond, sendeth greeting.*

DEAR BRETHREN:—Time in its onward march has brought us to another session of our annual meeting, and we are admonished that you will expect to hear from us, as is our custom, through the medium of a letter, whether we are walking in the precepts of the great Head of the church, being founded and established upon those fundamental doctrines of the absolute sovereignty of God, his electing love and predestinating purpose, salvation by grace, and final preservation of his saints to glory, or whether we have wandered off after the gods of this world, and are training in the schools of men to oppose these doctrines by theories concocted therein. Well has the psalmist said, "Know ye that the Lord he is God: it is he that has made us, and not we ourselves; we are his people and the sheep of his pasture." And the apostle Paul to the Colossians declared, "For by him were all things created, that are in heaven and that are in the 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." This being the case then, what right have worms of the dust to rise up and call in question anything that he does, or find fault with any disposition that he may make of any of his creatures? As a Sovereign he has the supreme right to do as he pleases with his own, and, "without him there was nothing made that was made," and all to show forth his glory. Consequently he is above all, sin included, and as we are told that "whatsoever is not of faith is sin," does puny man know just where to draw the line and say that on one side of that line God as a Sovereign, decrees, or predestinates, and that on the other side his decrees or predestination does not apply, but that things are allowed to go at a kind of hap-hazard pace? "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," and those bounds remain fixed to this day so that none can go beyond, but each and every one have to fill the place appointed for them, and all to carry out the purpose of an all-wise and ever gracious God. Jonah had to go to Nineveh to preach the preaching that God bid him, but is there one who will say that he went the way of his own choice? While fleeing to Tarshish in the face of the command of God, he is turned about and through trials, tribulations and the sorest straits through which one could be called to pass, does he have to go to Nineveh, and finding that it was impossible to thwart God's designs concerning him, we hear him declare, "I will pay that that I have vowed, Salvation is of the Lord." Can we deny that any one thing in this remarkable event was ordered or directed by the God of heaven?

If we can, what becomes of our hope when we find ourselves experimentally in the same condition with Jonah when he says, "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice, for thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me." He does not even charge this affliction through which he is passing to his own sin of disobedience: for he says, "For thou hadst cast me into the deep." It was necessary for Jonah to pass through this experience in order to be suitably prepared to preach to those people. Shall we say that God was disappointed in the course which Jonah pursued to go to Nineveh? We think not. We believe and are thoroughly convinced that God's blessings come to his church in a cross-handed way, entirely different, in many instances, from the way we expect them. In our poor, short-sighted minds we would think that God was able (and so he was) to have sent Jonah directly to Nineveh to preach what he had bid him, without his going in the way he did, but God had a purpose in his going that way, and how many poor souls have been made to rejoice in the experience of Jonah as left upon record? For the apostle in his letter to the Romans, says, "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." While we say that Jonah did not charge this affliction to the sin of disobedience, still we doubt not that he felt that his sins had brought him here, for when questioned by the ship's crew in regard to the cause of the tempest that was upon them, he said, "Take me up and cast me into the

sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you." What a realizing sense of sin here rests upon him, a readiness to be cast overboard to perish in the sea, he feels this to be nothing but what he justly deserves, and submits to it, little thinking that God would yet bring him out of it in such manner as to make him better qualified to do his bidding. How truly he could say after this thrilling experience, "Salvation is of the Lord."

The Lord has said by the mouth of the prophet, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." Thus it matters not when nor where the Lord calls his people, they are bound to come just in that way and through just such trials as he has marked out for them. As the poet has so well expressed it:

"The steps that I tread, and the station I fill,  
The Father determined and wrote in his will."

And while for us to travel many of the devious ways by which we are hedged about, is sin in us, yet it is just as necessary for the ultimate triumph of faith by grace, for if it were otherwise how soon would we become idol worshipers, and dancing around the golden calf and saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." It is not that we would say that we "should continue in sin that grace may abound," for as the apostle Paul has so well said, "How shall we that are dead to sin, live any longer therein?" Having realized the exceeding sinfulness of sin, and being made to abhor ourselves on account of it, and with a full sense of our inability in and of ourselves to walk

aright, our prayer is that the Lord may lead us in the right way, and to his name be all the glory in a world without end. Amen.

Our meeting has been well attended. The preaching has been clear and discriminating, to the comfort and upbuilding of the saints in their most holy faith, exalting the Creator and abasing the creature.

Our next annual meeting is appointed to be held with the New Valley Church, Loudoun Co., Va., to begin on Wednesday before the third Sunday in October, 1901, when and where we hope to meet your messengers, and receive your messages of love again.

J. N. BADGER, Moderator.  
G. G. GALLEHER, Clerk.

*The Elders and messengers composing the Salisbury Association of Old School, or Primitive Baptists, in session with the church at Nassaongo, October 24th, 25th and 26th, 1900, to the several churches whose messengers we are, sendeth love in the Lord.*

DEARLY BELOVED BRETHREN:—As your servants, we would not speak to you as having dominion over your faith, but as helpers of your joy, and whatever means we can use to further that end, we would gladly avail ourselves of. Exhortation is one of the ways that God has provided for his servants, the ministry, to be a help to the joy of his saints. The purpose of exhortation is not to benefit those yet in a state of nature, dead in sins, but is always addressed to believers, living persons, who have been quickened into divine life by the Spirit of the Lord, the Spirit of life in Christ, and have risen with Christ, who, in and by virtue of that quickening, have now a capacity to receive instruction in heavenly things, and

in the order of the house of God, and are able to attend to the affairs of that house which has been committed to their charge. The church of Christ is compared to a house, in fact is called a house, and is the home (dwelling-place) of the children, and for the honor and glory of God, and the welfare and comfort (spiritual health) of all who dwell therein. The care of the house is committed to the saints, and it is for them to take heed to the various duties that develop on them in fulfilling that whereunto they are appointed. All good house-keepers are, and have need to be, constantly on the alert, that every part of the house is kept clean, and sweet, and pure, that nothing that would give offense be permitted to remain in the house. So the exhortations of Scripture are to the end of instructing the saints in the keeping of the house in order.

Accompanying exhortation is reproof and rebuke. We understand that the church is given the watch-care over all its members, and if it becomes known to her that any are walking disorderly, it is her duty to labor with such to the end that they may be restored to the place they may have lost through their disorder. Thus we understand that the end or object of all labor is to restore, and not to destroy. However, in attending to this duty it is sometimes necessary to be very plain, and even sharp, as the apostle said to Titus, "Rebuke them sharply: that they may be sound in the faith." It may be a question, What is disorderly walk? We answer, Anything that is contrary to sound doctrine, and whatever tends to produce dissension, strife, confusion and division in the church, is disorder. We say that it behooves a church whenever such elements are discovered within her borders, for her to search out such disturbing elements and direct her labor

toward their removal, and if there be no other way to remove them except by the exclusion of the offending one, then that must be done. The admonition of the apostle is to "withdraw from every brother that walketh disorderly." Disorder does not necessarily imply immorality, or dishonesty in our dealings with our fellow-men, or untruthfulness, or drunkenness and rioting, though of course such is disorder, and the church must not tolerate such conduct in one of its members, but one may be of good moral character, honest, truthful and sober, and yet be guilty of such conduct as to produce strife and confusion in the church, to the destruction of its peace and comfort. Such cases are more difficult to deal with, because there are many deceived and misled by the otherwise good character of the offender. The Savior and King of Zion instructed his disciples in the order of his kingdom (house) in the sermon on the mount, and among other things told them, "If thy right eye offend thee, pluck it out and cast it from thee," or "If thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell." No church can tolerate an offending member, if the sore cannot be healed, and retain it in the body, even though its importance be to the body as the right eye or right hand. The rule given by the Lord in dealing with such is found in Matthew xviii. 15-17, "Moreover 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, 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 to the church: but if he neglect to hear the church, let him be to thee as a heathen man and a publican." We understand this rule to relate to all difficulties between brethren of a strictly private character, and if any act contrary to this rule it brings confusion and strife, and often leads to the exclusion of both parties from the fellowship of the church. Besides this, there are cases of open offense against the whole church, such as refusal to listen to admonitions of the church, which is to treat the church with contempt, or censuring and criticising the church on account of its action in some case. These offenses being open, must be openly dealt with. The apostle, one of the judges appointed to sit in judgment, has given the rule: "He that sins before all, rebuke before all, that others also may fear." No one member should undertake to judge the church, when acting harmoniously and in its capacity of judge. The judgment is given to the church to act as a church, but each member must be subordinate to the whole, otherwise confusion will be the result. It should always be borne in mind that the prime object of all labor is for the purpose of restoring (healing) the offending member, and cutting off as a last resort, when all has been done that could be to heal, and has been in vain.

Now, brethren, we submit these things to you in the way of suggestions. We are glad that the letters from the several churches report peace as existing within their borders. All the reports show that there is ability in each church to attend to its own affairs, and this is as it should be. Every gospel church is an independent organization, fully qualified to attend to its own affairs, without interference from outside, otherwise it ceases

to perform its functions, and is itself in a disorderly condition.

In conclusion we would commend you to God and the word of his grace, and would exhort you to carefulness in maintaining the order of the house, as essential to the comfort and well being of the family.

"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 for ever and ever. Amen.

T. M. POULSON, Moderator.

J. H. TRUITT, Clerk.

*The Juniata Old School Baptist Association, in session with the Fairview Church, Needmore, Fulton Co., Pa., October 12th, 13th and 14th, 1900, to the churches and associations with which we correspond, sends greeting.*

It has been, and yet is, a custom among us at our associations, to write what we call a Circular Letter, to be published in our Minutes.

Because of a controversy that has risen among us in regard to certain points of doctrine, we will, in humbleness, and in all meekness and lowliness of spirit, attempt to write on the subject of God's eternal decrees, and everlasting sovereignty. It is not with a feeling of enmity that we thus write, but humbly hope and trust that what we write may be written in spirit, truth and love, and be to our comfort, consolation and instruction. As a foundation on which to build, we invite your attention to these words, "Thy will be done."

We are not so vain as to think that we



can in this imperfect letter, introduce anything new in way of an argument on this subject, but we do hope and humbly trust that God, the Father, will direct our minds in the way of all truth; and guide our hands to pen nothing that will contain a single sentiment contrary to the truth as it is in Christ. Neither do we think that any one will, from the reading of this, be materially benefited, but we do hope that what we are lead to write will be experimentally understood, and that this, "Ye are my witnesses sayeth the Lord," will bear us witness in what we may yet write.

In our minds it seems evident that to preach the possibility of man's doing something that was not by God declared from the beginning, or the possibility of his leaving undone something that God foreknew he would do, is to not preach "Thy will be done," and God as a sovereign God. We by bitter experience have, as much as we long and will to do only that which is right, learned to say, Nevertheless not as we will, but as thou wilt. We further believe that every heaven-born child is taught to pray as were the disciples, "Thy will be done in earth as it is in heaven." We have often had, and we doubt not but that all the dear saints have had, more or less, their worldly plans and natural will crossed, sometimes through sickness or existing circumstances, but oftener through the cruelty or injustice of an enemy, or through the love and kindness of some very dear friend or brother. Here again, for what we could not help, we have said, "Thy will be done." Again, we have had hopes of improvement in ourselves, and we have made resolutions, formed plans, and even went so far as to promise our God that we would make our lives better, and not do so and so again. Our hopes are blasted, our resolutions are broken, our

plans are not carried out, and our promises are not kept; again we fall down at the foot-stool of mercy, and sinking deeper and deeper in the dust of humiliation and despair, cry out, "Not as I will, but as thou wilt." This was very hard for us to do, but did we not perceive in looking back over our past experience that in thus yielding to the will of our heavenly Master that there came to us, even though walking through the furnace of affliction, or the valley of the shadow of death, a sweet comfort, a great calm, and we were made to rejoice because "It is not in man that walketh to direct his steps."?

The very thought of God, who is recognized as a sovereign God, knowing and foreknowing all things whatsoever comes to pass, and yet not decreeing that they should come to pass, would suggest that God is not a sovereign God, and that there must be some power independent of him. But this is not in harmony with the Scriptures, "For there is no power but of God: the powers that be are ordained of God."

Paul in his epistle to the Romans, said, "I would not, brethren, that ye should be ignorant of this mystery, \* \* \* that blindness in part is happened to Israel, [natural Israel] until the fullness of the Gentiles be come in. And so all Israel [spiritual Israel] shall be saved." The Lord hath declared by the mouth of the prophet, "Israel shall be saved in the Lord with an everlasting salvation." It does not concern us about the security of this everlasting salvation, because the message is "shall be saved" both in time and eternity. The only question of concern to us is, Are we of that people who are spoken of as "Israel"? This is what causes us many anxious thoughts, and still we are made to say, If we are lost

and "sent to hell, thy righteous law approves it well.

Let us examine ourselves and see what our experiences teach us. Our experiences teach us to say as did Paul, by the grace of God we are what we are, and to believe that it is all by grace, 'Tis grace has brought us safe thus far, and grace will lead us home. We are taught that when he speaks it is done, when he commands it stands fast, and "That all things work together for good to them that love God," &c. The Scriptures also accord with what we feel and experience: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Some will tell us that Judas could have kept from betraying the Savior, when it had been shown beforehand that he should betray him; yea, some will tell us that God did not have any purpose in having the wicked to dwell upon the earth, when Paul in writing to the Romans said, "Even for this same purpose have I raised thee [Pharaoh] up." The Scriptures declare that "The Lord hath made all things for himself, yea, even the wicked for the day of evil."

The worm that creepeth upon the ground replieth not against God, neither does the bird that maketh its home in a tree, but man, who had breathed into his nostrils the breath of life, and who became a living soul, does reply against God, never once thinking that we are formed of the dust of the earth, and of the declaration: "Shall the thing formed say to him that formed it, Why hast thou made me thus?" "Nay but, O man, who art thou that repliest against God?"

Our Association has been very pleasant to us, with good preaching. How good

and pleasant for brethren to meet together and talk of the goodness and mercy of our covenant-keeping God, to such poor, unworthy creatures as we feel ourselves to be.

E. V. WHITE, Moderator.

AHIMAAZ MELLOTT, Clerk.

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### CORRESPONDING LETTERS.

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*The Elders and messengers of the Lexington Association, in session with the church at Middleburgh, N. Y., October 3d and 4th, 1900, to the Associations and churches with which we are in correspondence, extend greeting in the Lord.*

DEARLY BELOVED BRETHREN:—As we are again permitted, through the enduring mercies and goodness of our heavenly Father, to assemble in his name in this our annual gathering, we feel to render unto the giver of all good, a tribute of praise and thanksgiving for this privilege of meeting your messengers, and receiving your messages of love and fellowship.

We feel to say that our coming together has not been in vain, that the word has been ably and truthfully proclaimed to the edifying and upbuilding of the church of the living God. The desire that christian love, peace and fellowship shall abound, has been the theme of the messages from the several churches of our associate body, while your ministers have not failed to proclaim to a dying congregation, that free and unmerited salvation that was wrought out on Calvary's bloody summit, through the shed blood of the immaculate Son of God, and in accordance with the determinate counsel and foreknowledge of God, and through the everlasting covenant of the Father and the Son is bestowed upon all whose names are written in the Lamb's book of life, and unto all

who love his appearing. But, dear brethren, we feel that we are living in perilous times, and that it becomes the watchmen on the walls to cry aloud and spare not, and all who have the cause of the truths of the gospel of Christ our Lord at heart, to take heed lest any root of bitterness spring up and mar the peace and spiritual welfare of the children of the kingdom. We desire to be in submission to the will of our heavenly Father, and that he will keep us and all the subjects of grace from every false and evil way.

Your messengers and Minutes have been gladly received, and we very much desire a continuance of your correspondence, love and fellowship.

Our next meeting is appointed to be held with the Olive & Hurley Church, on the first Wednesday and Thursday in October, 1901, at 10 o'clock a. m., where we hope, if it is the will of the Lord, to meet and greet you in his name.

JOHN CLARK, Moderator.

G. W. GUERNSEY, Clerk.

FLETCHER MACKAY, Assistant Clerk.

*The Salisbury Old School Baptist Association, in session with the Nassaongo Church, October 24th, 25th and 26th, 1900, to the churches and Associations with which we correspond, sendeth greeting.*

**BELoved IN THE LORD:**—We trust that we feel under great obligation to our God that through his abounding goodness and mercy we are preserved unto the present, and we are blessed with the privilege of enjoying another precious interview, which we trust has been the ministration of great comfort to our hearts, by stirring up and calling out the evidences of our acceptance, and our fellowship one with the other. The letters from the different churches bring very cheering news, while

not much addition has been reported, the health of the churches has been assured, which is very gratifying. We have gladly received your ministers and messengers in our midst, for they have brought to us the same glorious testimony that our hearts have been prepared to receive, salvation by grace through our Lord Jesus Christ; this is glad tidings from a far country; this truth makes our correspondence profitable and strengthening to our hope, we therefore desire a continuation of your correspondence, therefore we would extend to you a cordial invitation to meet with us at our next meeting, which will be held with the church at Indiantown, Wicomico County, Maryland, commencing on Wednesday before the fourth Sunday in October, 1901, and continue three days.

T. M. POULSON, Moderator.

JOHN H. TRUITT, Clerk.

*The Juniata Primitive Baptist Association, now in session with Fairview Church, Fulton County, Pa., sendeth greeting to the churches and Associations with whom we correspond.*

**DEARLY BELOVED:**—One year more has gone and is numbered with the past, and has taken with it many of our members. The Lord giveth and the Lord taketh away, blessed be his holy name. We who are left to meet again are made glad with your ministers and messengers, all having an eye single to the glory of God, all speaking the same thing, of one mind and one judgment. Surely with the psalmist we can say, "How good and how pleasant it is for brethren to dwell together in unity."

May the Lord guide all your deliberations to the glory of his great name and to the edification of all his children. The Lord

reward the people for their great kindness shown us during our stay with them.

Our hope is again to meet you at Friends Cove Church, Friday before the second Sunday in October, 1901.

E. V. WHITE, Moderator.

AHIMAAZ MELLOTT, Clerk.

*The Mt. Pleasant Association of Regular Baptists, now in session with the church at Beech Creek, Shelby Co., Ky., on the 12th, 13th and 14th of September, 1900, to the associations and churches with whom she corresponds, sends greeting.*

AGAIN, dearly beloved, we have been privileged to meet together for the worship of God, and again we have had a season of refreshing from the presence of the Lord. Your messages of love and fellowship are greatly appreciated, and your messengers, the servants of God, have proclaimed unto us the word of truth in power and demonstration of the Spirit, to our joy and comfort. We desire a continuance of your correspondence by Minutes and messengers, realizing that we are one people, whose only hope of salvation is alone in the Lord Jesus Christ, our life.

Our next session, if the Lord will, will be held with the church at Cane Run, Henry Co., Ky., commencing at 10 o'clock on Wednesday before the first Saturday in September, 1901, when and where we hope to meet again your messengers, and receive your messages of love.

C. F. DUDLEY, Moderator.

E. F. RANDELL, Clerk.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denotes the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1900.

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### EDITORS:

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*

*GILBERT BEEBE'S SON,*

*Middletown, Orange Co., N. Y.*

MIDDLETOWN, N. Y., April 15, 1858

### JONAH II. 8; III. 10.

A FRIEND from Southland, Miss., who feels too unworthy to allow his name to be used, asks our views upon two portions of the word found in the prophecy of Jonah. He names chapter second, verse eight, and chapter three, verse ten.

The first text reads as follows: "They that observe lying vanities forsake their own mercy."

These words were extorted from Jonah out of an experience which had taught him the truth of them. He had followed false reasonings of his own mind, and had come into bitter trouble in so doing. We need not dwell upon the connection, as it is familiar to all Bible readers. The Lord had bidden him go to Nineveh and cry against that wicked city, but he had turned to flee from the presence of the Lord, and had gone in another direction; he had counted himself wiser than God; he had thought himself better able to provide for his own comfort and safety, than the God whose servant he was. The vain imaginations of his own mind seemed to him better worth following than the word of the Lord. No doubt there were many suggestions and reasonings in his own mind that seemed very plausible. He

was just such a man as we are, and had the same fleshly reasonings that would occur to us under similar circumstances. The message was not a pleasant one for him to bear and deliver to the people, it was distressing, in itself, to be the bearer of evil tidings, he might well expect the illwill and enmity of the people of the city, and might well expect that his message would not be believed, and to them he would be the prophet of evil. In the message he would be accusing them of sin and evil, and this would insure their dislike. These things would all be against him, and would cause the fleshly mind to hesitate and shrink back. Still the word of the Lord was his (we might say,) and was not that sufficient? Surely it would be sufficient, but no doubt questions arose in the mind of Jonah as to whether after all it was the will of God that he should bear such a message to the city. He might say, "Is it the word of God that has come to me after all?" Satan's temptations would come in, right on the heels of his own reasonings. All these things were truly vain, that is, empty of any real good, and they all were lying vanities, but nevertheless he observed, or gave heed to them, and forsook the word of the Lord, and so came into trouble. As Jonah said in the text, he forsook his own mercy. Unbelief was at the root of all this reasoning, and the conduct that grew out of it, and unbelief is the chief and most deadly foe of all who believe. It was through unbelief, the apostle tells us, that the carcasses of Israel fell in the wilderness. It was because of unbelief the apostle tells us again, that the literal Israel were cut off (Rom. xi). As faith is the fountain and cause of all obedience to God, so unbelief is the fountain and cause of all disobedience to God. And Jonah disobeyed through unbelief. He was left

to prove the truth of the words of the inspired penman, "There is a way that seemeth right unto a man, but the end thereof is the ways of death." This way, that seems right to a man, is destitute of all that is good in any sense of the word, but yet it promises all comfort and blessing unto those who are deceived by it; it lies to its followers; it is a lying vanity. The Galatians observed lying vanities, when they were drawn by Judaizing teachers away from the simplicity of the gospel, into legality and the observance of forms and ceremonies. It seemed reasonable to them that they ought to regard the law of the old covenant with reverence, and observe it under the gospel. Surely this must be right, they would very naturally think. Their teachers had said to them, Except ye be circumcised and keep the law of Moses, ye cannot be saved. This promised much to them. Surely in this we shall be blessed. But they were giving heed to falsehood, and following that which could afford them no blessing. In following these teachings they were going away from Christ. They were forsaking the fountain of living waters, and were hewing out for themselves broken cisterns that could hold no water. Fleeing to the broken cistern, they were forsaking the fountain which never could become dry. They were indeed forsaking their own mercies.

When Esau, for one morsel of meat, sold his birthright, he was observing lying vanities and forsaking his own mercies. Afterwards he saw this, but could not undo what he had done; for so the words, "he found no place for repentance," mean. He took counsel of present hunger, and disregarded the future blessing; he forsook his own mercy.

Every time a child of God departs from the truth, either in faith or practice, he

forsakes his own mercies. All such departures are an observance of lying vanities. Jonah sought after personal ease and safety, rather than the word of the Lord, and as a result he went into trouble naturally as well as spiritually. He transgressed, and in the way of transgression, found sorrow and affliction. Out of it all he, however, learned one supreme lesson, and was constrained to say at last, "Salvation is of the Lord." His own way had not led to salvation in any sense of the word. Giving heed to the false promises which seemed so alluring to him, he had forsaken the only path of safety and blessing. And whenever we do aught else than give heed to the word of the Lord, we do still plunge ourselves into darkness and trouble. The way which we have thought best, has lied to us, and deceived us with false hopes, and we have turned away from the narrow way of life and peace. These are things which belong to us, and therefore it is said, that we have forsaken OUR OWN mercies.

It is as though children should become dissatisfied with home, and parents, and friends, and thinking that it will be best for them to go out after the pleasures of life, which are forbidden at home, depart to try these things for themselves. How often have children had cause to grieve bitterly at the folly which possessed them. They literally and naturally have taken counsel of falsehood, and have forsaken home, and all the blessings of home, which as children, belonged to them. They have given up real blessings, for what at best, can prove but a delusion and a snare, and in most cases bitter loss and sorrow has followed. The children of God are also thus foolish. For a mess of pottage, many a child has sold his birthright. Many a child of God has given heed to

lying vanities, and forsaken the mercy that belongs to him in the kingdom. When the children of God for the sake of some little worldly gain, leave the privileges which are theirs in the church, and forsake the assembling of themselves together, they are forsaking their own mercies. Some of the children have, through the prospect of worldly gain, departed hundreds of miles away from all their brethren, and from all spiritual privileges, only to regret it in bitterness of spirit afterwards; they followed a lying vanity, and forsook their own mercies. When any worldly thing appeals to us more strongly than the privileges of the house of God, it is a lying vanity, and it will lead us away from our own mercy. When one finds himself by any worldly thing shut out from the companionship and comfort of his brethren he had better regard it as a lying vanity, it promises to him what it can never bestow upon him, it sets itself up to be more desirable than all his spiritual privileges, and so lies to him, and foolish is he who believes such a false thing. For a child of God to give heed to such falsehoods, is more foolish than when a child forsakes home and friends for the dissipations of this life, away from home.

But let us mark one thing especially in the text, when spiritual blessings are chosen, and we abide in them, they are still mercies, and nothing but mercies, we have not earned them, and we have not deserved them in any sense of the word. To abide in them is not to merit them. To have a mind to abide in them is the greatest of all mercies. For more than thirty-five years, it has been our privilege to dwell with the church of God as a member, and we can truly say that the continued desire to dwell in the house of the Lord is one of the things

which we have felt that we ought to thank God for above most things else. Church membership, all the ordinances of the church, its fellowship and peace, its gatherings for solemn worship, are all wonderful mercies, but to have a heart to love these things, more than all things else, is the most wonderful blessing of all. What a mercy to have such a desire abiding in us. Yet, we have forsaken our own mercies, as well as others, in regarding lying vanities. We think we know of what we are writing. All our departures, like that of Jonah, amount to denying that salvation is of the Lord, and the shame and trouble and sorrow that follow, bring us to the confession of that one great truth, that "Salvation is of the Lord." Thus God has overruled our very departures, in the end through the pathway of grief, repentance, shame and loss, to our good. It was so with Jonah. It is so with all who do indeed love God.

The second text reads as follows, "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not."

This is one of those Scriptures which have perplexed the minds of the humble believer in the power, unchangeability, and sovereignty of God, in all ages. The question is, How can that God who declares himself to be without variableness or shadow of turning, and who says, "I am God, I change not," be said to have repented, in the text to which our attention is called? Such Scriptures are also appealed to by all those who deny the immutability of Jehovah, as proof to the contrary. We will in reponse to the request of our friend, first of all say, that nothing in the Scriptures must be understood as contradicting the essential attributes of Deity. Our God must be a

being beyond all our conceptions. There must not be any attempt to limit him in any direction. His wisdom and power and purpose are not limited. Any wisdom to which a bound can be set, is not divine wisdom. Any wisdom to which change can be attached, is not unlimited wisdom. Such wisdom must have bounds somewhere, and this cannot be the wisdom of him who is all-wise. His power must also be unlimited, otherwise he is not omnipotent. His purpose must take in all things, else he is the subject of change, and cannot therefore be immutable. This would be to undeify Deity, and to take away from God all that constitutes him the object of supreme worship. God cannot know anything to-day that he did not know yesterday. His power must also extend over all things in all the universe and at all times. He cannot purpose anything to day, that was not from all eternity embraced in his purpose. All this is implied in the doctrine of his unchangeability. Our prayers work no change in the divine mind or will; God has appointed certain blessings to come to his people, and we cannot increase nor decrease them. He has appointed these blessings through prayer, and so he says, I will be inquired of by the whole house of Israel for to do these things unto them. But the inquiry of the whole house of Israel, did not add to the blessings which he had purposed to convey. Prayer was itself one of the blessings which he conferred upon them. Bread and water are blessings in this natural life, but that hunger and thirst which craves these things, are also equal blessings; they prove that the body is healthy. So prayer grows out of a life that is spiritually healthy, and the provision to answer that prayer was made beforehand. "Thou openest thy hand," says the psalmist "and satisfiest the desire of every

living thing." Indeed we do not see how any child of God would dare to pray at all, if he believed that his petition had power to change the purpose of God in any way. Our knowledge is so limited that an inspired apostle was led to say, We do not know what we should pray for, as we ought. And we so often ask amiss. It is one of those things for which our praise and gratitude is due, that our petitions are not possessed of power to call down blessings which God had not designed to bestow, until his will was changed by our prayer. And so our repentance does not change him in any way, "He is of one mind, and who can turn him?" But God gives us our repentance and sorrow for sin, and then confers the further blessings, which belong to a state of repentance and godly sorrow. This text to which our friend refers, does not contradict these truths, God does not change in his wisdom or purpose, since all his purposes are eternal purposes, but he does change the outward course of events; he changes his dispensations. When he, for instance, took away the former dispensation that he might establish the latter, there was no change in the mind and purpose of God, but only in the outward appearance of things. When God brings about day and night, or the successive seasons, there are no changes in his will and purpose, yet he brings about all these apparent changes in our view. It is a change of working, but not of purpose in God. No one would think of saying concerning the day and night, that when one passed away and gave place to the other, it was because our God had changed in purpose as each day and night followed one another. The same ought not to be said concerning any of the workings of God in the events of this world. In the text to which our attention has been called,

we are not to understand that God really was changed in his purpose, but only in the providence which he exercised over the Ninevites, as he does over all nations, and cities, and men. Neither was their repentance in and of themselves, any more than is the repentance of any one else. In the preaching of Jonah, their guilt was so set before them that they were convinced of it, and were made sorry for it, and then turned away from it. This was a most wonderful mercy from God, and they could not boast over other cities which had not repented. It is God's way to use preaching, often, to bring his people to repentance. It was so with David, when Nathan the prophet, went to him with a message from God, concerning his guilt in the case of Uriah and Bathsheba, it had such effect upon him that he said, "I have sinned." But it was true with him, as it was true with the Ninevites, and as it is true with all who repent, that Jesus "is exalted a Prince and a Savior to give repentance unto Israel, and the forgiveness of sins."

We leave these remarks with our readers, hoping they may be of some satisfaction to our friend and to all who may read them. C.

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#### PLEASE BE SURE

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.



## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### THE RELIGIOUS EXCITEMENT.

WE have been prevented, by sickness and other causes, from noticing the religious panic which has for several weeks prevailed in the cities of New York, Philadelphia, Boston and elsewhere, and which, like an infectious epidemic, has found its way into the villages and rural districts of our northern states, and is hailed by the great mass of will-worshippers and Arminians generally, as the dawning of their long looked for millennium. Like every other development of the man of sin, this outburst of delusion and ranting fanaticism is strongly marked with the mystic names which were written on the forehead of her who sat upon the scarlet colored beast, Rev. xvii. 5, "Mystery, Babylon the great, the mother of harlots and abominations of the earth." While this mystery of iniquity shall be clearly distinguished from the pure and undefiled religion of our Lord Jesus Christ, by all who have ears to hear what the Spirit says unto the churches, it is expressly said that they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold this beast that was, and is not, and yet is. (Rev. xvii. 8.) The peculiar development of this mystery of iniquity, is foretold by Paul, 2 Thess. ii. 3-12, as the man of sin, and son of perdition, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." "Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them

that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness." The church of God is, in the book of Revelation, represented as dwelling in heaven, and not on the earth. (Rev. xii. 12.) As standing in the sun. (Rev. xii. 1.) As standing on Mount Sion. (Rev. xiv. 1.) As standing on a sea of glass, in heaven. (Rev. xv. 2.) But the antichristian organizations are represented as dwelling upon the earth. Their origin being earthly, their doctrines, ordinances, signs and wonders, are all of earth. Their names are not written in the book of life from the foundation of the world. Their religion originates in their own earthly nature, and their revivals and excitements differ essentially from those of the saints. Seasons of refreshing descend upon the church of God from the presence of the Lord; but the revivals of antichrist have to be *got up*. And of this they seem to be aware, for they generally speak of getting up revivals, and of sustaining them by their own human exertions. The present excitement is strongly marked in all these particulars. First, a convention for the purpose is held; a committee of arrangements is appointed, and called the Committee of the Young Men's Christian Association. This Association is composed of all such sectarian denominations as can unite in the enterprise, and their committee is authorized to superintend the getting up of the revival. Meeting-houses are thrown open daily, store-houses and even public theatres are also employed for the same purpose, advertisements are published in the daily papers, and cards of invitation are issued, calling

on all who want to get religion to attend the meetings from twelve to one o'clock of each day, and three minutes are allowed for each to pray or exhort. These meetings are called Union Prayer Meetings; but what is united in them? Presbyterians, Methodists, New School Baptists, Congregationalists and the world in general. The novelty of these meetings serve as a charm to draw crowds together, and when thus assembled every human device is resorted to to excite the animal feelings and passions of the weak and nervous; for the religion engendered by them is not that connected with a faith that works by love and purifies the heart; but it is a kind of faith and religion which only works by fear, by terror and excitement, and which corrupts the heart. For it is a notorious fact, that every convert made in these hot-beds of fanaticism, in their conversion imbibe a deeper and more malignant hatred to the truth as it is in Jesus, to God's method of salvation by sovereign grace alone, to the order and ordinances of the church of God, and to the real children of God, and to God's ministers especially, than they ever possessed or evinced before. Like the proselytes made by the ancient pharisees, they make them two-fold more the children of hell.

Are not these things so? What success would be expected at any of these meetings, were the managers of them to cease their efforts to terrify and frighten the people? Nothing is found so effectual as the preaching of fire and brimstone, the death-bed scenes of impenitent sinners, and the unclapping of hell, &c., together with the declaration that this is the last opportunity the unconverted will ever have of getting religion. Hundreds, by this course of treatment, have become so much excited as to deprive them of

their reason, and if they have not thereby been fitted for filling up their churches, they have been duly qualified to fill the lunatic asylums. In that salvation which is of God, it is the goodness of God that leads men to repentance; but in these excitement meetings, the terrors of hell and torments of the damned are chiefly relied upon to produce what they call repentance.

Again, the religion which is of God, produces in those who are the subjects of it, a love and reverence for the Scriptures, and a sacred regard for what God has said in his word; but it is a remarkable feature in these modern excitement meetings that the Bible is totally disregarded, so far as respects its testimony. The converters and converted, at these meetings, will laugh you to scorn if you attempt to call their attention to the word and testimony of God. Tell them that God has said in his word that sinners are saved by grace, and not by works; that the new birth is produced, not of a corruptible seed, but of an incorruptible; that it is not of blood, nor of the will of the flesh, nor of the will of man, but of God, and what respect will they show to this divine testimony? We might as well read to them an almanac as an inspired message from Jehovah?

Their whole machinery moves upon the presumption that every man has the power to save himself, and that if he neglects to use his power for that purpose, God himself cannot save him. This declaration has frequently been made at these excitement meetings, and the Scripture doctrine, that salvation is of the Lord alone, has been made the theme of ridicule. At a meeting, a short time since, in Burton's Theatre, in New York, Henry Ward Beecher, of Sharpe's Rifle notoriety, openly and publicly repudiated the work

of the Spirit of God, in the experience of the new birth; and although at a union meeting, and associated with his fellow-craftsmen of the same occupation, many of whom were with him on the stage; not one word of objection or remonstrance was uttered by any of them, to his bold and blasphemous declarations, nor have we, up to this hour, heard of any one who is connected with this general excitement, either in city or country, objecting to his sentiment. We will give his own words, as published in the city papers, the *Times*, and the *Tribune*, viz:

"The Rev. Mr. Beecher then commenced his expected address. He had not come there to deliver a sermon or a speech, but to converse with the multitude before him as if he had each individual singly with him in some quiet room. It was strange that in this christian county it should seem necessary to go over the same ground as with heathens. Had they not sermons every day in the form of praying parents, the solicitude of converted wives and husbands, and what better sermons could they have? Every man in that crowd was in a position to become a true christian THAT VERY DAY. It had been imagined each individual must first pass through a few days of SERIOUSNESS, then he must be very ANXIOUS, and having passed that Hellgate, perhaps he might in due time lay hold on the christian hope. Shame on such perversions of truth. The work might be done in a moment."

In our own village, and within a few rods of where we now sit, Union Prayer Meetings, as they are called, have been held daily for several weeks, in which the Old and New School Presbyterians, New School Baptists, Methodists and Congregationalists, all profess to unite, and cards of invitation are sent to almost every family, to draw them out, (not even excepting the editor of this paper) and specially urging the young to come and participate in the performances. Morning prayer meetings have been held, as we are told, at several places; but the grand Union Prayer Meeting has been held from one to two o'clock every day; and at night all the sects who have bells

begin at an early hour to ring them in earnest, as though exceedingly fearful that each sect was in danger of not securing a due share of the game. Every trap is set and baited, and every effort is made to draw men, women and children into their nets.

Such are some of the prominent signs of the times among us; how far this delusion is to extend is only known to him "Who now letteth, and who will let, until that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

MIDDLETOWN, N. Y., May 1, 1858.

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### CHURCH LETTER.

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*The Old School Baptist Church called Ebenezer, of Loudoun Co., Va., to the sister churches of the Virginia Corresponding Meeting, in session with the church of Bethlehem, Prince William Co., Va.. Oct. 17th, 18th and 19th, 1900, sends love in the Lord.*

DEAR BRETHREN:—Through the mercy and grace of God, our unworthy lives are spared to write you again in the way of a church letter. O how little we seem to know, when we attempt to write to a people born of the Spirit of God. We are poor, weak and helpless. We would like to write you something good, but how can sinners do anything that is good? In our flesh we find no good thing. We have nothing of which to boast in the flesh. If we have anything good of which to write, it is of Jesus and his love. We know that we are sinners, and that we are corrupt, and do not need any man to tell us so. We know this by sad experience. We know that we desire to do good, and to live uprightly, we know that we desire to be as holy as God is holy, yet we can-

not do this. We do thank God that we hate evil and sin, because it is exceeding sinful. Therefore because sin dwells in us, we hate our own selves. In all the very best actions of our lives sin is mixed. With us it is sinning and repentance every day of our lives. If our salvation depends upon one thought, word or act, of our own, we shall forever be lost. We thank God that salvation does not depend upon poor worms of the dust. If we are born of God, then Jesus is our life, Jesus is our salvation, for time and for eternity. It is Jesus who died, and it is Jesus who is risen again. Then, dear brethren, if we are the children of God, we are as safe and secure as is the eternal God, and this is not boasting without reason, for we have the word of God for it. So cheer up, poor, doubting child, "It is your Father's good pleasure to give you the kingdom." Brethren, we are as a church, living in peace; each one is able to see more faults in himself than he does in his brother; we love each other for the truth's sake. We do hope this is the love of God in our hearts. O, what a blessing to a poor child of God, when love controls the heart; love to God, love to the truth, and love of the brethren. What encouraging words the dear Lord has left on record for the weak, trembling children: "We know that we have passed from death unto life, because we love the brethren." Do we know that we love the brethren? If we do, then we have the word of God for it, that we are living children. Bless the name of the Lord for his goodness and mercy to us.

Since we last wrote you we have been made to mourn the loss of a dear brother, who died soon after our meeting last year; it was brother Alexander. Also we are sad over the affliction of our brother A. J. Chamblin, who was para-

lyzed last July, and is yet in a very precarious condition; his very presence in the meetings of the church was a comfort to his brethren.

We have preaching every second Sunday, and Saturday preceding, by our pastor, Elder J. N. Badger, unless providentially hindered. He comes in meekness, fear and much trembling, and in that condition of mind, he can always feed the little ones. We think that he has a precious gift as a pastor, and he does not shun to declare the whole counsel of God, and at the same time he is humble as a little child. God has blessed him with much wisdom in the deep things of the kingdom of God, yet in his own experience he feels to be the least of all. We hope that we love our pastor; we know we do, for the truth's sake.

It is a custom to write in all our letters that we love our pastor, which is right, for we should love them for the truth's sake, but do we show forth that love by earnestly looking after their welfare? Is that love rooted and grounded in our hearts, so that we do not neglect our duty to our pastors? They are called of God to feed the sheep and the lambs, through them the dear children receive the very bread of heaven. Then is it not the duty of every true born child of God to see and know for himself that his pastor is well cared for? These church letters are family letters, they belong to the family of God, and in them we should stir up our pure minds by way of remembrance. Whenever our mind is stirred up to honor the name of the Lord, it is a pure mind, it is a pure mind that seeks to do the will of God. If the love of God is in our hearts, we will be willing to hear the voice of the Lord saying, "This is the way, walk ye in it." O Lord, wilt thou give us grace sufficient for these things?

We know that we are neglectful, and need to have our minds stirred up to do our duty, as children of the kingdom of God. The word of the Lord is, "Inasmuch as ye have done it unto one of the least of these my disciples, ye have done it unto me." We do not mean to say here that the minister of the gospel is the least, yet they of themselves, like Paul, feel to be the least of all saints. Thus when we are doing our duty to our pastor, we are doing it as unto the Lord. If the Spirit of Jesus dwell in any child of God, (and we could not be children without the indwelling of that Spirit) that child will want to do his or her duty. He is not only willing to do all these things, but he will be humbled, so that if he has offended a brother or sister, he is willing to confess his faults, and he will desire forgiveness, and then the flesh will be overpowered, then the holy name of God will be honored and glorified.

Our mind has been led to write to you in this way, and we hope that it will work for good to them who love God, and are the called according to his purpose.

We trust that you may have a pleasant meeting, and that a goodly number of ministering brethren may be present with you. We trust that Elders Beebe, Durand and Ker have improved sufficiently to attend the meeting. May God add his blessing.

Done by order of the church.

J. N. BADGER, Moderator.

F. E. ROBESY, Clerk.

[THE above church letter was written by brother F. E. Robey, and is published by request of brethren of the Virginia Corresponding Meeting, and we heartily indorse the spirit and sentiment contained therein.—ED.]

## CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

Previously acknowledged.....	\$382 80
Elder David Bartley, Indiana, \$2.00; Wm. Ballard, New York, \$1.00.—Total.....	3 00
Total to date.....	\$385 80

## CHURCH NOTICES.

As it has been reported, and was published in the SIGNS OF THE TIMES for August 15th, 1900, that Elder L. Chandler was excluded from Salem Church of Regular Predestinarian Baptists, of Webster Co., Ky., we wish to give the facts in the case, viz:

One Joe Hardy, of Illinois, came here about one year ago, and circulated rumors about Elder L. Chandler, misrepresenting him, and said if he got the lease of that church, he would have brother Chandler excluded, and have his credentials taken from him, which he tried to do, but failed. Our church numbered about forty at that time, and only eleven knew anything about the attempt to turn him out. Brother Chandler did not know anything about it till they sent after his credentials after they done their dishonest work. When we heard of it, we called the church together, and called for the charges, which they refused to give, saying they had fixed it so we could not do anything. Then we called on brother Chandler, and he told us he did not know anything about it until they sent for his credentials. We asked the Clerk what he knew about it? He said he did not know anything about it till the day they done the work. He said they made a charge against Elder Chandler, and turned him out that day. We asked him who made the charge? He said he thought it would fall on O. P. Pool and Robert Liles. He said at least he thought they had made Hardy believe they would stand by him. We asked O. P. Pool, as he had claimed to go to see brother Chandler, before they done their work, what he told brother Chandler? He said he told him they had no charge preferred against him. Robert Liles said he had nothing against brother Chandler. Now this is what these three men have said since they claimed to have excluded brother Chandler. This is what they told us; we do not know what they have told others; we cannot give it all at this time, and we do this to show to all how our dear brother Chandler has been treated, for nothing only he tried to contend for the old landmarks.

Now we want to say, brother Chandler has been with us twelve years, and we have always found him faithful and of a godly conversation. We asked Hardy what was the charge against brother Chandler? He said he did not know; he said he stood as Moderator and saw brother Chandler excluded, and they never told him what the charge was. He also said he

knew nothing against brother Chandler, and that they had all done wrong to him and his party.

There is nothing against brother Chandler, and he is now preaching for Salem Church, and has the care of Stony Point Church, and stands high in the Highland Association.

We give below the Clerk certificate he gave us of their work.

Certificate.—Charge preferred at our conference meeting on Saturday, the twenty-second day of April, 1900.

I did not know anything against brother Chandler until this charge which was brought at our April meeting, April 22d, 1900.

J. G. ASHLY, Church Clerk.

You see they made their charge and claim to have excluded brother Chandler the same day.

Done by order of the Salem Church, at her July meeting, 1900, and signed by order of the church.

[THE above illustrates how liable we are to be imposed upon in publishing exclusions, and we hereby give notice that we do not propose to publish any more exclusions or church troubles, without the specific charges being given. In the above case there has evidently been a great wrong done Elder Chandler, which we hasten to correct so far as we are concerned.—ED.]

## MARRIAGES.

By Elder A. B. Francis, Oct. 17th, 1900, near Pittsville, Md., Sewell H. Farlow and Gertie M. Timmons, only daughter of the late Elder John Timmons, both of Wicomico Co., Md.

By Elder D. M. Vail, July 28th, 1900, George Tamsett and Mrs. Lucy A. Wideman, both of Oneonta, N. Y.

## OBITUARY NOTICES.

DIED—At her father's home in Aldie, Loudoun Co., Va., March 28, 1900, Miss Sophia Carter, aged about 62 years. Sister Sophia, as we all loved to call her, met with an accident in infancy by which the spine was severely injured, so that normal growth was hindered, a great affliction to herself and her parents. But God in his goodness bestowed his grace upon her in early life, calling her by rich experience into his heavenly kingdom. She was born in Prince William Co., Va., and baptized by Elder Joseph L. Purington, in the fellowship of the Bacon Race Church. The family moved to this place about twenty-four years ago, when brother and sister Carter, and sister Sophia, brought letters and were received into Mt. Zion Church, near here. The parents have often been heard to say a great blessing had come upon them through the affliction of their daughter. They retained her companionship and care in old age, whereas

without the deformity, in all probability she would have left them for a home of her own. Her mother died several years ago, and since then the aged father has had the faithful care and attention of a devoted daughter. Sister Sophia was one of those faithful, humble souls we all love. Above everything else she enjoyed her privileges in the house of God, and was faithful to them. Her death from disease of the heart was sudden in the extreme; without warning to any one the light of life went out. The aged father, brother Wm. Carter, the nephew, with his wife and children, composing the immediate family, mourn their loss. My wife and myself miss her sadly, for few days passed without her welcome face enlivening our home.

May God comfort those that mourn.

J. N. BADGER.

ALDIE, Va., Nov. 1, 1900.

DIED—At his late residence near Bryn Zion, Oct. 24th, Mr. Francis M. Burrows. Mr. Burrows has been failing in health all the past season, but kept up, although becoming quite feeble, until the last. His disease was said to be Bright's disease, ending in a stroke of paralysis. Many people who have been kindly entertained at this hospitable Baptist home will remember him to sympathize with his family in their sad bereavement. His companion has long been a devoted and faithful member, and he, although not a member, seemed to live more in the church than in the world, serving us as faithfully as any one outside of our pales could do. We did not doubt that he had an experimental knowledge and love of the truth.

He was laid to rest on Saturday the 27th, in the churchyard at the place where he had so long and so faithfully attended with the worshipers at that place. He was one of those men that do not seem to be to spare. In the family, in the church and in the community, the loss will be long and deeply felt. I am longing to see the time come when all these waste places shall be made glad. "The memory of the just is blessed."

E. RITTENHOUSE.

STATE ROAD, Del.

Sarah A. Bethard, wife of Littleton Bethard, was born Oct. 7th, 1822, and died Sept. 23d, 1900, aged 77 years, 11 months and 16 days. She was united in marriage to Littleton Bethard, Sept. 22, 1839. To this union were born ten children, six sons and four daughters, nine children survive her. She united with the Primitive Baptist Church called Darbyville, and was baptized by Elder G. N. Tusing, fifteen years prior to her death, of which church she lived a faithful, worthy and devoted member until death. She leaves to mourn her death an aged husband, ninety-six years old, nine children, three brothers, with the church, which feels the loss of one of its faithful

members. She died as she lived, trusting in that faithful and true friend which was her hope and shield so many years.

Her funeral was largely attended, and a discourse delivered on the occasion by Elder G. N. Tusing, after which her remains were laid in the Commercial Paynt Cemetery, to await the resurrection of the blessed.

D. D. BETHARD.

WOODLAND, Iowa.

## MEETINGS.

The Caroline Old School Baptist Church has appointed a two days meeting to be held on Saturday and Sunday, November 24th and 25th, 1900.

WM. M. HART, Clerk.

THERE will be a two days meeting appointed at Burdett, Dec. 1st and 2d, meeting to commence at 10 a. m. and 1:30 p. m. each day. We expect Elders Hubbell, C. Bogardus, and as many more as can make it convenient to come and see us once more.

Done by order of the church.

H. B. ELLIOTT, Church Clerk.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., DECEMBER 1, 1900. NO. 23.

## POETRY.

### THE HARPER.

THERE is a Harper ages old,  
Whose harp is of celestial gold;  
He lulls my weary soul to rest;  
All hail to such a welcome guest.  
He wipes away my flowing tears,  
He marvelously unstops my ears,  
Then bids me listen to his song,  
And softly leads my soul along.  
His melody, redeeming love,  
It lifts my powers far above  
The emptiness of earthly sound,  
And mists that gather thick around.  
'Tis when my soul is sick of sin,  
And self-dependence dies within,  
This grand musician comes along,  
And harps his sweet redemption song.  
Then he's my music all the day,  
All other tunings die away;  
How charming are those strains so sweet,  
Full of a Savior's love replete.  
He takes away my stony heart,  
He bids my deafness to depart;  
Unto himself he draws me near,  
The music of the word I hear.  
'Tis when my heart is filled with grief,  
This Harper comes to my relief,  
And plays his sonnet from above,  
The song of sweet redeeming love.  
His notes of gladness are complete,  
Reverberating low and sweet;  
It is enough, my soul doth say,  
He is my music all the day.

SEMMA E. CORDER.

PHILIPPI, W. Va.

## CORRESPONDENCE.

NASHVILLE, Tenn., August 1, 1899.

ELDER WM. LIVELY—VERY DEAR BROTHER IN CHRIST:—I feel as though I want to talk to you since reading your views upon the Scripture in Romans viii. 28, as what you said was so much in accord with the views which I have had. In writing this I trust that the Lord will direct my pen in the right way. As the text declares, and as you have presented, I do believe that all things do work together for good to them who love God, or to all his church. And this embraces all, including prophets, apostles, ministers and saints. “All thy children shall be taught of the Lord, and great shall be their peace.” “Every man therefore that hath heard and hath learned of the Father, cometh unto me.” “And him that cometh unto me I will in no wise cast out.” They will all come in the time appointed of God, and not before. Our God is a God of purpose, and has purposed all things that come to pass, and he is not to be brought into question, and none can say why or what doest thou. He says, “Remember the former things of old: for I am God, and there is none else: I am God, and there is none like

me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Again, he says, "Hearken unto me ye stouthearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." This is for the whole house of Israel, who shall be brought through great tribulation, and who have passed from death unto life. And concerning them he said, The hour cometh when the 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." This is the only salvation that saves. Our God should not be limited as some are teaching. "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."

We read that God made man upright, and composed of soul, body and spirit, and possessed with a natural desire to become wise. To him was a law given which he failed to observe, and then, knowing his nakedness, he sought to hide himself, and began to make aprons of fig leaves, which represent the good works by which man tries to help the Lord save him. But Adam's work did not save him, because it was the work of man. For "by the deeds of the law shall no man be justified." The second

was verily God and verily man, and without sin. He is the spiritual Head of a spiritual family, and this family was chosen out of the family of the first Adam before the foundation of the world; they were to be manifested at the appointed time; their life also is hid with Christ in God, and "When Christ who is their life shall appear, then shall they also appear with him in glory." All power is in the hand of Jesus, and none can stay his hand, nor limit him, and he is the first and the last, and the beginning and the end of all things. Here is the hope of all who believe. He says by the inspired writer, Many are thy wonderful works which thou hast done, and thy thoughts which are to usward, they cannot be reckoned up in order unto thee, they are more than can be numbered.

Now we are told that unto Abraham and his seed was the promise made, and this is the church of Christ, chosen in him before the world was, and his dealings with them are some of the "all things" which must come to pass for their good, and thus all things are to the glory of God in heaven and upon earth. It is said that he speaks and it is done, he commands and it stands fast. No one has any right to even question his doings. We should be satisfied with this, that he had a purpose in bringing all things to pass. All, in some way, work for his glory. "The Lord hath made all things for himself, even the wicked for the day of evil." "The wrath of man shall praise him, and the remainder of wrath he will restrain." The Lord raised up Pharaoh to show forth his glory, that he had power over all things, and that his name should be made known through all the earth. He delivered the three Hebrew children who trusted in him, and who would sooner yield their bodies to the

flames than worship any other God. Thus God rules in heaven, and among the inhabitants of the earth, and none can stay his hand. All things which are to come to pass, were predestinated of him according to his own purpose. He has promised blessings to the church, and curses to the wicked, and he will execute his promises. He is a God of mercy, and a God of judgment as well, and he is just in all his works. May his will be done in earth and in heaven. Thank God it will be done. Were it not for his electing love and mercy we could not claim him as our Savior. We have nothing of ourselves that would please him, and were it not for Christ and his righteousness, we should be of all men most miserable. But we do feel at times that he is with us, which causes us to feel like giving praise for all that he has done for us. The way often appears dark, but thank God, we are not forsaken. He has been with us in six troubles, and in the seventh he will not forsake us. And in these precious promises of his do I trust. O, may we not forsake such precious promises, and go back to the works of the law. May it please the good Lord to give me grace that will hold me up under affliction; nothing but the grace of God can do us any good. I fear that I do not do the things that are pleasing to God; I have to say with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" These are some of the many trials through which we pass, and nothing but his love and mercy can hold us up. This is all that will save; nothing can avail but the love and grace of Jesus our Savior. Let us then shun the inventions of men. In much fear and trembling I trust that my mind has been drawn from earthly to heavenly things, to things

which pertain to eternal life beyond this vale of tears. Thus I have tried to give you some of my thoughts upon the subject of God's purpose and grace, given for the redemption of his people, and given before the foundation of the world. It is my desire to know the truth as it is in Jesus; this is all that will do us good. I love to talk of the goodness and mercy of God, and of how forbearing he is to his disobedient children.

Now, my brother, I hope that the good Lord will send you this way, as we want to see and hear you preach. May God bless you in your labors, is the prayer of your unworthy brother, if one at all,

O. B. HICKERSON.

ELGIN, Oregon, August 25, 1899.

G. BEEBE'S SON—DEAR BROTHER:—If I am worthy to call you brother, I will once more try to write for the SIGNS. I have so often wished that I could write in answer to the wonderful communications which are in them, but this cannot be expected of poor, unworthy me. I would that the Lord would direct my mind as I write. The Lord moves in a mysterious way his wonders to perform. I was reading a communication in the SIGNS from a minister some time ago, to whom I would like to speak a few words of comfort. He spoke of being too young to have charge of a church. But the Lord calls whom he will to serve him. Just think of what Paul said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The minister who has the charge of the

church here was, if I am not mistaken, only thirty-three years of age when he was called to take charge of it, and he has had the care of it ever since. This was in the year 1878, and I can say of a truth that he was called of God to this work, for he is so good, and has such a wonderful gift in preaching. No one has ever come to this valley who suited me any better. But what humility he displays when he arises to preach, but it is good that the Lord has called such an one to the work of serving the church which he has planted here in this little valley. We all feel that we are nothing in the sight of God, but like Paul, in the fifth chapter of Romans, we can say, "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. And not only so, but we glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. 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." This ought to teach us that we should look to him in every way, and in everything that we do, for he alone is our refuge in every time of need, and the time of need is always with me. It is written that we live and move and have our being in him. It is written that he came to do the will of God, and he taketh away the first, that he may establish the

second, and by his will we are sanctified through the offering of the body of Jesus once for all. Notice from verse fifteen to verse seventeen in this chapter how beautifully all is explained, and he says that of this, the Holy Ghost is a witness unto us. He said before, This is the covenant that I will make with them after those days, I will put my laws in their hearts, and write them in their minds; their sins and iniquities I will remember no more. Once when I had received chastisement very hard, I took up my Testament to read. My eyes fell upon Hebrews xii. 5, which reads, "And ye have forgotten the exhortation which speaketh unto you as unto children, 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." I would be glad if some one would feel like writing upon verses eighteen to twenty-three: "For ye are not come unto the mount that might be touched, \* \* \* but ye are come unto Mt. Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." I think that my experience teaches me that when I came to that mount, the Lord brought me there, and that it was not of myself. I still fear at times that I am in the gall of bitterness, but at times feel to rejoice in the promises which the Lord has given. We know nothing of ourselves, all is of God, and we are nothing. I was at meeting yesterday, our pastor's text was John iv. 34, "My meat is to do the will of him that sent me, and to finish his work." I never heard a bet-

ter sermon preached. One month ago we had a brother come to us and unite with the church, telling what the Lord had done for him; it was a season of joy to all. It is said the Lord can work, and none can hinder. These words have made my heart, when stricken with grief, leap for joy many times. We have also a dear sister in the church; who lives away down on the sound, near Stuck, Oregon, who must, as I know, be very lonely on account of there being no Baptists near her. I have seen her once since she moved there, and what a pleasure it was to be with her, she has such a good gift in explaining the Scriptures. Her name is M. E. Carter. Of course all the brethren and sisters near are dear to me, if I know my own heart. I fear so much that I know nothing rightly, for all the brethren and sisters seem so much more Christlike than I do. I see so little in me that is heavenly at all, if indeed there be anything Christlike. I so often think of the words, "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."

I am afflicted very much with rheumatism, but I know that I have not had one pain too many. I have but little hope of living long in this world, and I hope that I shall be able to say, Thy will be done, O God, and not mine.

Please correct all mistakes if you think best to publish this; if you commit it to the flames all will be right with me.

Your unworthy sister, if one at all,

MARY A. STURGILL.

ATLANTA, Ga., Oct. 29, 1900.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—Inasmuch as it has pleased God, as I hope, to reveal his Son in me as my Savior, I feel interested

in the welfare of others of like precious faith. The first Old School Baptist that I ever heard preach was in 1890; this was Elder H. M. Curry. I was then a member of the Methodists, having been raised with that people, but as I said, I went to hear Elder Curry preach, and I never did have any more love for the people with whom I had been connected. Although being a steward among them, and that time being the middle of the month, I went on as usual about my duty, to collect money for the preacher, but I did it very reluctantly. When my name was called for my report, I read it, and then tendered my resignation, turned over the money, and told them at that meeting that I was done with them, and so I was, and I am as firm to-day, and more so, than then.

Well, I began to go among that people who could tell me what great things the Lord had done for me, instead of what great things I had done for him; this suited me so much better that I continued to have that desire, and, my brother, I must say that I have the same or a greater love for them now than ever. I feel as though I want to write a little for the SIGNS, if you shall have no objection to it. In the twenty-first verse of Jude we read, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." I understand that the writer here is addressing the children of God, who had made an open profession of their allegiance to the cause of Christ. These had been born again, and were engaged in the worship of God, as directed in the gospel, and were susceptible to gospel admonitions, as the enlightened children of God, therefore this is one of those portions of the Scripture which is profit-

able to us to-day as it was to them in that day.

But the question arises, How are the children of God to keep themselves in the love of God? In second Peter we read, "According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue." Also in our experience we find he hath given us all things, and this embraces all the promises and all the blessings that are embraced in those promises, being not forgetful hearers, but doers of the word. Jude says, "Looking for the mercy of our Lord Jesus Christ unto eternal life." O brother, is it not sweet to think about the mercy of Christ to sinners such as we, in all our pilgrimage here, and on even to eternal life? Why should we not rejoice? I can say from the depth of my heart, if not deceived in myself, all glory to God for all these great and glorious blessings received from his hand, unworthy though we be. Then we are admonished by the light which God has given, to keep ourselves in his love. May each of us have that dear and humble spirit of the dear Redeemer manifested in us; we have claimed him to be our Savior; then let us walk in the light of the children of the living God. Our conversation is in heaven, and not in this world. Let us put off the old man, and crucify the flesh with the affections and lusts, through the Spirit. Let us press to the mark of the prize of our high calling, which is in Christ Jesus, forgetting the things which are behind, and looking forward to the hope set before us, "The mercy of our Lord Jesus Christ unto eternal life." In this way we show forth his sufferings, because we also suffer many trials and tribulations in Christ, of which we knew

nothing before our hope was given us. But are we willing to suffer anything for the sake of our blessed Master? If so, then we may rejoice and be exceeding glad, for great is our reward in heaven.

If what I have written be of the Lord, let him be praised; we walk by faith, and not by sight. May the love of God and his grace, and the communion of the Holy Spirit be with all his children, is my humble prayer.

I forgot to say that I am now a member of the East Atlanta Church.

I am, as I trust, your brother,

WALTER BARTLETT.

[JESUS said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." It is manifest that Jesus did not mean that God had not loved him before he kept the commandments of his Father, but that in so doing he abided in the manifest love of God. So he did not mean that he would cease to love his chosen disciples if they were disobedient, but that thus they should receive the manifest tokens of his love to them. It is simply saying in other language, In keeping his commandments there is great reward. And so Jude means in the text dwelt upon by our brother.—ED.]

LAWRENCE, Mass., Oct. 31, 1900.

MY DEAR KINDRED IN CHRIST:—It is in my mind to speak to you of the precious things of the kingdom of our God. It is pleasant to speak often one to another of the way we have been led, and the various exercises of our mind. When we are led into a knowledge of the truth our theme is Jesus Christ and him crucified, and we ascribe all glory, power, wisdom and honor to our God, who made all things for himself, and whose ways

are mysterious and past finding out. As we are made to see that Jesus came to save that which was lost, and did redeem his people from the curse of the law, we can say, "As far as the east is from the west, so far hath he removed our transgressions from us." His blood cleanses us from all sin. When we are rejoicing in the evidence that he has been formed in our soul the hope of glory, we love to hear that name exalted above every name that is named, and in our conversation we want to be found exalting the name which is so precious to us. I love the truth as it is declared in the pages of the SIGNS, and often feel I would like to write to each one as I read their communications, and give expression to the love and fellowship felt in my heart. But oftentimes no words are given to express what is in my mind, so it must be all right for me to claim such seasons as a blessing from my God. It is also a blessing when I am made to cry out, "My leanness, my leanness;" when I am brought into captivity by the law of sin which is in my members; when darkness which can be felt overtakes me, and I am filled with fears, and see no way of escape; when doubts arise and I fear I have missed the substance and grasped the shadow, am dead, and have only a name to live. But in all the times of trial and distress we find ourselves crying unto the Lord for deliverance, and in his own time and way we are brought off more than conquerors, through him that loved us. This is the way we grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, for after each trial we are made to realize our dependence upon God, and our own weakness and helplessness. We know there is no salvation outside of Jesus, that without him we can do nothing, that the name of

the Lord is a strong tower, and he is our righteousness. We love to hear the truth as it is in Jesus declared boldly and with a sweet simplicity which characterizes those whom the Lord prepares to declare the unsearchable riches of Christ. Our God is a God of all power, all wisdom and all knowledge. I am always sorry when those among us arise speaking perverse things, but we must remember it is among the "All things that work together for good to them that love God, to them who are the called according to his purpose." I hope the Lord will enable each one of us, whenever we write or speak to those of like precious faith, to tell what great things he has done for us, giving him all the praise. If we are found telling of the faithfulness, goodness and mercy of our God, speaking of the Word, who was in the beginning with God, and was God, and was made flesh and dwelt among us, a perfect sacrifice for his people, a Redeemer and a Savior, the way, truth, life and resurrection, our all in all, we shall not give any praise to ourselves or to any other creature. The new song will be put into our mouth, "even praise unto God."

Dear brethren editors, turn neither to the right hand or the left, but go on undismayed, studying to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Let the pages of the SIGNS be still filled with the blessed truth that "Salvation is of the Lord;" Jesus an all-sufficient Savior, and the truth stated boldly that God rules and reigns, has all power in heaven and earth, made all things, and without him was not anything made that was made, "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." His people were chosen in him before the foundation of the world, and nothing can separate them from him, for "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." May you and all of his little ones be made to say, "And we believe and are sure that thou art that Christ, the Son of the living God." His grace is sufficient for you, and he will not leave or forsake you. May he make you strong in him, and in the power of his might.

Cast this aside if it does not give all praise and power unto him who inhabiteth eternity, who speaks and it is done, who commands and it stands fast, who is too wise to err, too good to be unkind, who knows no change, not even a shadow of turning, to whom the darkness and the light are both alike.

Love and fellowship to all the household of faith.

Your unworthy sister in hope of eternal life,

ATTIE A. CURTIS.

GEORGETOWN, Texas, Oct. 8, 1900.

DEAR BROTHER IN THE LORD:—I hope that I can call you brother from a pure heart, and out of that love which God alone can give. I hope that I love God and all his people, if I do not then I am wrong, for there is but one God and he is love, and our love is the love of God, which he has given us. "We love God because he first loved us," and we love each other with the same love with which God loved us; this love cannot be of ourselves, for we have none, naturally, to God; we, by nature, are at enmity with him, and not subject to his law, and neither indeed can be.

I am so glad when my paper comes, it gives me great comfort. I am so glad to

meet with the dear people, and hear them talk of the goodness of God, who hath called us and saved us with an holy calling, not according to our works, but according to his own purpose and grace. I am so glad that this is left on record, it destroys the foundation for all Arminianism, or salvation by works, it establishes the doctrine of election. If it is needful for the sinner to believe, in order to his election, he must exist before the foundation of the world, for it is written, The people of God were chosen in Christ before the foundation of the world, and they were chosen in order that they should be holy and without blame before him in love.

Now, if our God sees all things that shall be, who can change it, or deny that it is all of his decree? I trust that I am one of those who look to God and not man; man is passive in the hand of God; our God has all power both in heaven and earth.

Brother Beebe, I cannot talk to you face to face, but I am thankful that I can talk to you on paper. Though we may be many miles apart, God is there and God is here, the same Savior, ruling there and ruling here.

Will some brother write on this text, "My God, my God, why hast thou forsaken me?" And in connection with it also upon the text "God was in Christ, reconciling the world unto himself." If Christ was equal with God in power, why did he call upon the Father? It seems to me plain that God was in him, else he could not have forsaken him, and it seems also plain that Christ was possessed of mortality, else he could not have died and been raised again the third day. This is our hope, for, "If in this life only we have hope in Christ, we are of all men most miserable." But God has given us



a good hope through grace, and this hope is as an anchor to the soul. We have confidence in him who died for us, and if Christ arose from the dead, so will all his people rise at his coming; we were chosen in him before time was. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." One is sinful and one is righteous.

In this letter you will find an order to pay for the paper, it comes full of good news to me, and I think well of it, for it has the right sound, and God's people know not the voice of strangers. My brother, I am a sinner, saved by grace, if saved at all, and if it be by grace, it is no more of works. It is the gift of God, and not of works, lest any man should boast. It is God who has commanded the light to shine out of darkness, and in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ. Sometimes I feel to be as one alone with no one to care for me, and almost gone, and ready to give it all up. In Joshua xxiii. 15, we read, "Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all the evil things, until he have destroyed you from off this good land which the Lord your God hath given you." Some will have part of the Bible, and seem to let the rest go. It does my soul good to read after such men as Elders Chick, Bartley and Durand, and brother Beebe.

May the glory of God be our aim for evermore.

J. J. YARBOROUGH.

[OUR Redeemer was both God and man. As he is many times called "the Son of God," in the New Testament, so many times he is called "the son of man." "God was manifest in the flesh." It is a

great mystery. Were he not man, he could not have come where we were, under the law, nor could he have known our weakness, sorrows and temptations, by experience. If he were not God, he could not have risen from the dead, and so have secured our eternal redemption. He was equal with God, and thought it not robbery to be so, yet he called God his Father, and said, "My Father is greater than I." God was in him indeed; thus he overcame, but because he was a man he could cry, "My God, my God, why hast thou forsaken me?" In all this is our redemption. It is, as said before, a great mystery; great indeed is the mystery of godliness, as said the apostle.—ED.]

MEMPHIS, Tenn., Sept. 21, 1900.

DEAR BROTHER B. L. BEEBE:—It is such a comfort to me to read such able testimonies to the truth in the SIGNS, from able brethren, who turn not to Arminianism, Fatalism nor Antinomianism. They have never construed the words, "Work out your own salvation," to mean that we work to procure salvation by our works. I have believed that this text signifies that we have already a complete salvation given us by grace, and that we, like Israel when they were at the Red Sea, being delivered from Egyptian bondage, stand still, as Moses said to them, and see the salvation of the Lord. They were to see the complete salvation of the Lord, and then walk in that salvation as Moses had commanded them. Even so in our own experience, when being delivered from nature's darkness, and from the power of sin and condemnation as the Spirit leads us, we, like Israel, came to the waters which were too deep for our own efforts to avail anything in our salvation, yet the remembrance of our sad, sad condition while under the power of

sin and its heavy servitude, caused us to be loath to turn back to surrender ourselves to the cruelty of our former taskmasters, and our sins, like mountains on either hand of us, caused us to know that all our efforts to surmount them would be in vain. We learned that our only escape was to get over on the other side of the deep sea. O, with what fear and trembling we stood there, but the Spirit spoke unto us, "Stand still and see the salvation of the Lord." What a hard time it was to stand still, but we found that God's free salvation was complete, and there is no other than his free salvation. It was given unto us, then the Spirit caused us to walk in this salvation, as did Israel when the way was opened to them through the sea. This is working out our own salvation, it is not to produce nor obtain salvation, but to go forward, or walk in the good works, unto which we have been created in Christ Jesus. These are the good works of our Lord which he hath ordained that we should walk in them. O, how our hearts were filled with gladness, and how we did clap our hands with joy, when we were delivered from this bondage unto sin, and we sang the song of deliverance, but how soon, if left even for a moment by our leader, we transgress, even making an idol, and ascribing our salvation to it. Yet, even then, we were not utterly destroyed; for our God is faithful still, and he will not suffer his faithfulness to fail. In love to us he dissolves our idols, and casts them into the waters, and we are made to drink the bitter dregs thereof; then his own hand again heals both our backslidings, and the wounds which his own hand hath wrought as a chastisement upon us. Thus instead of being destroyed as the wicked are, the chastisements work the peaceable

fruits of righteousness in all who are exercised thereby.

Thus we see it was with Israel, even under the old dispensation, salvation was then also of the Lord; it was by grace unto Israel even as unto us now. According to the law, which was a yoke that our fathers were not able to bear, a fornicator, one found in the act, was taken without the camp, and the whole congregation stoned him to death. While fornication and every transgression is now wicked as they were then, yet under grace instead of punishment unto death, as it was under the law, we see evidences of the mercy of God: Jesus said unto the woman, "Go and sin no more." Jesus did not palliate her crime, but rebuked her, as it appears to me, and the chastening rebuke caused her to repent, thus bringing forth in her the peaceable fruits of righteousness. Even so the fornicator who was among the brethren at Corinth, must be severely punished or chastised, even to being excluded from their fellowship, but God gave him repentance, and then Paul admonished the church to restore him. Thus we see that while every sin and transgression under the law did receive a just recompense of reward, now, under grace, in Christ Jesus we find a ransom for sin, and for this reason the chastisement now inflicted does bring about obedience, and therefore is unto life. Seeing the severity of the punishment under the law, and knowing that we, too, are sinners, as much so as was Israel, we might well ask the question with the apostle, How shall we escape if we neglect so great salvation? Yes, brother, if we neglect the salvation of God through Christ, by grace, and through faith in him, how shall we escape the punishment of death? for the law ministered death. Now this salvation is

Jesus, our hope, and those that contend that Paul had reference to a "conditional time salvation," do err and pervert the Scriptures. If any should think that God made offers conditionally unto Israel, we must remember that there is not, and never was, a man under the sun, save the man Christ Jesus, who ever lived and sinned not, for this reason we know that no one ever obtained blessings for obedience, except Jesus, and he obtained eternal redemption for us, and in this one eternal salvation we have given unto us all things that pertain to life and godliness.

With christian love to you,

DAVID L. MCNEES.

KANSAS, ILL., Oct. 25, 1900.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—As I have been silent most of the year now drawing near the end, as to writing for publication, it may seem to some that I do not indorse what is being published in the SIGNS. I can indeed say such is not a fact, on the contrary I have felt much strengthened and comforted in reading both the editorials and letters of correspondents, but I have felt most of the summer past that in my desponding condition my writings would not be interesting or profitable to the readers of the SIGNS. O, how sensibly have I felt my unworthiness and weakness. Last night after retiring for rest and sleep, a feeling came over me that I desired once more before I go to my long sleep in death, to say a few words to the dear, scattered people of God, through the columns of your paper. What can I say? Paul could and did record the truth that, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the

man of God may be perfect, thoroughly furnished unto all good works." Now the question occurs to me, What about my learning? Have I had this instruction by the inspiration of God? If so, what a dull scholar have I been; I have just passed my seventy-seventh year of age, and have for nearly fifty-eight years of that time been professing to be in the school of Christ, and O, how little do I now know! I believe I have learned one thing, and that is, "The good that I would I do not, but the evil which I would not that I do." I have surely learned that if I am not "kept by the power of God through faith," then I am gone. If as some modern Baptists are now teaching, that faith has nothing to do with our time salvation, but that it is all in our own hands, then, if this is true, I am not kept, for I do believe I have by experience learned that "It is not in man that walketh to direct his steps," and 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." I am with Paul often made to say, "O wretched man that I am! who shall deliver me from the body of this death?" So you see, dear reader, I am not a free-willer, or a free moral agent, but by nature totally depraved, and have been made to feel and know that "the wages of sin is death." How can the dead keep himself? But O, how comforting to be assured that "The gift of God is eternal life through Jesus Christ our Lord." Paul said to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." How important is this charge, and if brethren would heed it, and not teach their own doctrines and "strive about words to no profit, to the subverting of

the hearers," there would be less confusion among the churches. Again Paul says, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Unfortunately there are Hymenæuses and Philetuses in our day, overthrowing the faith of some, but, my brethren, as perilous times are come, and men are now lovers of their own selves, and are proud boasters, and are traitors to the truth, it is our duty from such to turn away, and let them go, "For their folly shall be manifest unto all men."

I have not written as I expected when I commenced; I only wanted to say a few words of encouragement to the dear editors of the SIGNS, and also say to all its readers, that like Paul expressed it, "I am now ready to be offered, and the time of my departure is at hand." I cannot say I have fought a good fight, for I know that I am but a poor servant at best, yet I do hope that "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

If you never see my signature again in the SIGNS, pray for me, and trust that I have been kept through life by the power of God, and at the end of my pilgrimage taken home to eternal glory.

JAMES M. TRUE.

WHITESVILLE, Del., July 12, 1896.

ELDER A. B. FRANCIS—DEAR BROTHER:—As to-day is the day for meeting in different places, and yours is at Broad Creek, and I am at home alone, I will try to write you what I hope have been some of the Lord's dealings with me.

I was born Feb. 1st, 1838, of parents whose belief was of the Episcopalian order, and was taught to say my prayers, and I tried to be a good girl, but realized

I did many things I ought not to, which caused me many wakeful hours through the night. I was called a good girl, and that was what I tried hard to be, for I believed all good people went to heaven, and all bad went to hell. Time passed on, and in my sixteenth year I was married to my present husband, who had a name among the Methodists. I thought I would be one, too, so I went to the mourners' bench and thought I got religion, but I was never satisfied with them, but tried to settle down with the thought, If I do the best I can, that is all that is required. The first of my thinking much about the Baptists was one day when at my father's, upon going out to meet a neighbor that was coming over, who was an Old School Baptist, something seemed to say, "She is far above you." Time passed on, and I gave birth to two little girls, which kept me home most of the time for several months.

One day a neighbor of mine came over, who was an Old Baptist, and I was talking about not having a chance to go to meeting; she said she did not think any one's children ought to keep them from going to meeting. I thought that a queer answer. But thank the Giver of all good, I have thought the same since then. As I did not know at that time what true preaching was, I could stay away, but it is so precious to me now, and has been for many years, that had I known at the time spoken of above, I feel that I would have managed some way to have gone. The last few times that we went to a Methodist meeting a fearful uneasy feeling would take possession of me. One Sunday we sent the children to Sunday School, and such a miserable feeling came over me that I never could send them any more. And I must say I think it wrong for Old Baptists to let their chil-

dren go to Sunday School. It does not teach them Christ, it only teaches the ways of the world. My husband becoming dissatisfied with the Methodists asked me to go to the Baptist meeting with him, so we took to going, but when their meeting day came on Monday, though I wanted to go, I felt ashamed for people to see us going, but this was a day sweetly remembered by me. I could leave the children home and be satisfied, though always anxious about them if I went anywhere else. We took to reading the Bible and some SIGNS OF THE TIMES, which had been given us, and would sit up late at night reading, and found much comfort in it. But I was still very much troubled in regard to myself, and would weep and mourn over my lonely condition. One night after retiring, I lay weeping and fell asleep. Upon waking the room seemed lighted up, and these words came as if spoken: "Unless you become as a little child, you cannot enter the kingdom of heaven; as a little child is dependent on its parents, so the Lord's people are dependent on him; not by works of righteousness which we have done, but by his grace we are saved; it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." After this the Bible seemed like a new book to me; it seemed like there was a passing away of old things, and that all things were new. Now my desire was to have a name and a place with the Old School Baptists, if they would have me. So the third day of October, 1868, my husband and myself went before the church at Little Creek, were received, and baptized by Elder George Staton. It was a peaceful, happy time with me, the people looked so good, and were in tears when I came up out of the water. But I am only a poor sinner saved by

grace if saved at all. I have had many dark seasons since that day, also some happy ones. Once in the night time in my affliction these words came to me, "You have not chosen me, but I have chosen you." All of his people were chosen in him before the foundation of the world, not one of them shall be left out. The Old Baptists are the people I love, and by this, one said, we know that we have passed from death unto life.

Do with this as you think best.

Your unworthy sister, if one all,

SARAH E. HASTING.

*(See obituary notice of writer in this number.)*

CHESTER, Conn., Oct. 28, 1900.

DEAR BROTHER BEEBE:—While reading the SIGNS this morning a desire to write some of the Lord's dealings with me came into my mind. I do not know that it is of the Lord, I will leave you to judge of that. I have learned that when I have been strongly impressed to write, (although it may have been against my natural judgment and pride to do so,) when I have obeyed, I have felt a consciousness that it was what the Lord required of me, and a sweet peace has followed the act, or in other words I have felt the answer of a good conscience; when I have acted otherwise a feeling of condemnation has come to me.

To-day is Sunday, my day of rest, rest from business cares, also a day of spiritual rest, when the Lord is pleased to send me sweet peace. I cannot attend meeting as some of the Lord's people are privileged to do, but esteem it one of the greatest favors bestowed upon me by a kind Father that the way has been made possible for me to meet with my church people in New York, three or four times a year. But we lone ones are not left altogether alone, as I fully believe all who

are thus isolated can testify. We may not know why we are so far removed from those we love in the truth, and it is not necessary that we should. "God moves in a mysterious way, his wonders to perform," and we must trust him for his grace, believing that "behind a frowning providence, he hides a smiling face." The words of this hymn have been with me much of late, and the first words that came to me after awakening this morning were these, "The bud may have a bitter taste, but sweet will be the flower." It is through much tribulation that we enter into the promised rest, and I feel to trust him even where I do not see or understand, knowing he has safely led me, and guarded all my way in the past, and what is there in the future that shall have any terrors for me? Nothing is impossible with my God, he can make the crooked places straight, and though gates of brass bar my way, even they cannot stand before his mighty power. I can only "Stand still and see the salvation of the Lord," and believe "The battle is the Lord's." His holy will must be accomplished in earth as in heaven. When trials come which are hard to bear, we know we are not left to bear them alone; he has said, "As thy day, so shall thy strength be," and my grace is sufficient for thee, for my strength is made perfect in weakness.

This is truly a day of rest for me; while my thoughts have been of the wonderful power and grace of God, I have been lifted above self, and the works of the flesh, but I know from past experience it cannot last; I must be left to learn my own weakness, and that I am only sinful naturally, that all my strength and spiritual life is in him.

If you see anything in this that will be

of any comfort to another weak one, you can publish it if you wish.

Your sister in the truth,  
(MRS.) NELLIE H. HALLOCK.

OPELIKA, Ala., Oct. 29, 1900.

EDITORS OF THE SIGNS—DEAR BRETHREN:—It has been some time since I have had either the spirit or the desire to write. To-day I have read through the last issue of the SIGNS, and having had such a time of gloom and deep distress, and such a varied experience, I feel as though I must by your permission write to those whom I esteem so dear in the faith of God's elect. I have been crushed in the depths, and it has been days it seems since I have seen sun, moon or stars, but yet, though a sinner, my trust is in the mercy of Jehovah, whom I desire to praise and worship after the manner described by brother Chick in his last editorial. I feel that I can strike hands and mingle hearts with those who write through the SIGNS; it is the truth I believe, and I believe that I have suffered persecution for the same. I have been set at naught in the counsel of some, because of my views upon the absolute sovereignty of the eternal God, who is the great author both of my time and my eternal salvation. This is salvation by grace, and as you well say, we may call it what we please, it is still of grace, from first to last, and as you say, to contend for grace in all our salvation is not striving about words to no profit. I hope to contend for the truth of God as set forth by his servants, the prophets and apostles. I believe if possible more strongly than I ever have, and sometimes I feel so strong that I am willing to die for it, being fully assured that these things are really so. I know that I have been closely watched, but my faith in

God has been so strong that I could believe that if I were slain, I should rise again. It was said of Joseph that the archers sorely grieved him, but God took care of him. I regret to use the word "I" so much, but I am writing about my own experience, and a declaration of my faith in these things. I hope that the SIGNS will go on contending for the glorious truth of God; do not give way, but continue to expose the modern innovations in our faith. I have undergone no change; whatever views I may have about the sciences of this world, as such, my view of the glorious doctrine of the cross, and the truth of God, as recorded in his word, have undergone no change. I believe, and hail with delight, and indorse with all the power of my soul, all these principles of doctrine that I have ever held to, and hope that I shall be able to contend for them, and write about them as long as God gives me life and being; I hope that that zeal which becomes his servants, may be mine, and that I may not fear those who have power to kill only the body, but rather fear him who has power to cast both soul and body into hell.

Now, brethren, I write this to you, and come to you as a brother, and as the pastor of the little flock at Montgomery, Ala., who do believe the truth as it is in Jesus. This church is much revived; I have baptized eight in this church in a little more than a year. Our church property is in bad shape, and we may lose it. We have paid out on it a little more than twenty-four hundred dollars, and there is a mortgage of eight hundred upon it. Some have helped us, we should be glad if the brethren who read the SIGNS would help us a little. We are all poor, else we would not ask for any help. If any feel like helping us, send remit-

tances to me, and I will account for it, and acknowledge it.

I remain as ever your brother,

WM. LIVELY.

CAMMAL, Pa., Oct. 18, 1900.

DEAR ONES IN THE LORD:—Can any one feeling as I do, be of any comfort to God's dear people? When I make the attempt to write I feel my unworthiness so much that the few lines that I do scribble, looks so much as I feel, that I cast it into the flames, then I feel condemned, and wonder whether I did wrong, and sometimes I ask God to forgive me. As I write now, I wonder if it will be the same with this. O, that the Lord would guide my ways, and do with me according to his good pleasure. I know that he is good and kind to me, but how can I praise him enough for what he has done for me? When I think of my sinfulness, it makes me cry out, "O, God thou art the only one that can save, and comfort, and drive grief away," but it is good to suffer as he also did. I am glad that his people are taught these things in a way that they know not, and that they are led in paths not known to them. It is by grace alone, and not of self, if I am counted worthy. Dear ones, I tremble with much fear, and if I was not on the other hand made to rejoice at times, and feel comforted, I surely should think that I was different from all others. When I hear the people of God talk, I love what they say, and so much enjoy being with them, and if I am one of that number I must say,

"Grace first ordained the way  
To save rebellious man,  
And all the steps that grace display,  
Which drew the wondrous plan.

Grace first inscribed my name  
In God's eternal book,  
'Twas grace that gave me to the Lamb,  
Who all my sorrows took."

Yes, dear friends, in the midst of all my feeling so weak and sinful, there are times in which I am made to say, "I do love my God, because he first loved me." I should love to pen my feelings, but how can I find words? Is it ever to be told? There is one, above all others, who does know; I know that he leads his people in the paths of peace, and that he says, "My grace is sufficient for thee."

I feel as though I ought not to pen any more this evening, for it seems as though self is in the way, and unless the Lord leads me in writing this, it will not be of any comfort to the dear ones. I can say that I love God's children, and he says, "We know that we have passed from death unto life, because we love the brethren." If I could but be near my God at all times. There are times that the name of Jesus sounds so sweet to me. It is sweet to dwell at his dear feet. O, how beautiful are the ways of God, he brings his people to himself, and when he sees fit, he raises them up and places them upon a Rock, and that Rock is Christ, who suffered and died for the sins of his people, as many as the Father had given him, and for not one more nor less. He said that his word should stand. Heaven and earth shall pass away, but his counsel shall stand, and when he calls one from darkness unto light, that one hears and obeys. He said, "My sheep hear my voice, and I know them, and they follow me, and none can pluck them out of my hand." But I question, Am I his or am I not? It causes me anxious thought indeed, but bless the Lord, O my soul, and all that is within me bless his holy name, for

"The Lord can clear the darkest skies,  
Can give us day for night,  
Make drops of sacred sorrow rise  
To rivers of delight.

Let those that sow in sadness wait  
Till the fair harvest come,  
They shall confess their sheaves are great,  
And shout the blessings home."

Perhaps I should have closed this writing before, for I am such a stumbler. I fear that all will be tired of reading it. It is almost midnight, but there are nights to me so sweet, that I do not care to sleep, I often sit and look upon the mountains, and am made to see such beauty in the wonderful works of God, I often think, if I could have wings, I would fly away to everlasting rest. There is a joy that cannot be told, it is that joy that is unspeakable and full of glory, it is Jesus we sing, and salvation by grace, it is truly not of self, but of grace, the grace of God. I am willing to give God all the praise, I feel to be a sinner, and if I am a christian I am the least of all.

I remain your sister,

MARY E. OSTRANDER.

PARSONS, Texas, Nov. 5, 1900.

DEAR BRETHREN EDITORS:—I send you the following letter, with a request that you give it a place in our family paper, if your judgment approves it. It is from a precious brother and sister who live near Syracuse, on the Arkansas River, in the extreme western part of Kansas, near the Colorado line. I send it without their consent, for I feel sure they will pardon the liberty I take, and will not be offended. They united with the Old School Baptist Church at Honey Creek, Vigo Co., Indiana, before they emigrated west. It was my privilege to visit them at their pleasant home three years ago, and at that time they had not heard of any Old School Baptist Church in that region. In their letter we see the power and goodness of God manifested in leading them to the house of their Master's brethren. During my



stay with them I was much comforted and refreshed by their godly conversation; their chief delight seemed to be in talking of Jesus and his fullness. I hold them in tender and loving remembrance.

A poor sinner,

PRESTON STAGGS.

SYRACUSE, Kansas, Oct. 19, 1900.

DEAR BROTHER IN A PRECIOUS HOPE:—According to promise I will try to tell you in my poor, weak and stammering way, how rejoiced we have been in finding at last a church of our faith located about fifty miles northwest of us, in Colorado, eight miles north of a little town called Lamar. I had been corresponding with one of their members during the summer, and her letters were so precious to Mr. Hurst and I that we had a great desire to go to their meeting, and on the fourth Saturday in September we took the train and went to see them, and dear brother, we found the church was of our faith just as the dear sister had written me in her letters. Language fails me to express to you the joy that filled our poor hearts while attending that meeting. Elder W. C. Perdue is their pastor. His text on Saturday was, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." And my dear brother, if I know anything about what the truth is, he certainly did preach the truth. It was salvation by grace, from first to last, and I must tell you it was sweet manna to our poor, hungry souls, it being the first Old School Baptist sermon we had heard in twelve years. There is also another church of our faith located about sixty miles south-east of us, Elder J. J. Roland is the pastor; he is seventy-four years of age, and

is a precious old brother. He and Elder Perdue held meeting in our town (Syracuse) last Friday night, which was the first Old Baptist sermon ever preached in this community, to our knowledge. The next morning Mr. Hurst and I went with the two ministers twenty miles south, to old brother Charley Mitchel's, to hold meeting at their schoolhouse, and on Sunday after preaching, we all went to the water, and old brother Mitchel and brother Holdren and wife, were baptized. They all joined the church in Colorado at their last meeting, but wished to be baptized near their home, so Elder Perdue came down here to administer the ordinance. O, what a joyful meeting we did have; if I could talk to you I could tell you so much more than I can write.

Remember us in your prayers, and may the Lord guide us all in the strait and narrow way, is the prayer of your unworthy brother and sister,

(MR. & MRS.) A. G. HURST.

HEMPRIDGE, Ky., July 22, 1900.

DEAR BRETHREN:—Paul teaches us that though we might have all knowledge, so that we could understand all mysteries, and though we could speak with the tongues of men and of angels, and have not charity, we are but as sounding brass, and a tinkling cymbal, and though we might have all faith so that we could remove mountains, without charity, it is nothing, and though we should give our goods to feed the poor, and though we should be burned, to gain a martyr's name and fame, without charity it would all profit us nothing; in short, without this wonderful love of God, according to Paul, our professions of religion are but an empty dream. But whosoever loveth is born of God; this love is one of the fruits of the Spirit, it is produced among

other fruits, such as joy, meekness, long-suffering, temperance and faith, and against these fruits of the Spirit there is no law. Love and joy, with these other fruits, do not spring out of nature's barren soil; these all are of the blessed grace which God bestows upon his people, and which cannot be successfully counterfeited. None but those to whom this love is given will desire to be found with the followers of the Lamb. This is that sect that is everywhere spoken against, because of their steadfast trust in Jesus, and their refusing to trust in an arm of flesh, or in man, whose breath is in his nostrils. Yet all nations of these fleshly creatures, are but as the small dust in the balance, or as a drop in the bucket, and less than nothing, and vanity. Those who are blessed with this wonderful love, are the only ones who desire to be numbered with the "little flock," to whom it is the Father's good pleasure to give the kingdom. This love thinks no evil, rejoices not in iniquity, but rejoices in the truth; this love will not make a brother an offender for a word. Those who possess this love, realize that they all have need of forgiveness, as they have all wandered far astray. If any one has come out of the conflict victorious, then that one his brother may blame, but each one realizes that through the merits of Jesus is the victory obtained for him. So Jesus is the chiefest among ten thousand, and the one altogether lovely to him. To such ones, Jesus is the Rock, and his work is perfect; nothing can be added to his work, and nothing can be taken from it. Though the wheat shall be sifted, not one grain shall be destroyed, all shall be safely garnered. As the poet sings, "O, for a stronger faith, to look within the veil." And "His sovereign mercy knows no end."

WM. T. SLOAN.

CRAWFORDSVILLE, Ind., Nov. 18, 1900.

DEAR BROTHER BEEBE:—Ever since reading your timely and excellent editorial on "Striving about words to no profit," the desire has been in my heart to express to you my satisfaction and comfort in it, and my gratitude to the Lord and you for it, for it will do much good, and was a word spoken in season. My wife also very much enjoyed it, and we do not think anything could be more effective and suitable for the time. The Lord says, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." This Scripture is being fulfilled among us. It does seem to me that the SIGNS was never more needed and useful than at this time, nor more true and faithful, and the Lord is certainly with you in conducting it to his honor and glory, in faithful maintenance of his revealed truth in the salvation of his people, and in instructing and edifying them in the truth as it is in Christ. How very sad and afflictive it would be for the friends of truth and welfare of the Old School Baptist cause, if they did not have the faithful SIGNS. Yet many of the so-called Primitive Baptists would feel a fleshly triumph in seeing it fail, no doubt, and some of them near here. But may the Lord sustain both you and it, dear brother, and my faith is that he will. Brother Chick is a capable and faithful co-editor with you, and his writings are excellent and appropriate. That on Worship was truly good. Then your father's editorial on Absolute Predestination, in the same number, was as good as could be, and I am thankful it was republished just at that time.

I am thankful to see the defense of Elder Chandler in the present number of the SIGNS. I know him personally, and

he is an humble, worthy and true minister of the gospel, but has been persecuted for the truth's sake.

With thankfulness I tell you that orders for Priesthood have come in very encouragingly, with frequent expressions of approval of the work from those who have read it. So that I feel assured the cost of publication will be met in a reasonable time.

I hope you are in comfortable health now, and that the health of Elder William has been restored.

In loving fellowship your brother,  
D. BARTLEY.

WARWICK, N. Y., Nov. 22, 1900.

DEAR BROTHER BENTON:—Please allow me space in the columns of the SIGNS OF THE TIMES to say to those who have manifested so kind an interest in my recent affliction, that through the mercy of God my health is now much better than it has been for a long time; and I am heavier than I have been in more than fifty years. My strength returns very slowly however, and I find it an effort to confine my attention to any subject for many hours. Since my recovery I have learned that there were but few of my friends who had much hope of my survival from the surgical operation to which I was necessarily subjected. While I knew that the ordeal was very critical so far as human knowledge could judge, I was favored with that quiet reconciliation to the will of the Lord in the case, which relieved me of all anxiety as to the result. My hope is that I may be so greatly favored when the time comes for my last great change. O that I might ever remember the goodness and mercy of the Lord, and be able to pray, "Thy will be done!" Those who have written me privately, asking information as to my

health, will please accept this expression as an answer to their kind inquiries; and be assured that it would be a pleasure to reply to each of them personally, if it were in my power. I have been able to attend my regular appointments for the past two months. Still I am too weak to do any steady work.

Imploring the grace of God abundantly to rest upon all his people, and with special gratitude to all who have felt to sympathize with me in my recent suffering, I am in the blessed hope of life in Christ Jesus, as ever, the chief of sinners, yet hoping in infinite grace,

WM. L. BEEBE.

[THE above is an extract from a letter received from our brother William, but too late for publication in this number, but knowing the anxiety of the brethren and friends to hear from him, we make this extract, and the balance of the letter may be expected in next issue.—ED.]

WILTON, Me., Aug. 19, 1900.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—I have desired much to write you of late of many things, but cares and work have forbidden, or rather prevented. I would be glad to have less domestic duties, but I should remember, "The steps that I take, and the station I fill, my Father determined, and wrote in his will." These bounds I cannot pass. Sovereign grace alone can support and strengthen. As each year passes, I feel more and more the need of divine support; I feel all the time to grow weaker. I think that I do feel some sense of gratitude for the many kind words of encouragement which you have written me from time to time during the past thirty years our correspondence has continued. How good and merciful have been the dealings of our heavenly Father

with me, while it seems as if my whole life has been one of sin, and of mourning over sins, and of murmurings because I could not cease from sin. Of late it often seems as if my life had been wasted. I am now away from the society of all those whom I love for the truth's sake. I am feeling much depressed, and cannot write anything to profit.

You may think me negligent, but you must not, for my delay in writing arises out of a sense of unfitness, more than any lack of interest, if I know my own heart. The Lord knows me altogether, and I am glad that he does. "As a Father pitieth his children, so the Lord pities them that fear him." I shall miss you much at the meeting at Gardiner. In past years, when about to attend the yearly meetings, I would think, Will there be anything given me? And the reply would come, You will have the truth, and each one will get their due portion, just as their hearts are prepared to receive it, if there are not even crumbs for me, it is just, God's eternal truth will stand. This, my brother, is now my feeling with regard to preaching, which I hope to have the privilege soon of hearing.

With most sincere regard for yourself and family,

I remain your sister in hope,

MARTHA K. HUBBARD.

TOUCHET, Wash., Nov. 14, 1900.

BENTON L. BEEBE—MY DEAR BROTHER IN THE LORD:—One more month and my subscription for the SIGNS OF THE TIMES will be out; inclosed I send you a money order for two dollars to pay another year's subscription. I am now well into my seventy-first year, have been reading the SIGNS OF THE TIMES for over forty years, and if there has been any change in the doctrine advocated, edi-

torially, or by the correspondence generally, in them, I am too blind to see it. I am pleased with the management of the SIGNS, and hope you may be fully sustained in their publication yet many years. Every number for some years back I have carefully preserved, and at the close of each year bound each volume into books.

Yours in hope,

R. CUMMINS, M. D.

WAGRAM, Ohio, Nov. 17, 1900.

DEAR BROTHER BEEBE:—Please find inclosed an order for two dollars, for SIGNS. It is the only paper I know of that publishes the truth about a sinner's salvation. The Lord marks out in his purposes beforehand, the particular good works, and the time, and way, which he sees best. He makes ready by his providence the opportunity for the good works, and makes us ready for the performance of them.

Yours in love,

FRANK McGLADE.

## EDITORIAL NOTICES.

### PLEASE BE SURE

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 1, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**ACTS XIII. 27.**

"FOR they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."

This is the language of Paul to the Jews in the synagogue at Antioch, and it is in full agreement with the language of Peter in Acts iii. 17, which reads, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." And in the next verse the apostle adds that the things which "God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." It also agrees with the prayer of the Savior for his murderers, "Forgive them, for they know not what they do," and with the Savior's language in John xvi. 3, and with Paul's language in 1 Cor. ii. 8, "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." All these and other Scriptures show that they who crucified the Lord did not know that it was the Lord, and did not understand the Scripture testimony concerning him, nor yet his own testimony concerning his death and resurrection, and redemption of his people from their sins. The text to which especial attention is called declares, that

both the people and the rulers neither knew him, nor the Scriptures which were read every Sabbath day, and, as we know, both in their synagogues, and in their homes from father to child.

Two lessons are taught in the text. First, that no amount of familiarity with the letter of the Scriptures will enable any one to know the truth which is contained in them. No people were ever more familiar with their own Scriptures than were the Jews, and yet it is the frequent testimony of Jesus and his apostles that they did not understand them, and indeed that they could not understand them. All preaching from the pulpit, even though the truth is preached concerning Jesus and his salvation; all teaching in Sunday Schools, even though the letter of the word were strictly adhered to; all parental teaching, even though strictly correct in the letter of the doctrine, will never lead any one to a true spiritual knowledge of Jesus and his salvation. If it did not then, neither will it now. The Jews held their Scriptures in great reverence, and yet they rejected him of whom the Scriptures spoke. Millions of men to-day profess, and no doubt feel, great reverence for the written word, who are yet utterly destitute, as were the Jews then, of any true understanding of them. This is the first lesson taught in the text, and from this it necessarily follows that without the indwelling of the Spirit of Christ, no man can know the word which testifies of Christ, nor the Savior of whom they testify.

The second lesson taught here is, that wicked men fulfilled the will of God ignorantly, or unwittingly, in the crucifixion of the Redeemer, and the testimony is that it was just because they were ignorant, that they did fulfill the will of God in this. God used the ignorance of

men to fulfill his purpose here. It is certain that those who loved the Lord, knowing him to be the Lord of life and glory, could not have crucified him. His loving disciples could not have driven the nails into his hands and feet, nor the spear into his side, nor pressed the crown of thorns upon his head, yet all these things were in fulfillment of the Scriptures, and they were all done, as we are told, that the Scriptures might be fulfilled. What a wonderful display of the wisdom of God is here seen in ruling in the ignorance and in the evil passions of men, to accomplish his own wise and gracious purpose. Jesus must be condemned at the hands of men, otherwise there could not be any redemption for sinners, nor any completion of the purpose of God to save his people from their sins. It seems a most wonderful expression to us, that because men were ignorant of the purpose of God, ignorant of the Scriptures themselves, and ignorant that this was indeed the Christ, and ignorant that thus was salvation to be wrought out, they did fulfill all that had been determined beforehand of God to be done. They could not know these things, and God determined that they should not, because had they known them, they would not have fulfilled God's purpose in the crucifixion of the Redeemer. How true and consoling it is to all who believe, that God still rules, and that still unwittingly men, evil and ignorant men, carry out the purpose of God in all things, though they know it not. The ignorance of men therefore has a part to play in God's great designs, as well as the hidden wisdom which he bestows upon his elect. God does not bring men into ignorance of the word, but it pleases him to leave them in their ignorance, and make their ignorance fulfill his vast de-

signs, both in providence and in grace. Even so, because the brethren of Joseph were ignorant of the purpose of God, they fulfilled that purpose by selling their brother into bondage. How wonderful is our God in wisdom, and in his rulings among the children of men. C.

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ACTS XXII. 18.

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

The same thing in substance is said of John the Baptist, in Luke i. 79, "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Neither of these expressions mean to give life to the dead in sins. This is, and must of necessity, always be the direct work of the Spirit of God, and this work is always without means or instrumentalities of any sort or kind; it is brought about by the direct contract of the life-giving Spirit of God, with the soul to be quickened or made alive. As in the case of the literal resurrection of Lazarus, the disciples may roll away the stone, and after the resurrection they may loose from him that was dead the graveclothes which bound him, and let him go free, but it is reserved to the Son of God to speak that word which carries life to the dead. To turn men from darkness to light, and from the power of Satan unto God, to give light to them that sit in darkness, and guide their feet in the way of peace, is not to give life from the dead. Living men alone can be thus dealt with. Naturally men can render no benefit to them that are dead, so spiritually no man can do the dead any spiritual good. Our preaching and teaching can neither give life to those dead in trespasses and sins, nor can it advantage them in the least degree in the knowledge of spiritual things, or guide

their feet in the way of peace; all depends upon the possession of divine life. This is the first step in the work of a sinner's redemption, so far as his experience of it is concerned, but when this work of the Spirit is once wrought in the heart, then the living may be led about and instructed and taught the way of the Lord more perfectly. They may be warned, reformed and instructed, they may be strengthened and comforted, in time of need. This is the substance of what the two Scriptures quoted at the beginning of these remarks mean. Through preaching and teaching of the truth, the subject of the grace of God may be turned from his darkness and ignorance, into light; that is, he may be instructed in the truth, and learn to turn from all error. He may be shown that evil course into which the wiles of the adversary would allure him, and the right way of the Lord, into which the Holy Spirit guides. To guide our feet in the way of peace, means to declare the only way of salvation and peace in Jesus Christ; it is to preach repentance and the forgiveness of sins in his name; it is to declare the grace of God, and the gift by grace; it is to set forth the holy commandments of the word, and to contrast them with the allurements of the world and the flesh. The quickened, living soul, is made ready to listen to such preaching, and gladly receiving the word, they are baptized, and continue in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. There is ground in these living hearts for the seed to take root in, and spring up to the glory of God. In other words, there is a preparation wrought in the heart, through this life-giving Spirit, which causes that heart to long for the word of God, whether it be what we call doctrine, or promise, or admonition, as the parched ground

longs for rain, and so the preaching is effectual, to the pulling down of strongholds, and to the casting down of imaginations, and of every high thing, that exalteth itself against God. Our God applies the word of preaching in this way, as also the direct word of the Scriptures, at different times. Yet how helpless are we to apply the word to our own souls. When we were first made alive from the dead, and conviction followed, we found ourselves fearful that our conviction was not strong enough, and yet we could not add one atom to its intensity. How often we said in our own hearts, O, if I only could repent, if I only could feel as sorry as I ought, for my sins, but we could not bring deeper conviction to our souls, and, on the other hand, we could not deliver our souls from that trouble. Men who professed to know, said to us, Pray more earnestly, unite with the church, be faithful and do good, and thereby peace and blessing shall come unto thee, but we did not find it so, the more carefully we tried to live, the greater appeared the burden of our sins, and the deeper the condemnation, we could not deliver ourselves out of the horrible pit. It was the kingdom of God coming to our souls with power, and not in word, that wrought that deep conviction and sorrow for sin, and it was also the word of the kingdom of God coming with power, that wrought deliverance to our captive feet, and put them upon a solid rock. We have never had power over the Spirit. We can never, at our will, either bring ourselves into trouble, nor deliver ourselves out of it. Sometimes this trouble and this deliverance come to us through the preaching, but we know that it is not the preacher, nor the simple word of preaching, that has wrought this great work, but the Spirit has taken the word

and written it in our hearts. As we could not convict ourselves, nor deliver ourselves in the first place, so it is true all along our travel, that we never can do these things. The preacher, even though he preaches the word which is applied by the Spirit, can take no credit to himself, neither does he who is delivered through the word spoken, find any room to thank him who has dispensed it, but rather both of them, when in the Spirit, join to thank God who has shown them such wonderful loving-kindness, both in speaking and in hearing. C.

JOHN III. 30.

"HE must increase, but I must decrease."

These are the words of John the Baptist, spoken among many other things, when some had come unto him and said that Jesus was baptizing beyond Jordan, and that all men were coming unto him. John, in reply, with all humility, takes the place which belongs to him, and speaks to the exaltation of his divine Master. This was the spirit of Paul afterwards, and of all the faithful apostles, and it is the true spirit of a servant of God in all ages, and especially of those in the ministry. Without it the ministry will be of no profit to the children of God, and neither will Jesus be lifted up and exalted in our testimony. As regards John's office, it was but temporary, he was but the friend of the Bridegroom, he went before the face of the Bridegroom to announce his coming, and now when the Bridegroom has come, and his voice is heard, it was his place to retire into the background. In his work and ministry, he must decrease. Great and important as was his ministry, it must have an end. Like the morning star, when the sun rises it must cease to attract attention. And John was glad to have it so. He said,

"This my joy is fulfilled." This testimony to the ministry of Jesus was the seal to the truth of his message. When the king comes, the herald must retire, his work is done. But it seems to us true that in all that pertains to the present ministry of the word, it is still true that Jesus must increase, and as he increases, we must decrease. It is, at all events, our experience that we continue to attribute less and less to our ministry, and more and more to Jesus, in all the peace, and joy, and comfort, and rebuke, and admonition which may come to any through our ministry. This is not only true of the public ministry of the word, but in all daily travel of each and every one who has been called by grace. At first, it is all of self and none of Christ, then when grace begins its work, it is less of self and more of Christ, but at the end it is all of Christ, and none of self. John rejoiced that it was so, and so when we are led of the Spirit we shall rejoice to be nothing, that Jesus may be all in all. This does not belittle our ministry, but rather exalts it, since our ministry, if it be true, is but for the lifting of Jesus on high, and if Jesus be lifted on high, our joy is fulfilled. Paul travailed in birth for his little children at Corinth, that Christ might be formed in them the hope of glory. Every true minister feels, when he has been preaching in the Spirit, that he would be glad to know that the people had not seen him, but Jesus, and that when they go away, they would not speak of him, of his earnestness, or clearness of expression, or his eloquence, but of the Savior whom he has desired to proclaim. How trying to the heart of all true ministers it is, for men to fall down at their feet, and not at the feet of the Lord, whom they serve. "Why look ye on us?" is the rebuke, and the reproach felt by



many humble servants of God, when praised or followed after by the multitude. If any would bring the blush of shame and self-reproach to the cheek of a true and humble minister of Jesus, let that one praise or flatter him, rather than glorify God on his behalf. It is good to decrease, thus only can Jesus increase; we never can be small enough, until we are nothing, and Jesus never can be exalted enough, until he is all and in all.

C.

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ELDER BARTLEY'S BOOK, ENTITLED  
"PRIESTHOOD OF THE SON OF GOD."

HAVING at last had time to read, somewhat carefully, the above named book, we desire to express our gratification in its perusal. We have not been able to criticize it in any way to its disadvantage. It is written in a sober, reverential and devotional spirit, and it presents him who is our High Priest, in such a way as to give to him all the glory in our salvation, both here and in the world to come. We cannot speak of each of the chapters of which the work is composed, particularly, in each one, we have found that which has seemed to us, rich and good. Surely there can be no more important theme, and among all the names and offices, which belong to our Redeemer, there is none that comes nearer to our daily need, than his name and office as our Priest. The book does not contain human reasoning, but scriptural truth scripturally presented. Any who may buy it, we feel assured will not regret it.

C.

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EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denotes the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

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EDITORIALS OF THE LATE  
ELDER GILBERT BEEBE.

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MATTHEW IX. 12, 13.

"BUT when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

The occasion on which our Lord spake these words, is stated in the preceding connection. After he had called Matthew, who was a publican, it came to pass that he sat at meat in the house, and behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, "Why eateth your Master with publicans and sinners?" When Jesus heard that, he said unto them, namely, to the Pharisees, "They that be whole need not a physician."

In the figurative language of our Lord, he assumes the character of a Physician, and in that character came to cure those who were diseased and unable to cure themselves, but the Pharisees of that day, like those of our times, supposed that his mission was to them that were whole: to receive the complimentary greetings of the pious, the self-righteous, and those who had never known the exceeding sinfulness of sin, nor felt themselves guilty and helpless sinners against God, and to bestow on them high encomiums for their zeal and piety. As a Physician, they felt no need of him. They were Abraham's seed, and never in bondage to any man, and indignantly spurned the idea of being made free by him. They, like their brethren of the present age, no doubt held the doctrine of *free agency*, and being totally ignorant of their leprous and diseased condition, gloried in their own conceited righteousness. But our Redeemer informed them that his object in

coming into the world was to seek and to save that which was lost. He had come to display his power and skill, and healing medicines on those who knowing their malady could appreciate them.

"They that be whole need not a physician." Jesus had come down from heaven for the benefit of the needy, and not for any who were able to dispense with his services. It would be a waste to bestow skill, labor and healing medicines on those who being whole do not need them; but the work of the Savior was not to be wasted nor misapplied. Having thus reproved their blindness and ignorance of his character, object and work, and thereby justified his course in associating with publicans and sinners, of which they had complained, he bade them "Go, and learn what that meaneth; I will have mercy, and not sacrifice; for I came not to call the righteous, but sinners to repentance." Although more than eighteen hundred years have elapsed since he gave this task to the scribes and pharisees, and although they have monopolized all the Colleges and Theological Schools which have existed in the world from that day to this, for the purpose of teaching religion as a science to men, they have not to this hour found out the meaning of our Savior's words. Not because of any ambiguity or want of clearness in the words, for no language could be more plain, simple and emphatic, but because the words referred to the Mediatorial work of Christ, and therefore involved a spiritual subject, of which no natural man can possess any knowledge. Up to this day all pharisees, will-worshippers, free agents, workmongers and Arminians in general, suppose that Christ came not so much to minister, as to be ministered unto; to receive gifts, sacrifices, honor and fame, as though his ob-

ject was to enrich himself. But they did not then understand his character nor his object; neither do they now, for the same description of religionists to this day prove by their doctrines and their works that although they have been "ever learning, they have never been able to come to a knowledge of the truth." In this their speech betrays them, when they talk of coming to the help of the Lord against the mighty, as though it were the Lord who stands in need of help, instead of his coming to the help of Israel, against the mighty; hence they talk of being co-workers with God, and engaged in the enterprise of converting sinners to God, in order to give Christ a kingdom, or to enlarge his dominions and add to his triumphs. Still farther, it is very common for them to represent the Lord as being bankrupt, in every sense of the word; his treasury empty, his power exhausted, and his cause languishing for the want of human aid. The people are called on to contribute funds to replenish his empty treasury, and to aid in means and instrumentalities to bring subjects under his government. Dead sinners are gravely told that he has exhausted his resources on them, that he has done all he can for them, and the next move must be made by them, or they will certainly be lost forever. They must minister to him something, if it be only to give him their deceitful and desperately wicked hearts, or his work will fail for want of such ministrations. They represent him as standing and knocking at the dead sinner's heart, for liberty to come in, until his head is filled with dew, and his locks with the drops of the night, but all availing nothing until the sinner can be induced to minister to him, or offer some sacrifice to give efficiency to the Savior's blood and righteousness.

But all this Ashdod jargon would cease forever if they knew what this meaneth, He will have mercy and not sacrifice. But this is hidden from their eyes. That he will have mercy, on condition that the sinner will approach him by sacrifice or gifts, conditions and terms, they believe, but that he will have mercy, and reject all sacrifices, is a matter they have not yet learned. That he has had mercy and not sacrifice, every heaven-born sinner knows, for he has been taught it experimentally by the Spirit. When stripped of all their works, means and instruments; when naked and bare, destitute of a particle of righteousness in themselves, guilt-stricken, helpless and sinking in their sins, having nothing to offer, and deeply sensible that if they could command the cattle of a thousand hills, or ten thousand rivers of oil, the offering of all would avail them nothing, in their extremity they learned that he would have mercy and not sacrifice; mercy without an equivalent either in works or in gifts.

For I am not come to call the righteous, but sinners to repentance. If men were truly righteous, they would need no repentance, or change, but there are none righteous, as the Scriptures positively testify, for all have sinned, and come short of the glory of God. Every mouth is stopped, and all the world is guilty before God, but if we were indeed righteous, as the Pharisees of ancient and of modern times claim to be, or as they would represent to the unconverted that they must make themselves before they can become recipients of God's saving mercy, they would be beyond the reach of salvation, for Christ came not to call such, and there is salvation in none other than Christ.

This doctrine of God our Savior, while it disconcerts the proud, self-righteous

pharisee, and boasting Arminian, is happily adapted to the case of the lost, the helpless, the guilt-burdened, weary and heavy laden sinner. Here is just such a Physician as he needs to cleanse him of his leprosy. He can speak the words, "I will; be thou clean," and a perfect cure is effected. As a Physician he understands the case of all his suffering, dying patients, and he is able to cure them all. And as they are too poor to offer him a fee for his official services, how consoling to learn that he will have no sacrifices; it is without money and without price; without fee or reward. The quickened sinner who knows that he is lost, wretched and undone, rejoices in him who came not to call the righteous, but sinners to repentance. This is not calling them to produce repentance, nor to bring him repentance as a condition or means of obtaining his saving grace, but he has repentance to give them, and with it the forgiveness of sins; for he will not be ministered to, but he will minister, because he is exalted to be a Prince and a Savior, to give repentance to Israel and the remission of sins.

MIDDLETOWN, N. Y., May 15, 1858.

#### THE "FEAST OF FAT THINGS."

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MIDDLETOWN, N. Y.

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#### MARRIAGES.

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By Elder F. A. Chick, at the bride's residence, Oct. 31st, 1900, Albert S. Philips, of Lambertville, N. J., and Miss Florence L. Higgins, of Linvale, N. J.

## OBITUARY NOTICES.

IN the notice of the death of **Mr. F. M. Burrows**, his age at the time of his death is omitted. The record of his birth is Dec. 5th, 1847, so he was in the 53d year of his age.

E. RITTENHOUSE.

I AM requested to write for publication in the SIGNS a notice of the death of our beloved sister, **Sarah E. Hastings**, which occurred at the residence of her husband, **Benj. B. Hastings**, near Whitesville, Del., on the 19th day of September, 1900. I inclose herewith a letter which she wrote and addressed to me\* a little over four years prior to her decease, in which she gives some account of her life, with a relation of her experience in passing from the darkness of nature into the light and liberty of a child of God. Sister Hastings was in many respects a remarkable woman, standing high in the esteem of all who enjoyed her acquaintance. She raised a large family of sons and daughters to a noble and useful manhood and womanhood, four sons and two daughters survive her, of whom three of the sons and the two daughters are esteemed members of the Old School Baptists. Also her husband, who is one of our deacons, filling the apostolic description, has obtained a good degree. She has been ailing with kidney and heart troubles for several years, but whenever able, her place was always filled at her meetings. She was regarded as one of the most worthy in a church composed of about seventy, all worthy and adorning their profession. Her age was a little over sixty-two years, and she had been a member of the Little Creek nearly thirty-two years.

May the all-wise One bless, sanctify and comfort the bereaved husband and children, as he only can.

A. B. FRANCIS.

DELMAR, Del., Oct., 1900.

*\*(See letter on page 716.)*

**James Harvey Rockafellow**, after an illness of several months, died at the family residence, Montgomery, Orange Co., N. Y., Nov. 8th, 1900, aged 67 years, 9 months and 4 days. Mr. Rockafellow was happily married Oct. 25th, 1858, to **Carrie E. McEwen**, who with one son and one daughter survive him. He was a devoted husband, loving father, and faithful friend, and was esteemed and respected by all who knew him as an honorable, conscientious and upright man. The sentiment of all who knew him was well expressed to the writer by his lifelong friend, brother **Hait**, when he said, "The world was better for his having lived in it." Though not a member of the visible church, Mr. Rockafellow was an Old School Baptist in belief. He made no profession of a hope, but in the language of those who trust in the Lord, he confessed to the coming of Christ in the flesh.

The fearfulness in which he passed the time of his sojourning here, spoke more eloquently than words can of a good hope through grace.

The funeral services, Nov. 11th, at his late home, were largely attended. Interment was in the family plot in Montgomery Cemetery. The text for the remarks made during the service was 1 Cor. xv. 26.

May the God of all grace and comfort minister strength and consolation to the bereaved family and friends.

JOHN McCONNELL.

DIED—Sept. 1st, 1900, sister **Helen Akerly**, wife of **Loren Akerly**, at **Justus, Lackawanna Co., Pa.** She was born in the same County, July 6th, 1842, and was married to Mr. Akerly in the year 1859, who, with one daughter, died several years ago. Two daughters remain to mourn the loss of a very kind, loving and tender mother, also one brother, **Deacon A. B. Russel**, also sister **Mrs. Whitelock**, with many relatives and friends, who feel their loss greatly. She was held in the highest esteem by all her neighbors, as a strictly straightforward, christian woman, who was always ready to lend a helping hand to those in need, as far as her strength and ability would permit. Sister Akerly was baptized by **Elder Benjamin Pitcher**, about the year 1865 or 1866, joining the **Abbingdon Old School Baptist Church** in **Lackawanna Co., Pa.**, and remained a faithful, orderly, devoted member of the same until her Father called her home. She was a firm believer in the unlimited predestination of God, the eternal oneness in life of Christ and his bride, the church, and had no fellowship for the doctrine of conditional time salvation, separate from God's grace, and the leading of his Spirit. From the fact that she always felt her depravity and weakness to such an extent, she could not nor did not trust in herself, and always expressed pity for those that were blinded to their true condition as helpless sinners. She had been in **Babylon** (the **New Light Baptist Church**) several years before she was led to the **Old School Baptist Church**, and she said that she knew how blind they were to the truth, therefore could not help but pity them. She did not recognize any ordinance administered by them as valid, from the fact that God never gave his ordinance to **Babylon** to administer for his church and people, that the ordinances were absolutely in the church, and nowhere else. She was firm and unwavering in her faith or belief, and faithful in attendance to all of the appointments of the church, even up to a few weeks before she died, though she had been in poor health for over a year, suffering with inward cancer. Would to God that all of his people might be as faithful to the cause of Christ as she was; no little worldly affair could keep her from her church privileges, no indeed. She is at rest. As a church we miss her more than words can express, the savory influence of her life

and communications to the church were precious, and will be remembered by her brethren and sisters with comfort and encouragement for years to come. Her home was a welcome place for all that loved the truth, and still remains a welcome place, as their son-in-law and daughter, Mr. and Mrs. Eugene Antome, love the same truth and company. God bless the dear children, brother, sister, church and friends, with resigned wills to his providence, and make darkness light, and crooked things straight. Sister Akerly is in glory, and is not waiting for the resurrection morn, as there is no waiting in eternity.

The writer talked to the friends at the funeral, which was held at the church building in Justus, Pa., Sept. 5th, 1900.

D. M. VAIL.

**DIED**—At his home near Forsyth, Monroe Co., Ga., brother **J. W. J. Taylor**, Oct. 24th, 1898. He was born March 23d, 1824, making his age at the time of his death 74 years, 6 months and 1 day. Brother Taylor had his third wife, who is my sister, and was Mrs. Allen; they were married Nov. 4th, 1879. He had only one child living by his former wife, Mrs. Middlebrooks, and one son by his last wife; also one step-daughter by his last wife, Mrs. McKay, so he leaves a wife, two of his own children and one step-daughter, to mourn their loss. Brother Taylor was a noble man, being a good citizen and a very useful man in the community in which he lived; we cannot say too much of him in this respect; he always contended for what he believed to be honest, just and right, and would not tolerate a wrong act in any one, but above all, he was a lovely christian brother. His disease was heart failure, which he was troubled with at times for several years; he was well aware of his condition, and made every preparation for the end. He attended his meeting on Sunday, and seemed to enjoy it very much; Monday morning ate his breakfast and walked out into the yard and fell, and was dead in a few minutes. He was a useful member to the church, and in his death we are made to feel sad. He first united with the Missionary Baptists, but finding that they contended for many things that he could not see a thus saith the Lord for, he decided that he was in the wrong place, that it was no home for him, and that it was not right for him to remain with them, hence he came to the Primitive Baptist Church at Smyrna, Monroe Co., Ga., on June 24th, 1884, related his travels, and was heartily received into the fellowship of the church, and was baptized the next morning by the unworthy writer of this notice. He lived a useful and consistent member until the good Lord called him up higher. Brother Taylor was gifted in exhortation, and the church liberated him to exercise his gift when he felt to do so, which was at times very comforting. I miss him so much, he was such a great help to me when I would have to

try to preach, always having some words of encouragement for me. In our travels together, and especially in our church at home, his presence and talk was so earnest and consoling. Surely a good man has gone from among the children of men.

This notice would have appeared before now had I felt competent or worthy to write in a way to do justice to the life of so good a man as he was, and now I shall fail to express what I desire to say, but ever since his death I have had a desire to write something to his memory, and I know of no way to get rid of the desire only to obey the impression. A good man is gone. I tried to preach on the occasion to a large congregation of relatives and friends, from Psalm xlvii., after which his remains were laid to rest in the family cemetery, to await the resurrection morn.

Now, dear children, a word to you and I am done. You have lost a kind and good father, one whose place can never be filled; the good Lord has seen fit to take him to his eternal home, and you are left to battle through life's uneven ways without his protection and counsel, but you have the happy assurance that he is now enjoying that rest that remains for the people of God. You will no more have the benefit of his fatherly care, but remember his good counsel to you while with you, and his great desire for your welfare, and that you should be good children and live right. Try to imitate his examples, and live to honor God. May he sustain you by his grace, that you may finally meet the dear one that is gone in that haven of rest, where there will be no more parting, sorrow or pain.

D. G. McCOWEN.

FORSYTH, Ga.

**Mrs. Clarissa Steel**, daughter of John and Nancy Steel, was born in the State of Pennsylvania, August 8th, 1826, and was married to Asariah Stephens Feb. 13th, 1845, and departed this life Oct. 25th, 1900. To them were born eight children, three boys and five girls; six children, together with her faithful husband and companion of life, still survive her, and were present at her funeral, as also all their grandchildren. Sister Stephens obtained a good hope in Christ while very young, and united with the Missionary Baptist Church. Later she joined the Meadowrun Church, in the bounds of the Redstone Association of Old School Baptists of Pennsylvania, from which she obtained a letter, and with her husband moved to the State of Iowa. In the year 1899, she put her letter in the West Union Church of Old School Baptists, situated in Nodaway Co., Mo., where she was a member at her death. The church feel that they have lost a precious sister, but bow in humble submission to the will of God, saying, "Thy will be done." Sister Stephens was a devoted wife and loving mother, as also an humble, kind and exemplary neighbor.

The writer tried to preach a discourse to her memory, to a congregation composed of her neighbors, family and relatives, from Romans v. 21. It was a solemn occasion indeed. May the Lord bless her old and faithful companion with sustaining grace; may her children emulate her good example, and heed her godly admonition. We pray that God may bless them also with dying grace, and gather them again in the world to come.

R. A. OLIPHANT.

**Mr. Abner D. Simmons**, son of Johnson and Margaret Simmons, was born June 4th, 1827, and was married to Miss Nancy L. Cook, March 22d, 1849, and united with the Old School Baptist Church of Jesus Christ, called Pleasant Grove, and afterwards with the West Union Church, in Atchison Co., Kansas, now in Topeka, Kansas. The deceased had not been identified with the visible church of late years, but remained steadfast in the faith he first professed, until released by death, which came about 12:30 o'clock, Thursday, Oct. 11th, 1900. He was aged 73 years, 4 months and 7 days. He leaves an aged companion, six children, two sons and four daughters, one brother and two sisters, with many friends, to mourn their loss, but we do hope our loss is his eternal gain. Father Simmons will be missed by his many friends and neighbors, who manifested their kind regards for him during his last sickness, and on the funeral occasion. His dear children and friends done all they could to relieve and comfort him in his last days, but the time of his departure had come. According to the Scriptures there is a time to be born and a time to die. We have lost a kind and loving Father, and the Baptists a firm believer in the doctrine of grace, and the neighbors a good citizen and an honorable man. But let us bow to the will of God, and ask him to sanctify this sad bereavement to our good and his glory.

Elder Joel Hammons spoke words of comfort to the bereaved on the occasion, using for a text 1 Cor. xv. 19, and the following hymns were selected and sung, 1253, 1228, 1257, (Beebe's Collection) after which the remains were followed by a long procession to its last resting-place, and deposited in the cemetery near by, to await the resurrection of the dead, when the vile bodies of all the saints shall come forth changed and fashioned like unto Christ's glorious body, and forever be with the Lord, wherefore comfort one another with these words.

A. D. JONES.

NORTH TOPEKA, Kansas.

**BROTHER Joseph J. Ellis**, of Delmar, Del., was born Dec. 24th, 1852, and died Sept. 28th, 1900. On Sunday, May 20th, 1894, brother Ellis, and Elder Ker, came to the Little Creek Church, were received and baptized by Elder A. B. Francis on the same day.

We who loved him as a brother can testify that in all things he showed himself a pattern of good works, in doctrine, uncorruptness, gravity and sincerity. His widow, sister Rachel E. Ellis, sadly realizes the loss of an affectionate husband, and their three sons miss their faithful, loving father, but he has left them comfortably provided for temporally, and above all they have the comforting assurance that while it was good for them to have him with them, yet for him to be absent from them, and to be present with the Lord, is far better. His departure is a sad breach in the Little Creek Church, and we feel it.

Funeral services were held in the Baptist meeting-house in Delmar, and the exceeding large attendance manifested that he was highly esteemed by all who knew him.

The writer of this memorial with an earnest desire to comfort the bereaved, preached Jesus who was sent to bind up the broken-hearted and comfort all that mourn. Sadly and gently we consigned our brother to the tomb, with the consoling hope that he has a glorious home in that better land,

"Where rivers of pleasure flow o'er the bright plains,  
And the noontide of glory eternally reigns."

W. W. MEREDITH.

**Miss Elizabeth C. Teague**, daughter of James and Prudence Teague, was born in Davidson Co., N. C., March 1st, 1840, moved with her parents to Pettis Co., Mo., in the fall of 1845. She joined the Primitive Baptist Church at Virginia Grove, Lafayette Co., Mo., in May 1852, and lived a beloved, consistent member the remainder of her life. She became afflicted with scrofula at the age of ten, and lost her hearing in a very short period afterward, from either of which she never recovered. She departed this life at 7 p. m. Nov. 1st, 1900, of heart failure, aged 60 years and 8 months. Her suffering at times was so intense, from abscesses and other causes, that fragments of bones would burst loose and work to the surface through the flesh, increasing her suffering beyond description. During all her years of suffering like Job, her faith was strongly fixed in her Lord. She was an extremely active child in health, and her mind was extremely good through life. Her sweetest hours were spent in reading the many letters from her friends, her Bible and two religious periodicals, namely, SIGNS OF THE TIMES and *Messenger of Peace*. She said that morning, she was not afraid to go, and wanted to go while her way was so clear. We know our loss is her sweet gain, and while we would wish to bow in humble submission to the dear Lord's will, and say, All is well, thy will be done, the stroke is heavy, and hard to be borne.

Her brother,

J. A. TEAGUE.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 68. MIDDLETOWN, N. Y., DECEMBER 15, 1900. NO. 24.

## CORRESPONDENCE.

### EXPERIENCE.

WHEN a very small child I frequently heard the Old School Baptists preach, and would contend with other children, and in my own heart, that they constituted the true church. I would say, My parents and all four grandparents belonged to that denomination, and they know better than any one else in the wide world. And again, Grandpa would not preach for the Baptists if they were wrong. But little did I know then of the trouble it was to cause me in after years, for I have always been of about the same opinion, except to learn that my much honored parents and grandparents were flesh, and that it was possible indeed for them to make mistakes. As I grew older, I began to think it was partiality on my part, and I had best not mingle with them much, but go among other denominations, which I did to a great extent in my fifteenth and seventeenth years; even attending Sunday School regularly, but often found myself debating with the teacher, and declaring God to be more powerful than he seemed to admit or teach. Upon reflection when alone I

would say in my heart, “There now, my partiality to Old School Baptists again; trying to be like them and do not know how.”

When I finished school one of my schoolmates (a very nice girl, and a great Sunday School worker) undertook to make me “good,” by talking to me, and insisting upon my reading the Bible through, which I did in less than a year, wishing to please her, and thinking to gain knowledge and really know something of the teachings of Christ. But how can one read in the dark? and I knew not then of the light that was necessary in order to understand anything pertaining to spiritual things. Even when I read 1 Cor. ii. 11, I could see nothing in that, nor understand how natural I was, though I felt very anxious to understand the teachings of the Scripture.

After my marriage, my husband and I were visiting one of his cousins, who afterward became a member of the Missionary Baptists, and we got into a discussion upon religion. I told him I firmly believed, as far as I could understand, in absolute predestination, and election, and that “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. Still he continued to boast of "good works," and as neither of us could convince the other, and both admitted we wanted to know the truth, we concluded to drop the subject until we could each of us read through the New Testament, and as much of the rest of the Bible as we could before we should meet again, which we were permitted to do in about two months, at his house. We took up our Bibles with many leaves turned down, and passages marked, to prove the truth. So we talked, read and debated for three days, at the end of which time we were each of the same opinion as when we commenced, and concluded that neither of us could convince the other, nor see alike.

Now, all this time I was declaring God to be all-powerful and his creatures weak, it did not occur to me to pray for his light, that I might read and speak with understanding the Scriptures I so much longed to understand, though I had never felt the need of Jesus then, as afterward. About two years after this I began to be sure (as I would often say when asked what my belief was) that I scarcely knew what I did believe, and felt sorry that I was so far from being good. Then it was that I was made to feel the need of Jesus, and in trying to pray could only ask for strength, and cried, "God be merciful." I would sometimes conclude that I was not worthy of his love, and did not deserve mercy; was not even fit to be looked upon by that all-wise, all-just and holy One. At last I quit worrying and fretting about what was to become of me, and concluded that all would be well, as I had no control and God had all control of my future happiness or misery. For more than four years I was begging for

mercy, and lamenting my condition at times, and again feeling at ease, thinking all would be well at last. About this time I became a great sufferer, and for almost a year spent but few days without severe pain, and almost continually. We consulted physicians, used quantities of medicine, but bye and bye gave up all hope of ever being well again, and used but little medicine. Was often begging and praying the Lord to grant me a little ease at times, and if possible to be well again. Bye and bye my health began to improve, and at last I got to be almost as well as ever, and have suffered but little pain since. Then with a grateful heart I set to reading the Bible, and SIGNS, but could find nothing, or so little that I understood, even in the Old Baptist sermons that my parents and other church members pronounced "excellent," until I felt disappointed in myself, thinking how heedless I was, but not knowing that I lacked the understanding heart. This was while at the home of my parents in Indiana, near Lebanon Church. In that state of mind I returned to my own home, in Missouri, but was permitted to make my parents another visit in less than two years. While making arrangements for my trip, I kept thinking, This is an opportunity for me to join the church, and surely while there the way will be opened up; I am older and can understand better, and I just must join before I return home, as I knew of no church near me in Missouri. This was the beginning of a desire to unite with the church, but when I heard the first sermon at Lebanon Church, it was as much a blank to me as before; nothing then for me, and I gave up all hope of ever trying to join the church. I returned to my home in Missouri, but in less than a year was called suddenly to the bedside of my dying mother, and

what I passed through none on earth can know except those who have experienced losing a kind, christian mother. I had been so rebellious at times that I was surprised how easily I could say, "Thy will be done," in this the saddest, deepest and most serious trial of my life. I surely must have been lifted up by the strong arm of Jesus, though I had no thought of it until I went to hear an Old School Baptist sermon, the fourth Saturday in March, 1887. I heard (with my spiritual ears this time) as I had never heard before, such a grand and glorious sermon. I could not keep from rejoicing to my father as we went home together, and told him I now felt that I could listen with pleasure and understanding to the preaching of the glorious gospel. But I feared the light would be gone, and I would be left in the dark when I went to hear another sermon preached, but praise be to God, I have been enabled to understand and apply to my own case some part or the most of every sermon I have been permitted to hear since, (during the spring and summer of 1887) and I feel very thankful indeed for such a privilege. The next day, March 27th, we listened to a very comforting sermon (our mother's funeral) preached by Elder G. S. Weaver, from Job xiv. 14. One hymn they sung was so beautiful and comforting to me then and ever since, 1256 (Beebe's Collection). For the first time in my life I was made to feel the difference between a funeral sermon preached by Old School Baptists, and one preached by any other denomination. The first communion services I attended I actually felt a drawing toward them that I had never experienced before; I thought, O, what would I give to be one among them, but that cannot be, I am not fit, and deserve no such privileges, and poor, greedy soul,

why not be content to stand back and outside, so long as you can see such beautiful things, and hear such glorious news proclaimed by these the true servants of the living God? I told my father how much I appreciated the understanding that had surely been given me from a higher power, but that I felt it to be my lot from this time on to long for what could never be mine: a hope of eternal life, (and O, what a miserable, gloomy, terrible thought it is). He remarked, "That is very much the way we are often made to feel," and seemed to try to show me that such dark seasons were even comforting when they were passed, but I was very sorry I had told him, for now he would hope for me, and mine must be a hopeless case. I think this was the darkest hour of my life. But hope was again with me, and I kept looking to God for comfort, and prayed that he would take me out of this pit of utter despair. I had no desire to talk of my trouble, but wanted to keep it a secret from all humanity, only wanted God to know my every thought and read my heart, which I felt he could do better than I myself could do, and above all things to teach me my duty, and how to do "his will." This was on my mind continually; my first thought on waking in the morning, and my last before going to sleep at night. Gradually a feeling of calmness came over me, and I found that I surely had a little hope, which seemed to be strengthened each day by that

"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."

I felt very anxious to attend the next regular meeting at Lebanon, in April, which I was permitted to do, and derived great comfort thereby. Though some parts of the sermon seemed to condemn

me, yet other parts were very comforting and seemed directed to me alone. When the church doors were opened on Saturday, and hymn 190, (Beebe's Collection) "Children of the heavenly King," was sung, I can never describe my feelings, as I remembered that to be the first hymn I had ever admired, when quite young, and have loved ever since, beside it was a favorite with my mother, and was sung while we gazed upon her remains for the last time. I felt that I must surely go forward and tell them of my deep trouble, and how I had been freed of the burden of sin, by the kind and wonderfully powerful hand of God, as I hoped and felt it to be. Then I feared they would not understand me, and I scarcely know how to say just what I felt (but I know no better yet). Elder Hanks, of Alabama, was there, and preached a very interesting discourse each day. On Sunday, my husband who was present, thought his views on election and predestination were excellent, and different from anything of the kind he had ever heard, (but he has heard but little Old Baptist preaching). To me it was gospel truth proven by the Scriptures. For three weeks after this I was in deep distress to know the will of God, and if it were really my duty or not to be baptized, if the church would receive me. About this time I went to spend the afternoon with a Baptist friend, but she was not at home, but was expected to return soon. I was anxious to have a talk with her to try to find out if she had ever felt as I did. While waiting I picked up an old hymn book, and the first thing my eyes rested upon was fourth verse of 613, (Thompson's Collection):

"Come ye weary, heavy laden,  
Bruised and mangled by the fall,  
If you tarry till you're better,

You may never come at all;  
Not the righteous,  
Sinners Jesus came to call."

That seemed to solve the mystery, or to cause me to decide what I must do, and from that time on, I felt calm and determined to try to do what I felt to be a sacred duty, and it seemed the time would never come for the next meeting.

I felt all this time that I must tell every one of my joy, yet could not utter a word except to my father, and by letter to my husband. At times I felt that I had so much to tell the church, and again would think perhaps it was not so much, or it would be worthless to them. Saturday came, and I told the family of my intentions unless the Lord willed otherwise. When the doors were opened I went before the church, but my voice seemed hollow and uncertain, and I thought at first I could say nothing, but at last was permitted to say all that was necessary it seemed, though I felt that I had not given God the praise I intended to do, as he deserved all, and without him I could accomplish nothing. I have felt more peace of mind since I was baptized, the next day, Sunday, May 29th, 1887, than ever in my life before, and it lasted a few months even with scarcely a doubt, then I drifted west, where I lived away from any Baptists that I knew of, most always in the dark, clasping to my heart as I often felt, my only hope, this, "experience." For thirteen years I never heard an Old School Baptist preach. I have been persuaded that it might be a similar comfort to others; if you think not, destroy this. I take so much pleasure in reading the SIGNS, that it seems strange that I have seen the paper all my life, but for so long could find nothing of interest to me, for

"I once was lost, but now am found,  
Was blind, but now I see."

Surely the Old School Baptists are "A peculiar people, zealous of good works." Capable of the greatest joy, or at times of the deepest sorrow and distress, but it is a comfort to read Romans viii. 28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

In hope of eternal life,

EFFIE J. BOLTON.

1400 S. OSAGE AVE., SEDALIA, Mo.

STATE ROAD, Del., Nov., 1900.

DEAR BROTHER BEEBE:—I have been considering a subject that I will call *church order*, and if I had attained to the standing and years of experience to give weight to what I might say, I might offer some reflections for the consideration of brethren. Such age and experience may never come to me, and if I make suggestions now they may not receive much attention.

The church as organized under the direction and with the sanction of the apostles is understood to be that kingdom that Christ said should come, and that he called his kingdom. The prophet said, "Upon the throne of David and upon his kingdom to order it, and to establish it with justice and with judgment from henceforth even for ever." So the order of his kingdom emanates from himself, and will never be modified or subjected to change. The laws and ordinances are perfect, and should command the highest respect of all those who name the name of Christ. The order that he has established will always tend to harmony and prosperity. A neglect of it, or departure from it, will involve churches in more or less discomfort and confusion. People do not love to have faults pointed out, and so it follows that writers do not

like to allude to them. If the kingdom has a place in the hearts and consciences of the saints, and its laws and ordinances are loved by them, we might suppose that no admonitions would ever be required. What a blessed character was given to old Zacharias and Elizabeth, that they walked in all the commandments and ordinances of the Lord's house blameless. We may not suppose that it can be said of all, or that it will be true of all, but it is a blessed state to be "Blameless and harmless the sons of God, without rebuke." It amounts to little to say we are the church, and to denounce others as antichrist. But the order that Christ has himself ordained will vindicate itself, its superior excellency and heavenly origin testifying of it. The church that I see in the New Testament is composed of believers of both sexes, under a government of laws and ordinances that are fixed and unchangeable to the end of time. The whole body is many times designated in the singular as the church, while the several scattered branches are called churches, and are continually recognized as having full authority in all matters of order and discipline. There are no lords or lawgivers over the church. One is her Master, even Christ, and all are members one of another, and servants to the body. All gifts are subject to her authority. An equality of privileges implies an equality of obligations. The obligation of all members to assemble at stated times, and to share in the incidental expenses, is equally binding, and should not be excused without the consent of the body. The church is mistress in the house, and even the able and faithful minister, although sometimes called an angel, is only a minister to and servant of the church. If churches would respect themselves, and the order under which they are or-

ganized, they would not fail to command the respect of other churches, and give evidence that they were indeed "a kingdom not of this world." Churches should never admit to the sacred ordinances any but such as bring forth fruits meet for repentance. Access to the love and fellowship of the saints depends upon satisfactory evidences of the Spirit's work. That Spirit sanctifies unto obedience. Where love abides and reigns there is not likely to occur much disorder. A church respects herself in respecting the offices and services of those who serve her. If a pastor is unfaithful, he can be admonished, or censured, but if he is faithful, his official station should receive recognition and proper respect. The apostle claims for him *double honor*; that is, honor as a worthy member, and also as a faithful pastor. Instances have been known that preachers visiting a church in the absence of the pastor would make arrangements for and invite candidates for baptism, and if any offered, proceeded to baptize them without having had any previous acquaintance with them, and without the pastor having any knowledge of the transaction. The right and prerogative of a pastor to administer the ordinances is I presume generally admitted. If in extraordinary cases other ministers are called in to serve, it should be by the action of the church. A church allowing her authority to be thus trampled underfoot does herself a great wrong, dishonors her own pastor, and opens a door for the admission of trouble and sorrow. A minister who would thus disregard and set aside the right and authority of the church in such cases, must be grossly ignorant of his duty as a visiting minister, or else very much wanting in the spirit of his calling.

It may be doubted whether the churches

in the apostles' days had church covenants to which members signed their names, and removals were effected by letters borne from one location to the other. All the brethren and sisters in one locality were the church in that place, and when they were all faithful and devoted nothing more would seem to be required. In regard to the duties and obligations of those making a profession of hope in Christ, it seems to me to be regretted that there should be occasion for admonition. Besides what Christ and the apostles have said, we have many preachers and religious papers, so that we might suppose that everything that was wanting would be set in order. In this direction much remains to be done. The ministry as well as all religious papers would find themselves following in the track of the apostles if they would maintain prominently and pre-eminently the obligation of all those who name the name of Christ to walk in all the commandments and ordinances of his house. If her members have been illuminated by the Spirit they should occupy that position in which the light they possess can shine, and shine where it can be seen. Instances can be found where names are retained on the list who do not attend the appointments at all, nor contribute in any way to church expenses, and this neglect goes on for years without the neglecting parties being visited or waited upon. Where discipline is thus neglected it will in time cease to command respect. Fellowship in such an organization ceases to have meaning. The apostle admonishes to shun the appearance of evil. There may be things that are not evil in themselves, but having the appearance of evil, act as a blight upon the bloom and fragrance of the garden of grace. I might suggest to churches the question of the

propriety, or sound gospel order, of admitting candidates from a distance when residing within the bounds of some other sound, orderly church, and whether they should continue to hold as members those who have removed to the bounds of another church far away, yet leaving their name in the church from which they have removed. It has the appearance of getting away from all church obligations, and in most cases of the kind seems to be without excuse. We could hardly suppose that a person of ordinary intelligence would unite with a church without knowing that obligations to the order of that church were imposed upon them; entire neglect of those obligations should not be tolerated. It is not a pleasant task to me to call attention to prevailing neglects and disorders in which members are involved, but they have not received a fair share of attention at the hands of the papers in accord with their importance to the spiritual health of the churches. The Master on one occasion said of the Jews, "They have Moses and the prophets; let them hear them." So the churches have the prophets and apostles, yet their words are not yet all heeded. There may be some that would not hear though one rose from the dead. The old apostle does not see any needs be for all the evils and wrong doing that was and that would be in the world. By the space of three years he ceased not to warn every one night and day with tears. On another occasion we find him warning every man, and teaching every man that he might present every man perfect in Christ Jesus. We are a good way short yet of perfection in the maintenance of gospel order, but we may press forward in that direction, looking for that ultimatum when Christ shall be glorified in his saints, and admired in all them that believe.

Yours to serve in the gospel,

E. RITTENHOUSE.

I JOHN III. 15.

A DEAR believer, who is not privileged to meet with the church often, has written me, asking for an explanation of 1 John iii. 15. As the adversary tries many of the saints by a misapplication of this text I desire to present a few thoughts in connection with what is here written. The text reads, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Standing before the judgment seat of Christ, the tried believer honestly confesses that he finds the principle of hatred against his brother rankling in his carnal heart; and therefore he is ready to render judgment to condemnation against himself. Thus the tempter perverts the inspired word of truth into falsehood in wresting it to the denial of that grace which has abounded to the cleansing of the chosen people of God from all sin. The meaning of every word of inspiration must be accepted as it is defined by the Spirit of truth. If this conflicts with the interpretation given by human wisdom, the right meaning is always that which God has authorized, and the saints find trouble and sorrow when they listen to the suggestion of that wisdom which is of men. Then it must be understood that the hatred of a brother is that very principle which moved Cain to slay Abel. God sees in it all the evil which is developed when that principle has been fully exposed in outward action. Certainly that murderous spirit is not the eternal life which is given to the followers of Jesus. But while the saints have to groan, being burdened with the body of this death, that very groaning attests their desire to be free from the corruption of their carnal mind; and they are thus proved to be free from condemnation upon the very ground on which Paul could

claim freedom from sin. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." There can be no question as to the reality of the existence of the Holy Spirit of eternal life in Paul as a chosen vessel of divine grace, even while he thus mourned the law of sin dwelling in his members. That very consciousness of indwelling sin, on account of which he groaned, gave incontrovertible evidence of the indwelling of the principle of righteousness by which he condemned the sin which he found in his members. This principle of righteousness is itself eternal life, being "Christ in you, the hope of glory." No sinner can have this eternal life unless it is given directly by the Lord of life; and to every one to whom he has given this life he has given the assurance that not one of them shall perish. They have the infallible testimony of Jesus, that they are kept by the omnipotence of God, who gave them to him. Nothing which they can do has power to defeat that will of the Father which forbids that one of these little ones should perish. Therefore, it is evident that the text does not mean that the saint who finds this vile principle in his heart has thereby proved himself to be without hope in Christ. But it is often much easier to find what is not meant by any expression of Scripture than to see clearly just what it does mean. Comparing this expression with the context it will be seen that the apostle was giving admonition to the saints in regard to their deportment toward each other in their every day life. In this admonition he clearly shows that he is writing to just such characters as are described by Paul in the seventh chapter of his letter to the saints at Rome. None can ever attain to anything better in their own action than he did. It is all summed up in his conclusion, "So then

with the mind I serve the law of God; but with the flesh the law of sin."

No subject of divine grace can be so deluded as to mistake hatred for love. In the text John has simply presented for the guidance of the little children to whom he wrote, the contrast between the works of the flesh and the fruit of the Spirit. By reference to Gal. v. 19-23, this expression of John will be seen in perfect accord with what Paul wrote on the same subject. Paul declares all hatred to be the works of the flesh; on the other hand he says that love is the fruit of the Spirit. In the immediate connection of our text John presents the love of the brethren as conclusive evidence that we have passed from death unto life. This positive assertion is often found to be about the only remaining refuge in times of severe trial, when the saint is tempted to despair. Certainly when this evidence is hidden by carnal hatred there can be no experience of the presence of the Holy Spirit. Hence, it is very needful for the present enjoyment of the life and love of Christ, that the saints should heed the exhortation of the Spirit, and "Let brotherly love continue." In the experience of the saints love is life, and hatred is death. And it is important to remember that no one suffers that death which is inseparable from hatred but the very person who yields himself to the carnal emotion of hatred. The law of Christ is found to be positive and sure, that in living after the flesh his disciples experience the death of all spiritual comfort. Sowing to the flesh they must of the flesh reap corruption. They can never find evidence of the life of Christ abiding in them while they are cherishing hatred against one of those for whom the dear Redeemer died. Nor will there be any relief to such a transgressor in hiding this hatred in his



own breast. It is not necessary that the brother should even know that he is hated; the fact that such an emotion dwells in the secret thoughts of a subject of divine grace will destroy all that peace and joy which springs from the Spirit of Christ by which he is manifested as a chosen vessel of mercy. In this way every saint must reap just what he sows in his daily life. He cannot have the answer of a good conscience toward God while living according to the dictates of his own sinful heart. The very first step in coming after Jesus requires that he should deny himself. When this is done there will be no principle left in him by which he can hate his brother. All the works of the flesh are included in the denial of self.

Now, let the believer examine himself in the light of his own experience, and see if this is not clearly shown in his own case. Did any one ever have the sweet comfort of life in Christ Jesus while cherishing hatred against a brother? Did not every one when he first hoped in the grace of God at that moment feel not only to love the brethren, but to forget and forgive every one who had ever incurred his displeasure? There was then no room in his breast for any carnal emotion. Eternal life abiding in him left no room for the works of the flesh. He then thought himself forever free from sin, and rejoiced in the perfect love of God. When he first found the corruptions of his carnal nature still lurking in his members he was ready to perish in despair. But grace was given him to survive that trial, and so he has been compelled ever since to trust alone in that grace of God to bring salvation to him in every time of need. Yet the weakness of the saints is such that they must be taught this essential truth again and again. There is no

truth which is so frequently forgotten by the saints as that in their present trials as well as in their final victory over sin, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

I have written in much weakness, and at intervals. May the truth be applied to the comfort of the trembling one who made the inquiry, and any other saint who may be similarly tried.

WM. L. BEEBE.

WARWICK, N. Y., Nov. 22, 1900.

#### FAITHFULNESS.

DEAR BROTHER:—You said to me the other day, "I do not believe brother B. was ever called to preach." Did you ever tell that to him? If it is necessary for you to express your mind on that subject concerning one who has been ordained to the work of the ministry to me, is it right to let him remain under the mistaken belief that you have fellowship for his gift as a gospel preacher?

Not long since you remarked to me that you feared that brother C. is in the habit of making an intemperate use of intoxicating liquors. Have you ever mentioned this to him? Do you answer that you have not done so for fear of hurting his feelings? But ought you not to have more fear of hurting his character, and doing both him and yourself a great wrong and injury by speaking of this suspicion to others instead of himself? Your suspicions may be groundless; but if they are true, then by speaking to him in tenderness and brotherly love you may be favored to convert him from the error of his ways, and so "save a soul from death, and hide a multitude of sins."

You said in conversation with me that brother D. does not control his strong

temper as he ought to; that brother C. appeared to have acted dishonestly on one occasion, and that you feared he was liable to give way to dishonest inclinations; and that brother E. is too much addicted to levity, and to vain and foolish talking and jesting. These things may be true, but was it right and according to the gospel rule for you to speak of them to me or any one else, and not to the brethren themselves?

Do I take this course myself? Do I always speak of one's faults to himself instead of any one else, if I consider it necessary to speak of them at all? That is a very close question. I am sorry that I cannot present myself as an example of right acting in this matter on all occasions, if at all. I am so full of faults myself that it is hard for me to speak to another of his, even when circumstances make it clearly my duty to do so. Yet it is not right to neglect a duty on that account; and I fear it is selfishness and pride that would prompt me to do so instead of humility. But I try that if a brother hears at all of my disapproval of his course he shall hear it from my lips instead of those of another. I try that one shall not mistake my feelings concerning him in any important matter. I have to acknowledge, however, that I find myself lacking courage, or honesty, or both, at times, and so fail at the important moment to do what I ought to have done.

For instance, I ought to have said to you when you began to speak to me of these things that I must not hear them unless there was some special reason—gospel reason—why I should be told with a view of correcting the evil, and restoring the erring one, and vindicating the truth. I ought to have reminded you that it is a reprehensible, fleshly principle which would

prompt one to speak or to hear of the faults of a brother in Christ, except with the single, unselfish desire for his good and for the glory of God. I might have said truthfully to you that the same principle which prompted you to speak to me of the supposed faults of another, would lead you to speak to another of mine.

We may, by lightly speaking of some rumored fault or sin of a brother, do him a great and widespread injury and a gross injustice, when a word to him would have made the matter plain, and shown him not at fault at all. And the one thus unjustly and unkindly dealt with may see and feel the consequences of our thoughtless and unbrotherly course in the coldness of brethren without at all knowing what the trouble is, until the injurious rumor reaches some one who will act the part of a faithful brother. How careful we should be to "strive to keep the unity of the Spirit in the bond of peace," moved by that charity which "thinketh no evil." How careful we should be that we do not exert the evil influence of that proverbial character who "separateth chief friends."—Prov. xvi. 28.

I am satisfied that it is not true tenderness and gospel charity which makes us hesitate and fail to tell a brother his faults. It is very hard to speak to a dear brother of that in his course and conduct which we clearly see to be wrong, but can we, in the fear of God, avoid doing so? Would not the tenderest feelings of love cause us to act most firmly to turn a child from danger?

Let us read our duty in the words of the dear Savior and his apostles, and may we take up our cross daily. "Let us have grace that we may serve God acceptably, with reverence and godly fear."

Your brother affectionately,  
SILAS H. DURAND.

SOUTHAMPTON, Pa., April 5, 1898.

## REMEMBRANCES.

GLADLY we search in memory's choicest nooks for the pearls of brilliant lustre, which when brought into the light of our spiritual vision, reveal to our gladsome hearts the gracious promises of our God as he stands related to us in covenant-mercy and grace. Bethels and Ebenezers dot the pathway our feet have trodden. 'Twas night time that instruction in the Lord invaded our heart as we slept. 'Twas in the morning, when the dew and the darkness had passed, that we lifted our heads, gave thanks to the Lord of the night, and straightway raised pillars of remembrance to strengthen us anon, should we perchance pass that way again. Where are the days of our youth? And what have we accomplished in the pilgrimage that has brought us to years? wherein we look backward, rather than forward, gathering up the pebbles on the seashore of time as mementoes of moments spent in the paradise of God. The youthful days are not unto us as a dream, nor as a pathway covered with a cloud, nor as a phantasy, neither as a tale that is told and forgotten, but with memory's fondest devotion we travel o'er and o'er again the footsteps and wanderings of the past. And our wail of lament is, "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."

The reality of the first love and the first estate are unsullied and unmarred upon the tablets of memory's record. We recall the ardent spirits of youth; the delight of entering upon an untried highway; the glamour of new environments; the joy of being numbered with the saints of the most high God; the pleasure and

the timidity with which our lips first framed and uttered the sweet word of relationship, brother, sister; the sense of reverence which pervaded our whole being, as we looked upon the fathers and mothers in Israel. Our unworthiness stood mountains high before us in opposition to association with such worthy people. But God is good. We stand not upon the miry foundation of earthly honors and worldly emoluments, the things which with the using perish, but with these dear old brethren and sisters whose bent forms show weary watching in a long journey. We remember also, by whom we have been taught knowledge, and by whom we have been made to understand doctrine. God knoweth all things. Blind were we and knew not anything. His Spirit taketh of the things of Jesus and reveals them unto us. Precept and experience, experience and precept, here a little, there a little, line upon line. His speech distills as the dew and falls upon the prepared soil of our heart. His doctrine drops as the rain therein, and we spring up into renewed life and vigor. With sufficient grace are we supplied by day and by night. Our heart is filled with rejoicing, because we behold the Lord in his glory, and in his right hand a finished salvation to all people. But we also remember (with one of old) "the wormwood and the gall," the long dark night in the wilderness where all hope seemed to be gone, our tongue parched for thirst, and fails for very dryness; venomous foes within, dangerous enemies without; "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; hope deferred, the heart sick. Yet as we call to remembrance those days of darkness and dread, we also remember that

joy came in the morning, when the sun of righteousness arose (all glorious) with healing in his wings. We count it all joy that we were led (as was Jesus) into the wilderness to be tempted of Satan. For there Jesus sought us, there he found us, there also we found him. And in that same wilderness, the Lord opened "rivers in high places, and fountains in the midst of the valleys." He made the "wilderness a pool of water, and the dry land springs of water." We remember, too, the long and tender forbearance of our covenant-keeping God; how weak we were, and prone to wander from the path of integrity; how uncertain our temper; how unforgiving and resentful to our brethren who observed our faults and reprimanded us. With all our infirmities, Jesus took us under the shadow of his wing, and led us in the right way. He became our strength, he touched our heart and it became a heart of flesh. As we look back we wonder how we were sustained, and why we hung on to the plow looking not back. And our wonder turns to thankfulness when we are reminded that grace smoothed and lightened and brightened every step that we took. Faith, with unerring precision, pointed out the way, our faces being set toward Jerusalem. Hope urged us onward, and o'er many a weary mile kept us from fainting. Love, for the daughters of Jerusalem, and the King in his beauty, and the Lord of glory, gave us wings, as eagles, the strength of the unicorn, the valor to contend against a troop, or to batter down a mighty wall, the agility to run as an hart, and to skip as a deer upon the mountains. O, the sweetness and beauty of the christian travel, notwithstanding the sorrows and severe afflictions by the way. What a glorious retrospect to open to our view: a dark and stormy night, tossed to and

fro upon the relentless waves of the wild waters of death and destruction, under the frown and anger of an outraged law, followed by the dawning of the gospel day; the sun of righteousness bursting forth in the full glory of the holiness and perfection of God's salvation, and the sitting down in peace and joy unspeakable, in the kingdom of heaven, with Abraham, Isaac and Jacob, as inhabitants of that "New Jerusalem which came down from God out of heaven." Beholding the glorious Captain of our salvation with his sword sheathed, reigning in perfect peace, and the saints of the most high God dwelling in safety, all under the beneficent eye of him who is well pleased with the finished work.

B. F. COULTER.

PHILADELPHIA, Pa., Nov. 29, 1900.

EAST DIXFIELD, Maine, August 21, 1900.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Yours of the 10th arrived in due time, for which I greatly rejoice. It is indeed with a feeling of wonder that I read your many favors. My mind has dwelt very much upon your last letter to me, and I need not reassure you that I was strengthened and comforted, for indeed I felt ready to perish, at least so far as visible companionship with the children of God was concerned. That you have so freely written to me fills me with joy. I think that the crown of my rejoicing in your last was that you withheld any expression of unworthiness, and instead wrote of the great and precious Savior. It was a joy that I especially shared, I am again and again made to feel that out of weakness we are made strong.

The glory of the covenant of grace is much in my mind, which is written in the mind and printed in the heart, which is

the seat of thought and fountain of life. It is not engraven upon the hands, and as frontlets for the eyes, but in the heart, and flows out with the new life which is implanted by him who is the light of men. As I write I think it is indeed strange that the adversary can so blind the children of God as to lead them to consider their hope in Christ as a little hope, but often the billows of unbelief dash us hither and thither, and we can see nothing by which we can identify ourselves as being bought with the precious blood of Christ.

In the editorial written by the late Elder Gilbert Beebe upon the words, "Speaking the truth in love," he says, "A sense of our guilt and unworthiness is a speaking the truth in love." Indeed how can we discern our guilt but by the searching light of truth?

The meetings in Maine commenced I think to-day. I had an invitation from sister Hubbard to go to Gardiner with her, but did not dare to make the trial of strength, and my family are not quite as well as usual. The brief meeting which I had two years ago has proved a precious season for me. It is often reproduced in my mind with pleasing distinctness. He who keepeth Israel never slumbers nor sleeps, and it is of the mercy of the Lord that we are not consumed. It seems to me that through every chapter of the written word upon which my eyes rest, runs this, "Praise the Lord."

"Praise to God, immortal praise,  
For the love that crowns our days;  
Bounteous source of every joy,  
Let thy praise our songs employ."

Your editorial upon the "Invitations of the gospel," appealed very strongly to me, but I presume no more so than to every one else who is built upon the Rock.

Not long since a friend in conversation

was saying that Christ was the atonement for all his sins, past, present and future, and then in a brief space of time remarked, People were rejecting the gospel. This is a specimen of the ideas which are held by every one with whom I converse here, and so you may be assured that I do prize a letter or paper which exalts the Lord our God, and gives all praise to his holy name.

I feel as though I cannot refrain from suggesting another text which is found in Psalm xxxvii. 2. I have to repeat the first verse often, and when particularly disheartened I read the entire Psalm, because it is so precious, and I can find no place to stop. An author has written, "A glory gilds the sacred page, majestic like the sun." I often think of it, and sometimes fear that it dazzles me more than it enlightens, but still light is preferable to the darkness, and again I must repeat that I have the measure that is given me of God.

I have written in no way as I thought to write, but I hope that it may not prove altogether unprofitable; surely within it at least may be found this, "The Lord is good, and his mercy endureth forever."

Hoping that you and yours are in usual health, I remain with love, your sister,

ELIZA WHEELWRIGHT.

CHAGRIS, Ind., Nov. 10, 1900.

B. L. BEEBE—MY DEAR KINDRED IN A SAVIOR'S LOVE:—If one so unworthy as I feel myself to be should address you thus. Surely if I have any spiritual kindred on this earth it is the Old School Predestinarian Baptists. The doctrine they preach, and their faith, is my soul's delight. O, what a feast to me to get the SIGNS OF THE TIMES, for it is all the preaching I hear, and what good pieces come out in it from brethren and sisters, telling me my travels. How sweet it is

to dwell in the spirit of love. The apostle Paul said the fruit of the Spirit was love, joy, peace, longsuffering, &c. Love is the fulfilling of the law of Christ, and we cannot fulfill this law by the flesh, but the Lord said that he would write the law in our hearts, and print them in our minds, and we should be his people, and he would be our God, and we should no more be termed "forsaken." By his love shed abroad in our hearts we can love one another. The love of Christ constrains us to obedience in him; it is the Spirit of our dear Lord that works in us to will and to do of his own good pleasure, that is why my dear brethren and sisters can write and testify of the Lord, because he keeps them as the apple of his eye. The Lord found them in a waste howling wilderness, he lead them about and instructed them. Hear, O Israel, and hearken. And dear friends, when they hear the word of the Lord, they will hearken; in Judah is God known, his name is great in Israel, in Salem also is his tabernacle, and his dwelling-place in Zion. 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. Dear kindred in Christ, this is why we love the Lord and his people, this is why we hate self, and love the Lord, and trust him; that is why David said, The Lord is my portion, the Lord is before my face always. Paul said, God loved us when we were dead in sin, but God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, not by the works of righteousness which we have done, but according to his mercy he saved us. I will

mention the loving-kindness of the Lord, according to all that the Lord has bestowed on them, and the great goodness toward the house of Israel; surely they are my people, children that will not lie, so he was their Savior; in all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old. My dear brethren and sisters, this only is my hope, what Jesus has done for me, for it was nothing I had done that caused me to love and fear the Lord, but it was his great love that he has bestowed on me; he is my salvation from time to eternity. I wait upon the Lord, for he is always before my face. O, that I could hide under the shadow of his wings, for he is a covert from the heat and the storm. The Lord by his Spirit leads his people through this wilderness, and reconciles them by his Spirit; he is their Savior, the author and finisher of their faith. It is my Father's good pleasure to give you the kingdom, and none shall be able to pluck you out of my Father's hand. O, blessed hope, a hope that maketh not ashamed, for the love of God is shed abroad in our hearts, to all them that are born of God.

Dear friends, if you think this scribble worthy a place in the SIGNS OF THE TIMES, our good paper, give it place as a token of love to the household of faith. I am a poor old sinner, saved by the grace of God, if saved at all. I just want to say, "How-dy?" through the SIGNS, to my kindred in Christ.

I hope I am your sister in the tribulations of Jesus. May the love of Christ abound in you to the upbuilding of Zion, is the desire of one that wishes to be free from the bondage of sin that dwells in the flesh,

NANCY CREEL.

GLENMORE, N. J., Oct. 14, 1900.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I have had a desire to write for a long time, but more especially since I have been sick, and so to-night I will make the attempt to write a few lines, but if they shall have as little comfort to you as I feel to-night, you will wish the flames had consumed them. There have been times even this summer as well as times long ago, when I felt that it would be more pleasure to me to stay at home from the meeting than to go, although I never humored that feeling, but was always there if my health permitted, but to-day I could hardly see my people start, for I longed so much to go and meet once more with the brethren and sisters, and hear the gospel proclaimed, but my health would not permit. I have been so gloomy to-day, even darker than the day as it seemed. This afternoon we read sister Mary's birthday letters, and I felt, O, how lovely it would be could I be so ready a writer as most of the brethren and sisters were who wrote to her. Her letters must have been such a comfort to her. To be held in such high esteem by the people of God, must be such a blessing, still I am sure that these very expressions of fellowship would make her to realize her shortcomings very keenly.

I often feel as though my kindred must be tired of seeing me among them, I am so cold, lifeless and barren, but I do love to meet with them, and always feel to be the least among them; I feel to be less than nothing at times, but still I know that when I say I love the gates of Zion, and love the road, it comes from the heart. I have often thought of trials and afflictions, and must say that I believe that every trial and affliction is for our good, no matter how grievous the affliction may seem at the time. Often

the benefit of the trial is shown to us in the future. So with all the darkness and gloom through which we are called to pass, all is for good; they cause us to feel humbled, and to esteem ourselves as less than the least. If we had light all the time, we would not know how to appreciate it, and would soon become haughty, and think ourself the best person that we knew, but how abased we are made to feel when our sins arise before us as the waves of the ocean, which grow larger, until at last we feel as though we shall be entirely swallowed up and lost in them. Then again when the dear Savior appears and makes bare his arm, we feel that underneath us are the everlasting arms, and that they bear us up above self and sin. How glorious this is, and we are made to cry out, "Holy, holy, holy is the Lord God Almighty." I feel that I must praise him for his love and tenderness to such a sinful worm of the dust. Sometimes before I am aware I am singing,

"Awake my soul in joyful lays,  
And sing thy dear Redeemer's praise."

Well, I must close. May God bless you and all your family, and may it please him to make himself manifest to me as my Savior.

Very unworthily your little sister,  
ELVA HILL.

ELGIN, Oregon, Nov. 7, 1900.

G. BEEBE'S SON—DEAR BROTHER:—As I am about to remit for your paper for my mother, I thought I would pen a few lines for you to do as you please with. I am feeling so unworthy of late that I do not know whether to call one of the household of faith, brother, or not. I often think of Thomas, in his doubting whether our Savior had risen or not, and I often ask, Has he risen in my poor,

sin-polluted soul or not? If so, why do I feel cast down in darkness? I once felt the Lord for Christ's sake had pardoned my sins, and I seemed so happy for awhile, for I thought I would never have doubts and fears any more, but soon found that I was not to be carried to the skies on flowery beds of ease. I know it is written in the Scriptures, The Lord loves whom he chasteneth, and in Heb. x. 7, it reads, "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." I so often feel that I have a strong desire to do the will of the heavenly Father, and I know I cannot unless it is given me by him. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." So, dear brethren, if he has pardoned my sins once, it is for all, and I need not look for a brighter evidence. You know it reads thus, "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." I believe these were his people he come to make perfect and set apart to do the work he gave them, for he has said, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their mind, and in their hearts will I write them; and their sins and iniquities will remember no more. O, what a blessed Savior he is. Who would have him otherwise than all-powerful, and all-wise, and all-merciful,

now and for ever? He said, I am Alpha and Omega, the beginning and the end, so we know that he is all and in all.

Well, dear brethren, I have written such a lengthy communication it will weary you to read it. I will close.

As ever your unworthy little sister, if one at all,

MARY A. STURGILL.

DOUBLESVILLE, Ark., June 20, 1900.

DEAR BRETHREN CHICK AND BEEBE:— I received the sample copy of the SIGNS which you sent me, and should have acknowledged it ere this, but being old, and feeble at times, I neglect my duty more than in years past. Dear brethren, I hope that I have shed tears of joy at finding so many brethren and sisters scattered in different parts remote from each other, and yet all contending for the same faith. It seems useless for me to tell you mine, for I find it already told by others, better than I could tell it. And this by many whom I have never seen in the flesh. I do hope that we all are of the same family, and kindred spirits. I want to say that our little church is all in peace, although we are few in number there is not a dissenting voice among us. We believe in the doctrine of absolute predestination, and election, and that salvation is by grace, and grace alone, so we certify with the apostle that by the grace of God we are what we are. The past Sunday was our regular communion and feetwashing time, and the members were about all present with several visiting brethren. The services were conducted by our beloved pastor, Elder D. Westall, of Pine Bluff, Ark., who is a subscriber of the SIGNS, and he very often furnishes me with a copy or two. When I visit him, it is very seldom that I do not bring a copy home with me. No doubt you have al-



readily learned that he is a great advocate of your paper, and of the doctrine for which you contend.

Now dear brethren, I would subscribe for your paper were I able to do so. I would be glad to have it the remainder of my days, be they many or few. I am now nearing the sixty-ninth year of my age, and two of my members of the family are about helpless, so that it takes all that we can make to sustain us, and I try as much as in me is, to be content with whatever it may please God to give me. I do thank and praise him for giving me food and raiment, and that he has been so good as to sustain me thus far, which is more than I deserve. When I look back over the past, I have nothing good of my own to return to him. Dear brethren, I must close, I have written more now than will interest you no doubt, still I sometimes feel as though I wanted to write some of my "ups and downs," if I thought it would in the least comfort any of the little ones.

I. P. REDDINGER.

JERSEY CITY, N. J., Dec. 3, 1900.

DEAR BROTHER BEEBE:—I see it is time for me to renew for the coming year. Inclosed please find post-office order for two dollars for the SIGNS OF THE TIMES. For the last year or two they have been very interesting to me; the communications, editorials, and the editorials of your father, dating back before I was a member. The SIGNS came to our house in my wife's name, sent by her father, five or six years before I embraced a hope; I would not read them at that time, they were too discriminating for me; I believed in free will. We read, That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. It is natural for the natural man

to believe in free moral agency. Well, I found it a delusion. When it pleased the Lord to show me my error, then I was made to see that I could do nothing, for it is said, "Without me ye can do nothing." God never made any conditions with man, where his salvation is based upon the will of the creature; it is contrary to this, which says, "No man can come to me, except the Father which hath sent me draw him." By nature man is dead in sin, but when quickened by the Spirit, and made alive, then can he see, for he is dead to sin, and no longer wants to live therein. Peter said of the natural man, "They are blind, and cannot see afar off," and Paul said, The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. I do not see where free will comes in in that text, or any other that I have found. It is God that works in him to will and to do. The natural man is dead in sin, there is no good in him. God looked down upon the world to see if there was any that did good. He said, No, not one; they have all gone astray; they are blind. But God says he will bring the blind by a way they know not, in strange paths will he lead them; and Paul to Timothy, "God who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace." Well, brother, I hope I know something of that grace, and hope that I have not received it in vain. I am a poor, unworthy creature.

I will close, for I have rambled enough, so it seems to me. I am ashamed to send it to you.

With love to you and brother Ker, and all the church, yours affectionately,

A. D. LOUD.

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 15, 1900.

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

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**PROVERBS IV. 23.**

"KEEP thy heart with all diligence; for out of it are the issues of life."

Our mind has been directed to these words of late, as the expression of what we above all things desire to do, and yet, as the expression of what we have found it impossible to do. This has connected these words in our mind with the prayer of the psalmist, "Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth." We think that when any command of the Scriptures comes to the understanding of the Lord's people, it always comes bringing such a sense of insufficiency in them that they will be put upon prayer to the Author and Giver of all good (who among other perfect gifts, must and does work all our works in us) that he would fulfill all his commandments in them, and enable them to make manifest this fulfillment within, by an outward form of obedience also.

There is a vast difference between performing in the letter and form, something which has the form of godliness, and feeling the real power thereof in the heart. For instance, we read, "Forsake not the assembling of yourselves together, as the manner of some is." And reading this, one who professes godliness may say,

This is one of the exhortations which I must heed, and he does continue steadfastly in the assemblages of the saints, while yet it is but a burden and task to him, and his real affections are set upon some other thing; perhaps he hopes to gain some reward by this, either here or in the world to come. What a difference between this and true heart obedience, which is from a love of the service, and a delight in the courts of the Lord's house. There are those who look forward to the solemn assemblies of the saints with longing, who say, "I was glad when it was said unto me, Let us go into the house of the Lord." And who exultantly say, "Our feet shall stand in thy gates, O Jerusalem." What a vast difference between the two kinds of assembling. Now the same difference exists also, as regards all that service which is required of the child of God. One may go through the form of obedience without feeling the need of divine help, but when one comes to feel the need of the heart being kept, and realizes that out of it proceed the issues of life, then that one will learn how impossible it is for him to obey the holy commandment, and there will be, as said before, an earnest turning to the source of all blessing, for his work to be made manifest within.

An outward form of obedience is one thing, and heart obedience is another. Any one who has come to see the hollowness and mockery of a mere form, which is lifeless, and who desires the better way, will directly come to see that it is not in himself to produce these right affections. It is commanded in the word, that we love God with all our heart, that we love our neighbor as ourselves, that we forgive those who have done us wrong, that we be humble, lowly and patient, that we abase ourselves, and crucify our pride,

vanity and all the evil affections of our vile nature. We read all this, and at the same time realize that all these things are right and becoming the profession which we have made, and yet, when we go about doing these things, we awaken to the fact that not one of them can we do. Our striving to do them only makes our weakness more and more apparent, until we cry out, "Lord, save, I perish." So in the Scriptures, repentance is enjoined, and faith in our Lord Jesus Christ, and yet we learn that we cannot repent, though we desire above all things to do so, and we cannot believe, though that is the one thing which we desire above all else to do. Then, in the time when we have despaired of ever repenting or believing, it is borne in upon our minds that the testimony of the word is, that there is one, our Savior and Redeemer, who has been exalted a Prince and a Savior, to give repentance unto Israel, and the forgiveness of sins. And in him, as he dwells in us, we find faith and repentance bestowed. It is the same with all things else which are enjoined upon believers: striving to do them, we find out that we cannot, and so are prepared to welcome the glad message that our Jesus has them all for us, treasured up in himself, and that out of his divine fullness, we all do and have received, and grace for grace. The text speaks about keeping the heart. Nothing less than heart work will satisfy the truly spiritual mind.

If we may be allowed to speak for ourselves in this matter for a little here, we have to say, that this we have desired at all times. It has been a sore grief to us that so many foolish and vain thoughts fill us, when we would have it otherwise. In prayer, sometimes, horrible, vile thoughts come, which we hate, and well nigh frighten us away from a throne of

grace, since it seems impossible that that God who abhors all evil, can receive our petition, or suffer us, when so unclean, to come nigh to him. Then what a comfort it has been to be enabled to remember that sinners vile come to God through Jesus Christ alone, and that they may have boldness to come in his name. We cannot in this keep our heart. In preaching it is the same, instead of a pure motive which we do desire, self comes in. It is as Hart says in one of his hymns against pride:

"Against its influence pray,  
It mingles with the prayer;  
Against it preach, it prompts the speech;  
Be silent, still 'tis there."

Sometimes the child of God cries out under the stress of these bitter things and of his great weakness, Help, Lord, for all the floods of ungodliness are ready to swallow me up. If at such an hour it be said to him, Why do you not keep your heart from the possession of these things? and you must do so and so, if you would have peace and rest, he can but cry out, "How hast thou helped him that is without power?" "Miserable comforters are ye all." "Physicians of no value." Believers feel their dependence upon God every day, to fulfill in them what he commands of them.

Here is the difference between the terms of the old covenant and the new; here is the superior glory of the gospel; the law commands all, and bestows nothing, the gospel supplies all our need, through riches of grace in Christ Jesus. The law says, "Keep thy heart," and the gospel shows the glad tidings that Jesus comes and dwells in the heart, and fulfills all that the law commands in us. The righteousness of the law is fulfilled in us, since he who is its righteousness abides in the heart. Here is our hope and joy. Without this, every com-

mand of the law of God but brings despair. We have read the words of the text with longing desire that it might be so with us, yet realizing that it was not so with us, as every wretched wandering thought testified daily to us. Then with what gladness have we at times turned to the precious work of Jesus, which we have hoped had been made manifest in our own heart, and we have felt like rendering all praise to God, for a present salvation, as well as for final glory.

What a blessed assurance it is with which the text closes, "For out of it are the issues of life." Life must then be in the heart, and out of the life dwelling there, proceed living things. It is a tree of life, to depart from the snares of death. Here again we are reminded that all is heart work in this matter, and the issues of life are such as glorify the living God, and make manifest that he has quickened the soul in whom such fruit is borne, into life from the dead. Religion, true religion, is not a mere code of morality, it is a life. Christ is not only the believer's example, he is the believer's life. The commandments are not simply duties enjoined, but they are the fruit of faith and life. The rewards of this service are not the rewards of debt, but of grace. Will not that one who knows these things, continually say from the heart, O Lord, keep my heart as the fountain of all that is good, that out of it may flow right things; may my heart be as a well of water, springing up into everlasting life?

In conclusion we will say, if any man has no desire to keep his heart diligently, that man will find no power in the words of the text, and they will pass him by unheeded. If, on the other hand, a man has a desire to keep his heart, that man

will find that he cannot do so, and then out of grief and shame, at his vile departures of heart and life, he will cry for help and salvation to God, who alone giveth the victory. If there are any of the children of God who say that the text implies some power in man to do what is commanded, let that one test himself; let that one try to keep his heart free from evil thoughts, and desires, and motives, and see if he succeeds. We are sure that no true born child of God's grace will succeed, and if any one fancies that he has succeeded, that one is self-deceived, and a companion of pharisees.

C.

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#### CLOSE OF VOLUME SIXTY-EIGHT.

WITH this number we complete the sixty-eighth year of the continuous publication of the SIGNS OF THE TIMES, the first and oldest publication in the world "Devoted to the Old School Baptist cause." For nearly three score years and ten it has ceased not to contend for the same principles of faith advocated in its first number, and until within the last decade have been the distinguishing tenants that designated the Old School Baptists from all other denominations on earth. But of late there have sprung up some who still cling to our name, but denounce these principles, and the sad result is now being made manifest by the scattering of the sheep. Divisions and sub-divisions are rending the fold, until in alarm, lest there should be a devouring one of another, the Hymenæuses and Philetuses are gathered together to either shorten one leg, or lengthen the other, to see if they cannot make the legs of the lame equal.

The past year has been fraught with more significant events among our people, and there seems to be more of a fall-

ing away from the faith once delivered by the apostles, than any year since the meeting of our fathers at Black Rock, Md., in 1832. But we have the blessed word of inspiration that, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Were it not for this assurance, we would oftentimes become discouraged, but relying on the promises of our God, we have been to this day kept from utter despair.

Thanking our brethren and friends for their kind support, in word and in deed, we now close our editorial remarks for the year nineteen hundred.

B.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### FRUITS OF THE REVIVAL.

THE religious excitement which has engrossed the public mind to an unusual degree for the past few months, is called a *Revival*, and we have no objection to its being so designated, if it be clearly distinguished from those seasons of refreshing which the Lord is pleased to send from time to time, from his presence, to revive his saints; causing the north wind to awake, and the south wind to blow upon his garden, or church, that the spices may flow out. To reanimate, or produce activity in anything, may be called a revival, and so the term is applied to commerce, science, agriculture, &c., and may be as properly applied to the revival of the corruptions of anti-Christ, as to the refreshing seasons which come to the Zion of God when his presence is sensibly felt and enjoyed by the saints. Paul speaks of the revival of sin, and gives solemn warnings to the saints of these latter days, of perilous times for the saints, when the

revivals of the powers of darkness prevail. In the present *revival*, (for so we will call it,) there is no new life or new principle developed. Some new resolutions to give some new direction to the fleshy powers and energies before in possession are apparent. Among the great multitude recently *revived*, which are counted by thousands, we have not yet heard of a single instance of any being brought to the knowledge of the truth, or to a knowledge of the true God, much less to a love of truth, and reverence for what God has spoken. So far as our personal knowledge of the *revived* extends, they have simply been converted from the state of Gallo, who cared for none of these things, to that of bitter opposers of the gospel of Christ, the sovereignty of God, and of all who contend earnestly for the faith which was once delivered to the saints. This may truly be a revival, but it is nothing new; the world, the flesh and the devil were always opposed to the cause and people of the living God.

The Redeemer, when with his disciples on the Mount of Olives, admonished them to beware of false prophets, and the apostle John says that many of them had at that day gone out into the world. The Redeemer also intimates that they wear the guise of sheep, or of christians, but they are none the less savage and destructive when they, by deception, gain the confidence of the flock of the Good Shepherd. The simple rule laid down, Matthew vii. 16-20, is applicable in all cases, and throughout all time, for the detection of wolves when they come in sheep's clothing: "Ye shall know them by their fruits." It is not said, Ye shall know them by their dress, by their professions, or by their respectable standing in the world, but simply by their fruits. "A good tree cannot bring forth evil fruit;

neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them." In attending to this admonition of our Lord, three points require special attention.

First. What are we to understand by *good and evil* fruits?

Second. The total inability of false prophets to produce good fruits.

Third. That the children of God shall, no others can, detect false prophets by this rule.

Good fruits in a gospel sense, are fruits of that spirit which is born, not of blood, nor of the will of man, nor of the will of the flesh, but of God. The fruits of that spirit are love, joy, peace, gentleness, faith, &c. On the other hand, the fruits, or works of the flesh, are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like. The true prophet of the Lord cannot bring forth these, nor can the false prophets bring forth the fruits of the Spirit. As many as are led by the Spirit of God, they are the sons of God, and produce fruits unto holiness, the end of which is everlasting life. But, "If any man has not the Spirit of Christ, he is none of his, and all the fruit he can bear is the fruit of the flesh. The good fruits of the good tree are produced as a consequence, and are an evidence that the tree has first been made good, by vital and conjugal union with Christ, as the apostle instructs us, Romans vii. 4, 5: "Wherefore, my brethren, ye are also become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were

by the law, did work in our members, to bring forth fruit unto death." Hence we learn the impossibility of carnal men who are in the flesh, and serving religiously only in *the oldness of the letter*, bringing forth any other fruit than that which is unto death. And as all men are by nature in the flesh, and strangers to that Spirit of which Christ said, "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him."—John xiv. 17, they are without ability to bring forth fruit unto God. Lastly we designed to notice the qualification of those who are exclusively truly born of God, (and not of the will or works of man, or of the flesh,) and who are led by that Spirit of truth whom the world cannot receive, to detect false prophets, by their fruit. Unto them it is given to know the things of the Spirit, the mysteries of Christ's kingdom, but unto them which are without it is not given. To all those who only possess the wisdom of this world, all these things of the Spirit are in parables. The apostle John says concerning these false prophets, "They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error."—1 John iv. 5, 6.

The prophet Habakkuk, in his prayer expresses the desire of all who know the Lord: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." But the revival of God's work is infinitely beyond the control, management or comprehension of men.

The popular revival, which is now in its full blast in many places, is only, as far as we can perceive, a revival of the works

of men. Hence the clerical engineering of its whole machinery. We use but their own language, which they publish to the world, when we say, They can get these revivals up and maintain them by their own agency, and when they contend that the number of the saved and of those who finally perish, depends upon the efforts and contributions of men. But when God quickens the dead, that birth which is by his power, is as far removed from the power, influence and agency of men, as is the blowing of the wind: "The wind bloweth where it listeth, and thou [Nicodemus] hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit."—John iii. 8. But such is very far from being the case in the revivals which are gotten up by men. This wind bloweth as they direct, and they know whence it cometh, for they can sow to the wind, and reap the whirlwind.

MIDDLETOWN, N. Y., June 1, 1858.

**EXPLANATION OF DATES.**

THE last two figures of the date next to your name on the little pink slip denotes the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

**PERSONAL.**

ATLANTA, Ga., Nov. 21, 1900.

OUR VERY DEAR BRETHREN:—I would be glad if you would ask brother J. J. Manley to contribute for the SIGNS; he is the strongest Baptist in our part of the country on God's unlimited predestination, and a contribution from him would be comforting to the sound Baptists.

H. H. BENTLEY.

**CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."**

Previously acknowledged.....	\$385 80
A subscriber, Ohio, \$5.00; A friend, New York, \$5.00.—Total.....	7 00
Total to date.....	\$392 80

**MARRIAGES.**

By Elder T. M. Poulson, at the home of a friend in Worcester Co., Nov. 26th, 1900, George T. Trader and Malora A. Brumbly.

By Elder F. A. Chick, at the bride's residence, on Wednesday p. m., Nov. 28th, 1900, Forris K. Chamberlin and Miss Essie L. Stillwell, both of Linvale, Hunterdon Co., N. J.

By the same, at his residence in Hopewell, on Saturday evening, Dec. 1st, 1900, Albert M. Hill, of Trenton, N. J., and Miss Marsha H. Hutchinson, of Pennington, N. J.

**OBITUARY NOTICES.**

Mrs. G. B. Wood died at her home in Pleasantville, Iowa, after a short illness of twenty-four hours, death resulting from hemorrhage of the brain. The subject of this sketch was the daughter of W. H. and Eleanor McQuerry. She was born Oct. 15th, 1863, and died May 2d, 1900, making her age 37 years, 5 months and 13 days. She was married to G. B. Wood, Jan. 9th, 1883. The result of this union was one son, Raymond L., who is now twelve years old. She united with the Primitive Baptist Church, and was baptized by her father-in-law, Elder Aaron Wood, on July 4th, 1886, and lived a worthy, consistent christian life. Artie was of an exceedingly lovable and thoughtful nature. Owing to poor health her circle was her home. Her cheerful disposition and thoughtfulness for every one around her endeared her to neighbors, friends and family alike, and especially to her aged mother who lived with her. Though much afflicted for twenty years she always seemed to live in the sweet hope of being better some day, which hope we feel to know has been fully realized. Her devoted husband had spared nothing to restore her to health, and we believe that the same divine hand that upheld and sustained her through these years of suffering will uphold and strengthen her bereaved family.

EMMA BURCH.

John G. Bennette, son of John and Mary Bennette, was born in Huntingdonshire, England, Jan. 7th, 1827, and died at his home near Poneta, Wells Co., Ind., Oct. 2, 1900. In May, 1851, he came to the United States, stopping first in Chester Co., Pa. In June, 1852, he went to Canada, and in the following September he returned to the States, and settled in Wells Co., Ind. In the summer of 1854 he purchased a small farm, on which he lived the remainder of his life. He continued to add to this farm from time to time, until it was increased to 204 acres.

May 19th, 1861, he was married to Emily Safferty, daughter of David and Nancy Safferty. To this union were born ten children, six of whom survive to mourn with their mother, the loss of father and husband.

He united with the Primitive Baptist Church at Bluffton, and ever afterward lived consistent with his profession. He was esteemed by all who knew him. He was a loving and provident husband and father, preferring the home circle to all other earthly attractions. His disease was cancer of the stomach, with which he had suffered for about four years, and his suffering became very intense as he neared the end, but he bore them without complaint, believing that "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." His hope sustained him to the last, and he died in the triumphs of faith, at the age of 73 years, 8 months and 25 days. A widow, six children, four grandchildren and a host of friends mourn their loss.

The writer spoke to a large audience at his funeral, using as a text Job xiv. 14.

W. N. THARP.

LIBERTY, Indiana.

**Mary Heckman**, daughter of John and Mary Clawson, was born Sept. 28th, 1834, in Jackson township, Preble Co., Ohio, and died Nov. 23d, 1900, in Gratis township, Preble Co., Ohio, at the town of Winchester, aged 66 years, 1 month and 25 days. She was united in marriage to Henry Heckman, in Lanier township, Preble Co., Ohio, August 21st, 1855. She became a member of the Ebenezer Baptist Church, July 22d, 1865, in Jackson township, Preble Co., Ohio, being baptized by Elder D. S. Robinson. She was a worthy member of the church both by deed and example, and remained a faithful and attentive member throughout her life. She expressed herself as having no fears of death, and was reconciled to God's will. She was always a kind and affectionate companion, generous and quiet disposition, and a good neighbor. She leaves three brothers and her husband, with several nieces and nephews, to mourn her departure.

Her remains were laid to rest in Fairview Cemetery, after short services at the family homestead, at 10:30 a. m., Nov. 26th, 1900, at Winchester, Ohio.

C. D. G.

DEPARTED this life, Nov. 21st, 1900, in the triumphs of a living faith, **Sarah E. Pemberton**, wife of George M. Pemberton, who preceded her to eternal rest twenty-seven years; both of Primitive Baptist faith. The subject of this sketch was born in Kentucky, Jan. 24th, 1828. Five years later she moved with her father, Judge Jesse Pemberton, to Missouri, her continual residence since. She joined the Primitive Baptists in 1868, since which time her love for the cause, and faithfulness, has been beyond description, so may it truly be said of her, A mother in Israel is fallen; a loved one is gone to enter into that sweet rest that remains for the people of God. I never had the happy privilege of forming the acquaintance of any one of a sweeter and more lovely

disposition, always tender and sympathetic, making allowance and excuses for poor, erring mortals. She greatly loved the doctrine of salvation by grace. Her disease was consumption, from which she has been a sufferer for several years. She bore with patience her suffering, showing great fortitude, often praying, if it could be the Father's will that she might be taken to rest, but still expressing a desire to await his own good time. She leaves behind her two living children and five stepchildren, with many other relatives and friends. All was done for her that poor mortals could do to make her last moments comfortable, by both relatives and friends. I tried to comfort the many sorrowing ones at both house and grave.

Her interment took place the 23d, at the old family Pemberton burying-ground.

J. A. TEAGUE.

LAMONTE, Mo.

DIED—At her home in Roxbury, Delaware Co., N. Y., Nov. 20th, 1900, **Miss Susan Fuller**, in the 90th year of her age, being the oldest of three natural sisters, as well as members of the Second Roxbury Church, there being but about two years difference in their ages. Sister Susan gradually declined in her ripening years, especially the past two, until her days were all numbered on earth. Often the pastime has been spent in desire for the rest in its fullness which remains to the people of God, though oft wondering about her own interest among them. Being crippled from her youth, she knew something of the trial that many do not, and being brought early in life to see her lost condition as a sinner, she was made to know her dependent condition, both natural and spiritual. But the love of God being shed abroad in her heart by the holy Spirit given her, she was made to praise God from whom all blessings flow, and love to her blessed Lord constrained her to follow him in obedience to his command, which she did by uniting with the Second Old School Baptist Church of Roxbury, many years ago, manifesting her integrity by walk and conversation, until age and failing strength deprived her of meeting with the church, and then her desire was still for the prosperity of Zion, where she felt her best friends and kindred dwelt. Thus with her mind upon the church here, and the desire for the joy of the hereafter, she lived and died. Although her mind was weak naturally at the closing of time, she was as her mind lit upon heaven and divine things, strong in the Lord and the power of his might, and we believe she has gone to enjoy her reward in the high clime with her Lord, and when he shall descend and awake the dead, her body will be brought forth incorruptible, and with all saints that have slept, and those changed in a moment or twinkling of an eye, caught up to meet the Lord in the air, and ever be with the Lord. This is faith's view of the purchased possession.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y., Dec. 5, 1900.



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